HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

VOLUME I. NEW YORK: WEDNESDAY, OCTOBER 21, 1863. NUMBER 1.

The Herald of Life

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

At 37 Park Row (Fourth story, Room 22), New York.

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☞ *For Terms, &c., see last page.* ☜

The "Herald of Life."

BY MRS. L. R. K. BISHOP.

Herald of Life and of the Coming Kingdom!
Embassador of Peace, from courts above!
Thrice blessed is thy Heaven-appointed mission,
Child of His Providence, whose name is Love!
Oh! we have longed, as they that wait the morning,
For the blest hour of thy nativity:
The first glad tokens of a life just dawning,
Greeted us 'neath that "*sacred chestnut tree.*"

We welcome thee! as one by Heaven annointed,
To preach glad tidings to the meek—the poor:
To cheer the sad—bind up the broken-hearted—
Proclaim "the Coming Kingdom" at the door.
Be faithful to thy trust; though like the Master,
Hatred and scorn, should here be thy reward;
He was "*the Life*"—and thou art but its "Herald"—
"The *servant is not greater than his Lord!*"

Before thee lies a world of ruined sinners,
Whose weary, bleeding feet tread Folly's path;
Forgetting in the vain pursuit of pleasure,
That "*Sin*, when it is finished, brings forth *Death!*"
Infinite Love has proffered (scarce they know it)
The priceless gift of immortality!
"Show" them "the path of Life," and guide them to it,
Say, "eat the Bread of Heaven, and never die!"

Deal gently with the hearts of men; deal gently;
Error hath steeled them to the voice of Love,
That fain would win them from this world of sorrow,
To riches durable, laid up above.
Others may catch from Sinai's awful mountain,
Burning with wrath, the key-note of their strain;
Let *thy* Harp echo but the melting music,
That floats from Calvary, and Gethsemane!

And when the Life—the seed of incorruption—
Shall be developed in the coming morn:
And from the dead, all beautiful, immortal,
A nation shall in one glad day be born:
And when "the coming kingdom" shall have gladdened
Their hearts who hailed with joy each promised sign:
Amid the shouts of myriads of angels,
'Twill then be *proved, thy mission was divine!*

Worcester, N. H.

SOLEMN ADDRESS

TO ALL WHO AFFIRM THE REVIVAL OF THE WICKED DEAD, YET BELIEVE IN THE COMPLETE MORTALITY OF THE NATURAL MAN.

MEN AND BRETHREN:—In taking this formal method of approach we hope to impress you with the conviction that we speak forth the words of candor and sobriety. And that you may anticipate the nature of our address, we will say at once that, we hesitate not to write over the graves of unbelieving, unrepentant, unsanctified sinners—

"They are dead, they shall not live;
They are deceased, they shall not rise."

We are profoundly convinced of this truth. We have been through the slow process of thorough investigation, and are entirely satisfied with our conclusion. From the border land of doubt and inquiry, we have emerged into the cheering domain of certainty and faith. We can say with Paul: "According as it is written, I believed, and therefore have I spoken; we also *believe*, and therefore *speak*."

But to whom should we first appeal if not to you—who hold with us the foundation-principle of the complete mortality of the natural man? Does not this connecting link endow us with a claim on your attention? And can you consistently refuse a hearing?

Do not say that the subject is unimportant! The churches in general say the same of the doctrine which we defend in common. *Truth is always important.* It is the Spirit of *truth* which sanctifies. We cannot afford to let it lie in the earth undisturbed. We must dig for it! We must search after it! We must find it! We must use it! It is God's instrumentality to overthrow error. It is God's standard against Satan. It is God's beacon for storm-tossed voyagers. It is the mirror of God's love.

Perhaps you will say the consequence of what you have already embraced is more apparent than what we offer. Are you sure that you are *correct* here? What was the chief benefit you received when you gave up the immortality of the soul? You answer: "A release from the infamous dogma of unending misery." And why is that doctrine infamous? We state your thought when we reply, it arrays God's attribute of Love against His own conduct, and imagines a war in the Divine bosom; for it is incredible that the Being whose "name is Love" should hold any one in unnecessary torment. And besides, it makes the Almighty falsify his own word; which declares that "the wages of sin is *death.*"

But can you not perceive that these very objections are just as fatal to your present belief? You hold that God will revive the wicked dead *to punish them;* that He has provided a *redemption* which is a *naked curse;* that He endows them with a "free gift" which is a *direct means* of agony unutterable—and all in the face of His express declaration that He has "no pleasure in the *death* of the wicked," not to speak of actual misery compared to which the tortures of the Spanish Inquisition were "flowery beds of ease."

And when we come to the penalty of the law you are certainly as destitute of sound Scripture testimony as the very orthodox themselves. You talk of the "second death." Will you dare call that the *penalty* of sin? Is such a penalty in the *law*? Is it in those "Scriptures" which Christ commanded His hearers to "search," and which Paul pronounced "profitable for *doctrine*, for *reproof*, for *correction*, for *instruction* in righteousness?" Is it in the Gospels? Is it in the epistles of that master-workman in the apostolic company? Would he, who "shunned not to declare *all* the counsel of God," who "kept back *nothing* that was *profitable*,"—would he omit the penalty of the law?

But the chief benefit of our belief is not a mere release from the hateful company of the torment demon—we have better things to tell. The glorious plan of redemption is revealed by the doctrine of Life only in Christ. The Atonement, once dark and obscure, now shines, a "Mountain of Light." The scheme of Justification, only *announced* before, is now *explained.* Christ has not been "set forth a propitiation" in vain—but "to manifest God's righteousness." We now know and tell how God can be *just*, in giving a believer another life. Even the condemnation by Adam has lost its repulsive aspect in the light of its effect. Justice actually smiles—and kisses Peace for joy. Of course we do not suppose *you*, in your present position, can appreciate our feeling of satisfaction. We hear your dubious query, "Can there any good thing come out of Nazareth?" And we offer this appeal in the same spirit that burned in Philip's bosom when he said, "Come and see!" *We* say, *Come and see!*

We beseech you to hear our exhortation. The world's crisis is indeed before us: the enemy truly cometh in "like a flood." It is the duty of God's children to face him. We must rally under the royal standard if we would successfully compete with the foe. *Remember! the only hope the church possesses is here.* The conflict will be between Antichrist and the Lamb. There will be but two sides—those who hold the doctrine of Life only in Christ—and those who array themselves beneath the black banner of Spiritualism. May God help you to reflect!

We feel it duty to call your attention to the sad effects of the opposition to this doctrine. The miserable heresy of a corruptible resurrection for the righteous is the worst. Such a degrading libel on God's glorious scheme of salvation is a sufficient illustration of the pitiful weakness of the efforts that are made to overthrow the truth. But the general conduct of the most prominent men among you in relation to us who differ from them is exceedingly unworthy of their profession. They appear to have lost nearly every vestige of Christian courtesy. This is shown in various ways,—in insulting book and newspaper paragraphs—in sneering and bitter sermons—in numerous acts of injustice at public meetings; and when we protest against such treatment—not for our *own sakes* but for that of the *truth*—fresh abuse comes upon us and we are actually charged with being the *aggressors!* Believe us, when we say, it is painful to mention these things, but we cannot hide them without being recreant to the sacred principles which have been given us by our Heavenly Father. We trust, however, with the aid afforded by our new enterprise—the first-fruits of which is in your hands—we shall not be compelled to labor under our former disadvantages in the future. God will smile on our humble undertaking, and His word will "have free course and be glorified," whether men "will hear or whether they will forbear."

The puerile nature of the argument brought against our belief is significant. Not to speak of those which have been sufficiently noticed in the Bible Examiner, there are several others that illustrate the petty logic which we are expected to *answer!* In the late discussion in Boston, it was argued by the negative, that the whole race of mankind is convicted and condemned by the law of God. The following language was used: "Really innocent beings, sinless beings, are those who are not under the penalty of the law! All are naturally under that law." (Disc. p. 27.) The affirmative answred: "What say the Scriptures on this matter? I read in Psa. xv. . . . when David asked the question, 'Lord, who shall abide in thy tabernacle?' among other things he says, 'He that putteth not out his money to usury, nor taketh reward against the *innocent.* How take a reward against the innocent if there were no innocent ones!" (Dis. p. 30.) Here the issue is evaded by playing on a word. The term "*innocent*" was used by the negative in the sense of *freedom from the condemnation of God's spiritual law.* And the word "*sinless*" was used as a parallel term. Now who can fail to perceive, the word is not used in that sense in Ps. xv.?

The negative asserted the doctrine of justification by faith, showing that there is no *unconditional* justification, and therefore no future life without a condition. (Disc. pp. 77–9.) In answer to this the affirative quoted James ii. 21—"Was not Abraham our father justified by *works*, when he had offered Isaac his son upon the altar?" Suppose we should allow that he had the right view of this text, what would follow? Clearly, that the position of the negative is strengthened, inasmuch, as *another condition* is *another barrier* against unconditional future life to the wicked!

At the last Wilbraham Camp Meeting one speaker occupied more than two hours (on the school-boy principle, we suppose, that *length* atones for emptiness) in endeavoring to counteract the influence of the solid truth presented the previous evening. Among other feeble arguments was one based on 1 Thess. iv. 16: "The dead in Christ shall rise first." The term "first" was explained as referring to a "*first class.*" A perusal of the whole passage would convince any discriminating mind that the idea of "first class" is not in the passage. The dead in Christ shall rise first—that is, *before something else* takes place, and that something else is found in the context. The Apostle assures the Thessalonian Church that "we which *are alive* and remain unto the coming of the Lord, shall not prevent"—*go before*—"*them who are asleep*;" but, on the contrary, the *dead* in Christ shall rise first—*then* the living "shall be caught up together with them." The living do not start up the glorious ascent before the dead are raised—but the dead are raised *first.* No other idea can be fairly deduced from the passage. Archbishop Whately in noticing this point has called attention to the word *proton* (first) as opposed to the idea of *first class*—the original for which would be *protoi.*

The same speaker, in reply to the pertinent question—"Could Paul *hope* for the resurrection of the wicked dead?"—asked, "How can you hope for the Kingdom of God when it involves the destruction of the wicked?" The two questions are not analogous. To parallel the first, the latter should be—"How can you hope for the destruction of the wicked?" Even with this statement, the main difficulty is eluded; it is the idea of *redemption from death* to *torment* and *kill again* that horrifies—it is not the mere destruction of incorrigible living sinners, which is certainly desirable.

The few instances which we have noticed will suffice to indicate the triviality of the arguments used against us. Add to this, the patent fact that our great foundation-principles are not noticed, except by *sneers* and unsound deductions. The late discussion in Boston showed this. We thank God for the light of principles, "which are an unerring guide"—to use the language of our noblest statesman. But we wonder not that men refuse to respect the principles laid down by others, when they will not accept the legitimate result of *their own.* For ourselves we will never accept any premise, without endorsing every conclusion that is linked thereto. We will have the *whole* or *none.*

But we must conclude. We leave this subject before you. We beseech you—by your love to God, and to our Lord Jesus Christ, the blessed Redeemer and Sanctifier; by your appreciation of the Holy Spirit's influences; by your desire to know the truth; by your sympathy for perishing men, and by your hope of an abundance entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ"—THINK ON THESE THINGS. We welcome your communications for our columns, we invite candid criticism, we want this important subject thoroughly canvassed in all its phases, and we fear not the issue.

J. T. C.

The Reign of Christ: or, The Day of Earth's Glory.

Most Christians are looking for a glorious state of triumph for the Church of Christ on this earth. Do the Scriptures warrant such an expectation? Let the word of truth decide the question, and not our prejudices or fancies. We go back to the time of Moses; Numb. xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the LORD." Here is a most solemn oath of the living God. Has the promise made by this oath ever yet been fulfilled? Surely, none can be at a loss for an answer.

How did the Psalmist understand this subject? See Psalms xxii. 27. "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee." Has this prophecy ever had its fulfillment? Certainly not. But he tells us when it shall be, viz: When "the kingdom is the LORD's and he is Governor among the nations;" verse 28. At that time it is said "a seed shall serve him: it shall be accounted to the LORD for a generation. They shall come and shall declare his righteousness unto *a people that shall be born*, that he hath done this." Here is a people to be born, after the kingdom is the Lord's, who are to be taught the works God has wrought in subjecting the nations. This portion of Scripture needs no further comment to show that the events spoken of are future.

That we do not misunderstand the Psalmist in this matter, let us look at Psalm lxxii, where speaking of Messiah's reign, he says, "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." At the 17th verse he adds:—"His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." In view of that glorious period he breaks out in praise and prayer, verses 18 and 19, "Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen." These are no dark sayings; but full, clear and plain. It does not require a Solomon to show that this prophecy is future in its accomplishment. See verse 8. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Let us next examine Psalms cii: 13–22, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. *So the heathen shall fear the name of the* LORD, *and all the kings of the earth thy glory. When the* LORD *shall build up Zion, he shall appear in his glory.* He will regard the prayer of the destitute, and not despise their prayer. *This shall be written for the generation to come: and the people which shall be created shall praise the Lord.* For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth. To hear the groaning of the prisoner; to loose those that are appointed to death. To declare the name of the LORD in Zion, and his praise in Jerusalem. WHEN THE PEOPLE ARE GATHERED TOGETHER AND THE KINGDOMS TO SERVE THE LORD." Here the language is clear. It is at a time when the Lord personally appears in his glory. This was written for a future period: and the people which shall be created shall then praise the Lord. The Prophet Habakkuk says: "The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea," Hab. ii. 14. This certainly relates to the future.

A Prophet records from the mouth of the Lord, Zech. viii, 21–22, "And the inhabitants of one city shall go to another, saying, let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD." Here is a prophecy too plain to be mistaken. The next verse shows that this is to be at a time when the Jews will be missionaries to "the nations." The objector may say "Jews are the spiritual seed." If that is admitted, it does not in the least affect the argument; because there are those of the nations who are not Jews; and these take hold of the skirt of him that is a Jew, saying, we will go with you for we have heard God is withyou. The Jews spoken of in this verse, escape the terrible judgments with which that period will be ushered in, and will be converted at the manifestation of Christ personally to them as He manifested himself to Saul of Tarsus on his way to Damascus. At that manifestation they will weep and mourn as described, Zech. xii. 10–14; and it will not be the mourning of despair, but of genuine repentance for having so long rejected their true Messiah, the crucified Jesus: "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness;" Zech. xiii. 1; and the iniquity of that land will be "removed in one day;" see Zech. iii. 9. This people, thus saved, not changed to immortality, but among the "left of the nations," (Zech. xiv. 16,) will be the first or chief of the nations, during the next dispensation, and will be employed as suggested by the text, Zech. viii. 23, that is, as missionaries, successful missionaries to "all languages of the nations." Under their labors among those left of the nations, "many people and strong nations shall come to seek the LORD of Hosts in Jerusalem, and to pray before the LORD."

Isa. xi. next demands attention. On this chapter immense labor has been bestowed to harmonize it with the theory of the burning of the world at the second advent of Christ; but still it reads just as it always did, and shows conclusively a period in this world that has never yet been seen, and never can be, if there is not a dispensation yet future differing essentially from any that has ever gone before. Here is presented to us a BRANCH out of the root of Jesse. None will doubt but that the Son of David—the Son of God—is here intended. Under his government the animal creation will become changed so as to be harmless and docile; and the "sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for, THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, AS THE WATERS COVER THE SEA. And in *that day*" (when the earth is thus full of the knowledge of the Lord) "there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious." That is not all: "It shall come to pass IN THAT DAY that the LORD shall set his hand *again* THE SECOND TIME to recover the remnant of his people which shall be left from Assyria," etc. Not a gathering from Babylon, as will soon be seen: that gathering was not in *that day* just spoken of. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth."

Here the language distinctly marks the two nations into which the posterity of Jacob were divided in the days of Rhehoboam, son of Solomon: one nation was called Judah, and the other Israel, and sometimes Ephraim, from the principal tribe of the nation of Israel. This latter nation was not scattered, but was cast out of the land of Israel into Assyria, some hundred years before Judah was carried captive into Babylon. Israel was therefore called outcasts, as in the text before us: see also 2 Kings xvii. 20. Nor was Judah dispersed to the four corners of the earth till their Temple was destroyed by the Romans. The promise in this text, therefore, clearly relates to their gathering subsequent to that destruction; and as no such gathering ever has taken place, it must still be future. If any doubt remained, the next verse would dispel it: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Before Ephraim or Israel was carried away into Assyria, there was continual strife, contention, and war between the two nations. When one shall be assembled and the other gathered, this envy and vexing each other shall be known no more. And let it never be forgotten, these things are to be done *in that day* when the earth shall be full of the knowledge of the LORD; of course future, and a glorious day. In that day, verse 16, "There shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he *came up out of the land of Egypt.*" Here we see what the first recovering was, which is alluded to, verse 11, where it is said, "The LORD shall set his hand again the *second time* to recover the remnant of his people," etc. It was their being brought up out of Egypt, and it seems clear it is the remnant of the same people of whom the prophet speaks.

The prophet then goes on to tell us what that people will say when gathered: "And IN THAT DAY thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God *is* my salvation! I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: THIS IS KNOWN IN ALL THE EARTH. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee."—Isaiah xii. This subject is made so plain by the prophet that it does seem impossible any should call in question the meaning of the prophecy. That it applies to any events that have ever yet occurred, seems impossible. That it is not a conditional promise appears manifest. So surely as the BRANCH of Jesse's root ever reigns on earth, so surely, in that day, will these things come to pass.

Thoughts on Romans 8: 13.

BY REV. EDWARD WHITE, LONDON.

"For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

In these words the Apostle presents to our view the two forms of human life, the fleshly and the spiritual, and their respective consequences, death and life eternal. Consider therefore,

1st. What is the exact signification of the phrase "*living after the flesh.*" We may be certain that there are two things which the Apostle does not mean. He does not intend by this phrase, the occasional sins, infirmities, and slips, of good men. No man in the estimation of God is thoroughly sinless; yet in those who shall be saved, there is implanted a victorious principle of moral and spiritual excellence, which, under favorable circumstances, would speedily develope itself as a divine nature triumphant over the last vestiges of evil in the human constitution. Neither does the Apostle intend by this expression, "living after the flesh," the habit of attending to duties on earth which spring out of fleshly relationships. There are some persons who spend the first half of their lives as if there were no God; and the second half as if there were no world. But the spirit of true religion displays itself, not in the affectations of asceticism, nor in the ambition to become an angel before the time. It is a family spirit. It is intended to make good husbands, good wives, good parents, good children, good masters, good servants, good neighbors, good citizens; and if it does not accomplish this, it accomplishes nothing. Men are to be judged according to the deeds done in the body.

"The flesh" is the scriptural term employed to designate the unreformed nature of man, in its totality. To walk after the flesh is to follow the course of a sinful world. It is to lead a life without God, without prayer, without truth, without self-restraint, without love,—life of business without a religious aim, or a life of pleasure without any reference to principle,—a life which is a mere struggle for existence and amusement, without grace to ennoble it now, or glory to crown it hereafter. It is such a life as that which is led by the overwhelming majority of our fellow-creatures; whether we regard the victims of grossness and debauchery, or the more refined millions of trifers who people the civilized world. The human nature was formed to be a temple of the Deity,—to enshrine the thought of God as the ruling power, as the Jewish temple contained the Shekinah at Jerusalem. and whensoever a human life is spent thus, "without God in the world," the residuum is "flesh," and its "end is to be burned."

2d. The Apostle declares what shall be the proper penalty of such a career,—"If ye live after the flesh *ye shall die.*" In the Greek the expression is peculiarly marked and emphatic,—"ye are about to die," or "ye are on the point of death." It is a phrase composed of two verbs; which are thus translated in John iv. 47—"and besought Jesus to heal his son, for he was *at the point of death.*" Here the phrase is the same with that which in our text is translated, "ye shall die." All life around us is transitory, vegetable and animal. It passes away with the organisms which it animated, like the frost-work of our windows in winter when the sun appears. An animal life on the part of mankind—a life after the flesh, will result also in *death*,—"ye shall die!" "The letter or law of God *killeth.*" 2 Cor. iii. "Bring hither mine enemies and slay them before me!" "The world *passeth away* and the lust thereof, but he that doeth the will of God abideth forever." YE SHALL DIE! When the messengers of "Him that was dead and is alive again," declare that sinful persons shall *die*, it is not a far-fetched conclusion, but a reverential and honest inference from such a word, that they will literally *perish*, be *slain* be *killed with death* be *destroyed* body and soul. and it is in vain that men, in the face of such a threatening, flatter themselves with the possession of a natural immortality, or natural deathlessness. No; the word of God will be fulfilled. The wicked are at the point of death. Christ comes quickly; and when he shall appear, he will execute the judgments of God against an impenitent world,—"in flaming fire taking vengeance against them that know not God and obey not the gospel of his Son." If fire be not an instrument of *destruction*, it must be a fire of a different nature from that well-known element so often spoken of in the Scriptures—"He will *burn up the chaff* with unquenchable fire."

Thus has God, the eternal being, duly warned mankind to improve wisely their span of life below. He offers us on one side, an existence in sin, which is, "but for a moment;" on the other an existence in holy obedience, which is of everlasting duration. "Beheld I set before you death and life, therefore choose life."

3d. "If ye through the Spirit do mortify the deeds of the body." Man is helpless without the divine Life-giving Spirit; but the human agency works out salvation along with the Divine. The stately ship floats on the heaving ocean with her sails set. The winds of heaven supply the motive force; but there is a voluntary navigation below and aloft which spreads the sails and guides the helm. Even thus the Spirit bloweth where it listeth, and furnishes the motive force in the heavenly voyage of the soul; but a voluntary intelligence spreads out the moral faculties to be filled with the Spirit, and yields itself to be impelled by the celestial gale.

The mortification of the animal nature, with its licentious and angry passions, is the great work of the christian life. The power to accomplish this result must be derived from a positive, not a negative force. The monastic system of cheerless legality attempted this in the middle ages, and failed for want of a positive antagonist power. This is supplied to us by that truth which the Spirit teaches concerning Jesus our Lord. Here is the expulsive power of a new affection. Love to God in Christ must cast out sin; and we love him, in consequence of having something to love him for—because he hath first loved us—because he has visited us in our low estate of misery and degradation, with assurances of acceptance in the Beloved.

4th. "Ye shall live." United to God by faith and love, the believer becomes as indestructible as God. The Spirit of truth, of beauty, of holiness, of power, of life, dwelling in him, he cannot perish. His life is carried forward into eternity along with that of the necessary being. Amidst the changes of creation and the conflagrations of the universe, the good man in Christ abides secure. His life is beyond the action of the elements, and is destined to the development of an endless history. If all the beams darting from all suns through immensity, represented lines of figures denoting years or centuries or millenniums of glory, these amazing sums combined or multiplied would form not even a sufficient

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Say, "eat the Bread of Heaven, and never die!"

Deal gently with the hearts of men; deal gently;
Error hath steeled them to the voice of Love,
That fain would win them from this world of sorrow,
To riches durable, laid up above.
Others may catch from Sinai's awful mountain,
Burning with wrath, the key-note of their strain;
Let *thy* Harp echo but the melting music,
That floats from Calvary, and Gethsemane!

And when the Life—the seed of incorruption—
Shall be developed in the coming morn:
And from the dead, all beautiful, immortal,
A nat on shall in one glad day be born:
And when "the coming kingdom" shall have gladdened
Their hearts who hailed with joy each promised sign:
Amid the shouts of myriads of angels,
"Twill then be *proved, thy mission was divine!*

Warner, N. H.

SOLEMN ADDRESS

TO ALL WHO AFFIRM THE REVIVAL OF THE WICKED DEAD, YET BELIEVE IN THE COMPLETE MORTALITY OF THE NATURAL MAN.

BRETHREN:—In taking this formal method of approach we hope to impress you with the conviction that we speak forth the words of candor and sobriety. And that you may anticipate the nature of our address, we will say at once that, we hesitate not to write over the graves of unbelieving, unrepentant, unsanctified sinners—

"They are dead, they shall not live;
They are deceased, they shall not rise."

We are profoundly convinced of this truth. We have been through the slow process of thorough investigation, and are entirely satisfied with our conclusion. From the border land of doubt and inquiry, we have emerged into the cheering domain of certainty and faith. We can say with Paul: "According as it is written, I believed, and therefore have I spoken; we also *believe*, and therefore *speak*."

But to whom should we first appeal if not to you—who hold with us the foundation-principle of the complete mortality of the natural man? Does not this connecting link endow us with a claim on your attention? And can you consistently refuse a hearing?

Do not say that the subject is unimportant! The churches in general say the same of the doctrine which we defend in common. *Truth is always important.* It is the Spirit of *truth* which sanctifies. We cannot afford to let it lie in the earth undisturbed. We must dig for it! We must search after it! We must find it! We must use it! It is God's instrumentality to overthrow error. It is God's standard against Satan. It is God's beacon for storm-tossed voyagers. It is the mirror of God's love.

Perhaps you will say the consequence of what you have already embraced is more apparent than what we offer. Are you sure that you are *correct* here? What was the chief benefit you received when you gave up the immortality of the soul? You answer: "A release from the infamous dogma of unending misery." And why is that doctrine infamous? We state your thought when we reply, it arrays God's attribute of Love against His own conduct, and imagines a war in the Divine bosom; for it is incredible that the Being whose "name is Love" should hold any one in unnecessary torment. And besides, it makes the Almighty falsify his own word; which declares that "the wages of sin is *death*."

But can you not perceive that these very objections are just as fatal to your present belief? You hold that God will revive the wicked dead *to punish them;* that He has provided a *redemption* which is a *naked curse;* that He endows them with a "free gift" which is a *direct means* of agony unutterable—and all in the face of His express declaration that He has "no pleasure in the *death* of the wicked," not to speak of actual misery compared to which the tortures of the Spanish Inquisition were "flowery beds of ease."

And when we come to the penalty of the law you are certainly as destitute of sound Scripture testimony as the very orthodox themselves. You talk of the "second death." Will you dare call that the *penalty* of sin? Is such a penalty in the *law*? Is it in those "Scriptures" which Christ commanded His hearers to "search," and which Paul pronounced "profitable for *doctrine*, for *reproof*, for *correction*, for *instruction* in righteousness?" Is it in the Gospels? Is it in the epistles of that master-workman in the apostolic company? Would he, who "shunned not to declare *all* the counsel of God," who "kept back *nothing* that was *profitable*,"—would he omit the penalty of the law?

But the chief benefit of our belief is not a mere release from the hateful company of the torment demon—we have better things to tell. The glorious plan of redemption is revealed by the doctrine of Life only in Christ. The Atonement, once dark and obscure, now shines, a "Mountain of Light." The scheme of Justification, only *announced* before, is now *explained*. Christ has not been "set forth a propitiation" in vain—but "to manifest God's righteousness." We now know and tell how God can be *just*, in giving a believer another life. Even the condemnation by Adam has lost its repulsive aspect in the light of its effect. Justice actually smiles—and kisses Peace for joy. Of course we do not suppose *you*, in your present position, can appreciate our feeling of satisfaction. We hear your dubious query, "Can there any good thing come out of Nazareth?" And we offer this appeal in the same spirit that burned in Philip's bosom when he said, "Come and see!" *We* say, *Come and see!*

We beseech you to hear our exhortation. The world's crisis is indeed before us: the enemy truly cometh in "like a flood." It is the duty of God's children to face him. We must rally under the royal standard if we would successfully compete with the foe. *Remember! the only hope the church possesses is here.* The conflict will be between Antichrist and the Lamb. There will be but two sides—those who hold the doctrine of Life only in Christ—and those who array themselves beneath the black banner of Spiritualism. May God help you to reflect!

We feel it duty to call your attention to the sad effects of the opposition to this doctrine. The miserable heresy of a corruptible resurrection for the righteous is the worst. Such a degrading libel on God's glorious scheme of salvation is a sufficient illustration of the pitiful weakness of the efforts that are made to overthrow the truth. But the general conduct of the most prominent men among you in relation to us who differ from them is exceedingly unworthy of their profession. They appear to have lost nearly every vestige of Christian courtesy. This is shown in various ways,—in insulting book and newspaper paragraphs—in sneering and bitter sermons—in numerous acts of injustice at public meetings; and when we protest against such treatment—not for our *own sakes* but for that of the *truth*—fresh abuse comes upon us and we are actually charged with being the *aggressors!* Believe us, when we say, it is painful to mention these things, but we cannot hide them without being recreant to the sacred principles which have been given us by our Heavenly Father. We trust, however, with the aid afforded by our new enterprise—the first-fruits of which is in your hands—we shall not be compelled to labor under our former disadvantages in the future. God will smile on our humble undertaking, and His word will "have free course and be glorified," whether men "will hear or whether they will forbear."

The puerile nature of the argument brought against our belief is significant. Not to speak of those which have been sufficiently noticed in the Bible Examiner, there are several others that illustrate the petty logic which we are expected to *answer!* In the late discussion in Boston, it was argued by the negative, that the whole race of mankind is convicted and condemned by the law of God. The following language was used: "Really innocent beings, sinless beings, are those who are not under the penalty of the law! All are naturally under that law." (Disc. p. 27.) The affirmative answred: "What say the Scriptures on this matter? I read in Psa. xv. . . when David asked the question, 'Lord, who shall abide in thy tabernacle?' among other things he says, 'He that putteth not out his money to usury, nor taketh reward against the *innocent*. How take a reward against the innocent if there were no innocent ones!" (Dis. p. 30.) Here the issue is evaded by playing on a word. The term "*innocent*" was used by the negative in the sense of *freedom from the condemnation of God's spiritual law.* And the word "*sinless*" was used as a parallel term. Now who can fail to perceive, the word is not used in that sense in Ps. xv.?

The negative asserted the doctrine of justification by faith, showing that there is no *unconditional* justification, and therefore no future life without a condition. (Disc. pp. 77–9.) In answer to this the affirative quoted James ii. 21—"Was not Abraham our father justified by *works*, when he had offered Isaac his son upon the altar?" Suppose we should allow that he had the right view of this text, what would follow? Clearly, that the position of the negative is strengthened, inasmuch, as *another condition* is *another barrier* against unconditional future life to the wicked!

At the last Wilbraham Camp Meeting one speaker occupied more than two hours (on the school-boy principle, we suppose, that *length* atones for emptiness) in endeavoring to counteract the influence of the solid truth presented the previous evening. Among other feeble arguments was one based on 1 Thess. iv. 16: "The dead in Christ shall rise first." The term "first" was explained as referring to a "*first class.*" A perusal of the whole passage would convince any discriminating mind that the idea of "first class" is not in the passage. The dead in Christ shall rise first—that is, *before something else* takes place, and that something else is found in the context. The Apostle assures the Thessalonian Church that "we which *are alive* and remain unto the coming of the Lord, shall not prevent"—*go before*—"*them who are asleep*;" but, on the contrary, the *dead* in Christ shall rise first—*then* the living "shall be caught up together with them." The living do not start up the glorious ascent before the dead are raised—but the dead are raised *first*. No other idea can be fairly deduced from the passage. Archbishop Whately in noticing this point has called attention to the word *proton* (first) as opposed to the idea of *first class*—the original for which would be *protoi*.

The same speaker, in reply to the pertinent question—"Could Paul *hope* for the resurrection of the wicked dead?"—asked, "How can you hope for the Kingdom of God when it involves the destruction of the wicked?" The two questions are not analogous. To parallel the first, the latter should be—"How can you hope for the destruction of the wicked?" Even with this statement, the main difficulty is eluded; it is the idea of *redemption from death* to *torment* and *kill again* that horrifies—it is not the mere destruction of incorrigible living sinners, which is certainly desirable.

The few instances which we have noticed will suffice to indicate the triviality of the arguments used against us. Add to this, the patent fact that our great foundation-principles are not noticed, except by *sneers* and unsound deductions. The late discussion in Boston showed this. We thank God for the light of principles, "which are an unerring guide"—to use the language of our noblest statesman. But we wonder not that men refuse to respet the principles laid down by others, when they will not accept the legitimate result of *their own*. For ourselves we will never accept any premise, without endorsing every conclusion that is linked thereto. We will have the *whole* or *none*.

But we must conclude. We leave this subject before you. We beseech you—by your love to God, and to our Lord Jesus Christ, the blessed Redeemer and Sanctifier; by your appreciation of the Holy Spirit's influences; by your desire to know the truth; by your sympathy for perishing men, and by your hope of an abundance entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ"—THINK ON THESE THINGS. We welcome your communications for our columns, we invite candid criticism, we want this important subject thoroughly canvassed in all its phases, and we fear not the issue.

J. T. C.

The Reign of Christ: or, The Day of Earth's Glory.

Most Christians are looking for a glorious state of triumph for the Church of Christ on this earth. Do the Scriptures warrant such an expectation? Let the word of truth decide the question, and not our prejudices or fancies. We go back to the time of Moses; Numb. xiv. 21, "But as truly as I live, all the earth shall be filled with the glory of the LORD." Here is a most solemn oath of the living God. Has the promise made by this oath ever yet been fulfilled? Surely, none can be at a loss for an answer.

How did the Psalmist understand this subject? See Psalms xxii. 27. "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee." Has this prophecy ever had its fulfillment? Certainly not. But he tells us when it shall be, viz: When "the kingdom is the LORD's and he is Governor among the nations;" verse 28. At that time it is said "a seed shall serve him: it shall be accounted to the LORD for a generation. They shall come and shall declare his righteousness unto *a people that shall be born*, that he hath done this." Here is a people to be born, after the kingdom is the Lord's, who are to be taught the works God has wrought in subjecting the nations. This portion of Scripture needs no further comment to show that the events spoken of are future.

That we do not misunderstand the Psalmist in this matter, let us look at Psalm lxxii, where speaking of Messiah's reign, he says, "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." At the 17th verse he adds:—"His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." In view of that glorious period he breaks out in praise and prayer, verses 18 and 19, "Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen." These are no dark sayings; but full, clear and plain. It does not require a Solomon to show that this prophecy is future in its accomplishment. See verse 8. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Let us next examine Psalms cii: 13–22, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. *So the heathen shall fear the name of the* LORD, *and all the kings of the earth thy glory. When the* LORD *shall build up Zion, he shall appear in his glory.* He will regard the prayer of the destitute, and not despise their prayer. *This shall be written for the generation to come: and the people which shall be created shall praise the Lord.* For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth. To hear the groaning of the prisoner; to loose those that are appointed to death. To declare the name of the LORD in Zion, and his praise in Jerusalem. WHEN THE PEOPLE ARE GATHERED TOGETHER AND THE KINGDOMS TO SERVE THE LORD." Here the language is clear. It is at a time when the Lord personally appears in his glory. This was written for a future period; and the people which shall be created shall then praise the Lord. The Prophet Habakkuk says: "The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea," Hab. ii. 14. This certainly relates to the future.

A Prophet records from the mouth of the Lord, Zech. viii, 21–22, "And the inhabitants of one city shall go to another, saying, let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD." Here is a prophecy too plain to be mistaken. The next verse shows that this is to be at a time when the Jews will be missionaries to "the nations." The objector may say "Jews are the spiritual seed." If that is admitted, it does not in the least affect the argument; because there are those of the nations who are not Jews; and these take hold of the skirt of him that is a Jew, saying, we will go with you for we have heard God is withyou. The Jews spoken of in this verse, escape the terrible judgments with which that period will be ushered in, and will be converted at the manifestation of Christ personally to them as He manifested himself to Saul of Tarsus on his way to Damascus. At that manifestation they will weep and mourn as described, Zech. xii. 10–14; and it will not be the mourning of despair, but of genuine repentance for having so long rejected their true Messiah, the crucified Jesus: "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness;" Zech xiii. 1; and the iniquity of that land will be "removed in one day;" see Zech. iii. 9. This people, thus saved, not changed to immortality, but among the "left of the nations," (Zech. xiv. 16,) will be the first or chief of the nations, during the next dispensation, and will be employed as suggested by the text, Zech viii. 23, that is, as missionaries, successful missionaries to "all languages of the nations." Under their labors among those left of the nations, "many people and strong nations shall come to seek the LORD of Hosts in Jerusalem, and to pray before the LORD."

Isa. xi. next demands attention. On this chapter immense labor has been bestowed to harmonize it with the theory of the burning of the world at the second advent of Christ; but still it reads just as it always did, and shows conclusively a period in this world that has never yet been seen, and never can be, if there is not a dispensation yet future differing essentially from any that has ever gone before. Here is presented to us a BRANCH out of the root of Jesse. None will doubt but that the Son of David—the Son of God—is here intended. Under his government the animal creation will become changed so as to be harmless and docile; and the "sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for, THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, AS THE WATERS COVER THE SEA. And in *that day*" (when the earth is thus full of the knowledge of the Lord) "there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious." That is not all: "It shall come to pass IN THAT DAY that the LORD shall set his hand *again* THE SECOND TIME to recover the remnant of his people which shall be left from Assyria," etc. Not a gathering from Babylon, as will soon be seen: that gathering was not in *that day* just spoken of. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth."

Here the language distinctly marks the two nations into which the posterity of Jacob were divided in the days of Rhehoboam, son of Solomon: one nation was called Judah, and the other Israel, and sometimes Ephraim, from the principal tribe of the nation of Israel. This latter nation was not scattered, but was cast out of the land of Israel into Assyria, some hundred years before Judah was carried captive into Babylon. Israel was therefore called outcasts, as in the text before us: see also 2 Kings xvii. 20. Nor was Judah dispersed to the four corners of the earth till their Temple was destroyed by the Romans. The promise in this text, therefore, clearly relates to their gathering subsequent to that destruction; and as no such gathering ever has taken place, it must still be future. If any doubt remained, the next verse would dispel it: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Before Ephraim or Israel was carried away into Assyria, there was continual strife, contention, and war between the two nations. When one shall be assembled and the other gathered, this envy and vexing each other shall be known no more. And let it never be forgotten, these things are to be done *in that day* when the earth shall be full of the knowledge of the LORD; of course future, and a glorious day. In that day, verse 16, "There shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he *came up out of the land of Egypt*." Here we see what the first recovering was, which is alluded to, verse 11, where it is said, "The LORD shall set his hand again the *second time* to recover the remnant of his people," etc. It was their being brought up out of Egypt, and it seems clear it is the remnant of the same people of whom the prophet speaks.

The prophet then goes on to tell us what that people will say when gathered: "And IN THAT DAY thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God *is* my salvation! I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: THIS IS KNOWN IN ALL THE EARTH. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee."—Isaiah xii. This subject is made so plain by the prophet that it does seem impossible any should call in question the meaning of the prophecy. That it applies to any events that have ever yet occurred, seems impossible. That it is not a conditional promise appears manifest. So surely as the BRANCH of Jesse's root ever reigns on earth, so surely, in that day, will these things come to pass.

Thoughts on Romans 8: 13.

BY REV. EDWARD WHITE, LONDON.

"For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

In these words the Apostle presents to our view the two forms of human life, the fleshly and the spiritual, and their respective consequences, death and life eternal. Consider therefore,

1st. What is the exact signification of the phrase "*living after the flesh.*" We may be certain that there are two things which the Apostle does not mean. He does not intend by this phrase, the occasional sins, infirmities, and slips, of good men. No man in the estimation of God is thoroughly sinless; yet in those who shall be saved, there is implanted a victorious principle of moral and spiritual excellence, which, under favorable circumstances, would speedily develope itself as a divine nature triumphant over the last vestiges of evil in the human constitution. Neither does the Apostle intend by this expression, "living after the flesh," the habit of attending to duties on earth which spring out of fleshly relationships. There are some persons who spend the first half of their lives as if there were no God; and the second half as if there were no world. But the spirit of true religion displays itself, not in the affectations of asceticism, nor in the ambition to become an angel before the time. It is a family spirit. It is intended to make good husbands, good wives, good parents, good children, good masters, good servants, good neighbors, good citizens; and if it does not accomplish this, it accomplishes nothing. Men are to be judged according to the deeds done in the body.

"The flesh" is the scriptural term employed to designate the unreformed nature of man, in its totality. To walk after the flesh is to follow the course of a sinful world. It is to lead a life without God, without prayer, without truth, without self-restraint, without love,—life of business without a religious aim, or a life of pleasure without any reference to principle,—a life which is a mere struggle for existence and amusement, without grace to ennoble it now, or glory to crown it hereafter. It is such a life as that which is led by the overwhelming majority of our fellow-creatures; whether we regard the victims of grossness and debauchery, or the more refined millions of trifers who people the civilized world. The human nature was formed to be a temple of the Deity,—to enshrine the thought of God as the ruling power, as the Jewish temple contained the Shekinah at Jerusalem. and whensoever a human life is spent thus, "without God in the world," the residuum is "flesh," and its "end is to be burned."

2d. The Apostle declares what shall be the proper penalty of such a career,—"If ye live after the flesh *ye shall die.*" In the Greek the expression is peculiarly marked and emphatic,—"ye are about to die," or "ye are on the point of death." It is a phrase composed of two verbs; which are thus translated in John iv. 47—"and besought Jesus to heal his son, for he was *at the point of death.*" Here the phrase is the same with that which in our text is translated, "ye shall die." All life around us is transitory, vegetable and animal. It passes away with the organisms which it animated, like the frost-work of our windows in winter when the sun appears. An animal life on the part of mankind—a life after the flesh, will result also in *death*,—"ye shall die!" "The letter or law of God *killeth.*" 2 Cor. iii. "Bring hither mine enemies and slay them before me!" "The world *passeth away* and the lust thereof, but he that doeth the will of God abideth forever." YE SHALL DIE! When the messengers of "Him that was dead and is alive again," declare that sinful persons shall *die*, it is not a far-fetched conclusion, but a reverential and honest inference from such a word, that they will literally *perish*, be *slain* be *killed with death* be *destroyed* body and soul. and it is in vain that men, in the face of such a threatening, flatter themselves with the possession of a natural immortality, or natural deathlessness. No; the word of God will be fulfilled. The wicked are at the point of death. Christ comes quickly; and when he shall appear, he will execute the judgments of God against an impenitent world,—"in flaming fire taking vengeance against them that know not God and obey not the gospel of his Son." If fire be not an instrument of *destruction*, it must be a fire of a different nature from that well-known element so often spoken of in the Scriptures—"He will *burn up the chaff* with unquenchable fire."

Thus has God, the eternal being, duly warned mankind to improve wisely their span of life below. He offers us on one side, an existence in sin, which is, "but for a moment;" on the other an existence in holy obedience, which is of everlasting duration. "Beheld I set before you death and life, therefore choose life."

3d. "If ye through the Spirit do mortify the deeds of the body." Man is helpless without the divine Life-giving Spirit; but the human agency works out salvation along with the Divine. The stately ship floats on the heaving ocean with her sails set. The winds of heaven supply the motive force; but there is a voluntary navigation below and aloft which spreads the sails and guides the helm. Even thus the Spirit bloweth where it listeth, and furnishes the motive force in the heavenly voyage of the soul; but a voluntary intelligence spreads out the moral faculties to be filled with the Spirit, and yields itself to be impelled by the celestial gale.

The mortification of the animal nature, with its licentious and angry passions, is the great work of the christian life. The power to accomplish this result must be derived from a positive, not a negative force. The monastic system of cheerless legality attempted this in the middle ages, and failed for want of a positive antagonist power. This is supplied to us by that truth which the Spirit teaches concerning Jesus our Lord. Here is the expulsive power of a new affection. Love to God in Christ must cast out sin; and we love him, in consequence of having something to love him for—because he hath first loved us—because he has visited us in our low estate of misery and degradation, with assurances of acceptance in the Beloved.

4th. "Ye shall live." United to God by faith and love, the believer becomes as indestructible as God. The Spirit of truth, of beauty, of holiness, of power, of life, dwelling in him, he cannot perish. His life is carried forward into eternity along with that of the necessary being. Amidst the changes of creation and the conflagrations of the universe, the good man in Christ abides secure. His life is beyond the action of the elements, and is destined to the development of an endless history. If all the beams darting from all suns through immensity, represented lines of figures denoting years or centuries or millenniums of glory, these amazing sums combined or multiplied would form not even a sufficient

unit of the arithmetic by which to measure the believer's life. It it something divine—and since divine, incomprehensible to man. The christian embodies in his own person all those mysteries of love and life which dwelt in God; and it will require eternity for him to understand himself.

Reader! art thou living after the flesh—a momentary, damnable life of sin—a suicidal life to be speedily swallowed up by the devouring fire of the law? or art thou through the Spirit mortifying the deeds of the body, that thou mayest *live forever*?

NAPOLEON I, while at St Helena, said to Count de Montholon, "The religion of CHRIST is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him. Alexander, Caesar, Charlemagne and myself founded empires; but on what foundation did we rest the creations of genius? Upon force. Jesus Christ founded an empire upon love, and at this hour millions of men would die for him! I die before my time, and my body will be given back to the earth, food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep mystery and the eternal kingdom of Christ, which is proclaimed, loved and adored, and is extending over the whole earth."

THE GOSPEL, or *Good News* may be said to have ONE grand feature, *viz.*, LIFE FROM THE DEAD, through Jesus Christ. But it embraces several particulars:

1st. The proclamation to the Jews that Jesus of Nazareth is the Son of God, sent to bless them.

2nd. The glad tidings to the Gentiles that God's message of Life was to them, as well as to the Jews.

3rd. The everlasting good news (Rev. 14: 6, 7) that the long apostacy is ended: the long dark night of anti-Christian superstition, tyranny, and usurpation is passed; and the kingdoms of this world are become the kingdom and empire of our Lord Jesus Christ; thus ending the reign of sin and death. See Rev. 11: 15–18, and 1 Cor. 15, throughout. Such is the gospel in its leading features.

THE INTERPRETATION OF SCRIPTURE.—In the interpretation of Scripture our conclusions must be according to the analogy of faith: that is, they must be consistent with plain passages that speak on the same subjects or events: also, the general tenor of the Scriptures must rule in the conclusion arrived at.

The idea that Bible language is to be understood different from the same forms of speech in other writings, is a fruitful source of error. Mysticism, or saying one thing and meaning another, is not to be tolerated in a professed revelation.

To make plain words of revelation mean something else than their obvious sense, or pretending the true sense is a hidden one, was introduced into the church, almost as soon as the apostles had left the world. Heathen Philosophers dealt in the mystical because they designed to keep the people in ignorance, or that they might appear wiser than the masses, thereby making their services essential, and securing their own gains out of the multitudes whom they professed to teach.

The primitive converts to Christianity, from heathenism, had great temptations to use the mystical in interpreting Scripture, hoping thereby to multiply conversions to the new religion by the abundance of hidden wonders they thus pretended to find in the Bible. To some extent they were successful; but the Church paid dear for this perversion of the word of God: it prepared the way for the papal apostacy; and, since the Reformation, has been the scourge of Christendom, producing fanaticism and wild fancies on the one hand, and destroying a sound faith on the other, thus leading to every evil work.

There is but one remedy for this evil, *viz.*, A rational adherence to a literal construction of Bible language; such as would be sound in reading any other work of sober instruction.

There are figurative and symbolical representations and illustrations of truth; but they are such as might be understood by the common people: it was such language as was in common use in that time; hence, if we place ourselves where they were, we need have no serious doubt as to the sense intended.

The sun, moon, stars, mountains, rivers, various beasts, and such like things, were used figuratively or symbolically to denote kings, rulers, governments, kingdoms, states, &c.; but they were not so used to hide the meaning, except in rare cases, for it was the common method of conveying instruction in a time when almost every idea had some symbol to represent it and make it more plain, instead of obscuring the meaning, as some suppose.

We are not to give those symbols or figures a fanciful interpretation, but let the Scriptures be their own interpreter; carefully examining such teaching in the light of explanations or fulfillments presented, which will show how the language was then understood; thus we shall be made acquainted with the true import of words employed. With this precaution, we may and ought to explain the Bible as we would any other common sense book, written to communicate information to the minds of men in general: *i.e.*, according to its most obvious sense.

A SYNOPSIS of the general news of the times, we intend shall have place in our paper hereafter. Other matter has prevented its insertion in this number; besides, we have anticipated our date.

Herald of Life.

NEW YORK: WEDNESDAY OCT. 21, 1868.

Editorial Salutation.

TO PATRONS, the *Editor* of our new paper sends *greeting*—May grace, mercy, peace and love, with faith, abound to each one of you, from GOD our Father, and from the Lord Jesus Christ our LIFE-GIVER and hope.

A new era has opened. A weekly periodical for the objects had in view by "The Life and Advent Union" we were not sanguine enough to hope to see in our life-time. Desirable as such an event might be, we knew too well how slow the prejudices of previous education and cherished theories are to give way to advances in divine knowledge, to expect that such a movement as that just inaugurated would soon come into life: and, especially, that it should be so spontaneously produced as it has been. There has seemed to be an inspiration in it which was wholly unlooked for by us, and which impresses us deeply that our divine REDEEMER has animated it by his life-giving energy. In His blessed name the work is begun, and through the inspiration of his Spirit we desire and pray every step of its course may be guided, and that the waters of life may ever flow in this new channel to give life to dying men. We trust to be ever mindful of our dependence on divine aid, and to keep alive the fact, that giving life to the perishing was the grand mission of JESUS CHRIST into our world, and that his coming again from heaven is to consummate that grand design in all who believe in him and consecrate themselves to his service in the covenant of his love.

That we may be "workers together with him" is our desire and prayer; and we beseech all, who love our LIFE-GIVER, to implore the divine aid and supervision in all which relates to this new movement, that honor may come to GOD and his ANNOINTED in this effort, and that saints may be mightily strengthened and comforted by the truth, and sinners be turned to the LORD, and glorify him by embracing with all their heart the glad tidings of life in Jesus Christ. May we all remember, we shall be guilty of "holding the truth in unrighteousness," if knowing the way of life we refuse or neglect to walk therein. We implore our friends to strive to live out the great truths we hold, in all their experience and life, so that we may win others to Christ and life eternal.

In conducting our department of this new enterprise, we intend to be courteous to opponents, but we do not promise never to fail, as such a success is more than falls to the lot of humanity in its present state of trial; yet we crave for ourself what we are willing to accord to others, viz., if their general course corresponds with the right, an occasional failure is not to be construed into a willful or intentional departure from required propriety. That, however, which some may think a lack of courtesy may be far from it in reality. It often happens, an opponent who finds himself lacking in argument, makes up in seeking sympathy by representing himself as being treated uncourteously or harshly. Let all arguments have their own weight, whether the person using them is courteous or not: he may lessen respect for himself if he is not, but the truth of his argument is not to be judged of by his lack of courtesy.

THE BIBLE EXAMINER is suspended for the present. "The Life and Advent Union" voted to send the HERALD OF LIFE to all the subscribers of the *Examiner* sufficient to discharge the obligation of its *Editor* for the amount due them for November and December. Several numbers of the HERALD will be sent for this purpose; or, they will be satisfied by refunding the money for the numbers of the *Examiner* due, if that is requested. We hope, however, every subscriber of that Magazine will immediately aid the HERALD OF LIFE by making a remittance for themselves, and seeking to help it to a wide circulation. Show our new paper to your neighbors and friends, and solicit their support, at least so far as to subscribe for it immediately. Let every friend act at once in this work; for soon the first number cannot be had at all; and we wish to know how many copies to go on with, as a regular issue. We feel assured the present movement, by the friends of the life views, will be a success; and it is highly probable, the BIBLE EXAMINER, at no very distant period, will be revived and enlarged for a *Quarterly* periodical. The time has come to work manfully. Numbers of us have struggled comparatively alone; but the cloud, which was no "bigger than a man's hand," already gives indications of an expansion so as to water all the parched and thirsty land with its refreshing showers. Let there be no faltering—no faint-heartedness, but let us work for God and His truth, with a zeal worthy of our high and glorious calling to manifest our LIFE-GIVER and Lord in all His blessed characteristics of Saviour, Redeemer, Deliverer, Glorifier and King.

THE PRESIDENT OF THE UNITED STATES.—Reproach has been cast on the present Chief Magistrate of this nation, by some professed religious people, who would make us think they have so much regard for the authority of Jesus Christ that they cannot fight in the country's defence; yet they do fight with carnal weapons, or weapons forbidden in Scripture: they revile the rulers of the land, while God has prohibited such a course. We respect the religious scruples of any persons whose lives manifest the truth of their professions: but when the tongue, which is "full of deadly" evil, is used in reviling rulers, it is impossible to give such persons credit for honesty when they profess hostility to bearing arms—their actions and words do not harmonize.

Some of the class just referred to, have made a parade of their hostility to the present Chief Magistrate, because, they say, he consults rapping spirits. Now, we do not credit such scandal, and do not believe a word of it. ABRAHAM LINCOLN is not the man to follow, or be led by such lying vanities. But if he had unfortunately fallen under that delusion, what would be the proper course for Christian men to pursue? Surely prayer to God to deliver him from that and all other evil influences, would be the duty of Christians: and if they have any faith in prayer, they would rest assured God would answer such to the joy of their hearts, and thus enable them to lead godly, quiet and peaceable lives, in all godliness and honesty. Never did a Chief Magistrate of this nation need divine and superhuman wisdom, courage, and strength, more than the present one. Let prayer then go up to God every day, that the needed divine aid may be granted to the President, in this time of our national judgment—that he may have wisdom, skill and courage equal to the perilous days through which we are passing. For ourself, we have confidence in the power of prayer, and believe if our nation is brought out of its present trial, still to live as a nation, it will be as much in answer to prayer as to our armies and navies: God can save whether by many or by few, but a people in trial should seek unto God and acknowledge their dependence on Him; and especially pray for rulers and all in authority: adding to this, the work of true repentance for sins which have called down the judgment of God on the nation

Let there be more praying and less faultfinding by Christian men; so shall we best manifest our regard for the authority of God and yield due obedience to the powers He has given authority over us in this gentile age. Better to die, even, in the battle field, with such a spirit, than stay at home murmuring, and reviling rulers, for whom perhaps we seldom or never pray. Loyalty to God, demands loyalty to the Government under which His providence has placed us till the time he has fixed on to bring in the perfect rule of Jesus: till that "time appointed of the Father," let us obey "the powers that be," because "they are ordained of God." Those rulers must not interfere with the authority of God, but rule in His fear; so shall they be blessed and be a blessing.

To our Readers.

The first number of the "HERALD OF LIFE AND OF THE COMING KINGDOM" greets you. We purpose, with God's help, to make it a true and faithful exponent of the great themes indicated by the title. The Gospel of Life through Jesus Christ will be presented with all the energy that in us lies. We shall seek to demonstrate man's absolute need of this Gospel by showing his natural condition. The complete mortality of man is attested by Nature and Revelation. We are a dying race. "All flesh is as grass, and *all the glory* of man as the flower of grass." But although thus perishable, a gracious offer of salvation is held out to us. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in him should *not perish*, but have *everlasting* life." Of this life our paper is the "Herald."

In close connection with the life theme is the good news of the "Coming Kingdom." We set forth this subject last, but *not least*. We recognize not only its stupendous importance but also the wide field of investigation which it brings to view. It is an undoubted fact that the great mass of Christians are profoundly ignorant of the nature of Christ's Kingdom—many of them having yet to learn that it is "Coming." How necessary, then, that the truth should be proclaimed! And how especially necessary in our day, when signs indubitable tell us that the Kingdom of God "is near, EVEN AT THE DOORS." May the Lord inspire us with the witnessing spirit!

The great topics which we present will stimulate us to blend the *practical* element with the theoretical, in our paper. "Without holiness no one shall see the Lord." An entire consecration to God must be ours. "Ye cannot serve God and Mammon." Awake! ye half-hearted ones; awake to the call of your Master, even Christ Jesus. Hear him say: "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

And now we commend the paper to the sympathies and prayers of "the Church of God, which He hath purchased with His own blood."

J. T. C.

Christian Salutation.

DEAR BRETHREN AND SISTERS of *The Life Company*, permit me to congratulate you on the success thus far of the great enterprise which engages our most hearty endeavors—the proclamation of *Life only in Christ*. My heart is greatly comforted in the prospect before us. The experience I am having in connection with this God-directed movement, is the brightest, the best, and the most blessed of all in my Christian life. The want of a weekly paper through which to carry this last, crowning truth in the Life plan, to those that have ears to hear, has been deeply felt by us all. And who that was with us under the old "chestnut tree," and witnessed the perfect oneness of heart, the holy zeal that characterized every effort made to give a new impetus to the *Life car*, can fail to see the hand of God in the whole matter? Who can call to mind those moments, so sweetly filled with the very spirit of divine love, that spirit which moved the heart of God to frame the plan of life, and not feel an intense emotion of gratitude filling all his heart, that he in the providence of God was permitted to make one of that happy family circle? And when we remember with what a hearty good will our dear brethren opened their pockets, and rolled up their hundreds of dollars, to give efficiency to the work, who can help feeling a great degree of satisfaction in the deep of their hearts, that *they belong to such a company*? God bless those dear brethren, who have shown so clearly by their works that their whole heart is in this God-begun work. And He *will* bless them. They will see the car of truth go forward, freighted with the bread that came down from heaven, to nurture into everlasting life the dying sons and daughters of Adam's death-doomed race. And *men will be fed*. There is in all renewed hearts such an intuitive love for truth, that *they will eat the bread of life*. It is true, bigotry, hoary-visaged, and long-faced, may, by discoursing dolorously about "poison in the pot," scare some timid ones for a time, *but truth will triumph*. Let us then, dear brethren, always remember, our work is a great work of *love*: and while others find fault, and misrepresent us, we will, trusting that God who has declared His very nature is love, go steadily about our work, and see the cause of God go forward. We will pledge our best, our most ardent efforts, both mental and physical, in pushing forward this great Life movement, and when our work is done, in the coming Kingdom of Jesus Christ we will share in the reward of life forever.

S. W. B.

The Position.

An important point has been reached in the history of the doctrine of life through Christ only. For many years we have believed the dead would sleep until the resurrection—and that the wicked would be destroyed at the coming of our Lord Jesus Christ, the second time. This has been held by a large portion of the friends composing the Second Advent body—or brethren believing in the near approach of the kingdom of God to this earth. Papers have been published from the inception of the excitement upon the Advent of Christ, in our day; some of which have made one or more doctrines more prominent than others, while there has been a general purpose to advance the great idea of the appearing of the Lord soon, and his reign upon the renewed and glorified earth. Associations have been formed to publish these papers, and two at least of these associations are still engaged in sending forth weekly papers, devoted to the doctrine above stated—but each having its own peculiarities on the question which we have stated, as being held by the larger proportion of the body, so much so, as very materially to characterize it.

Having been connected as Editor for two years with the "Second Advent Watchman"—and knowing well the purpose of the Association which published it—as also the course it pursued upon the Advent of Christ as a general Bible doctrine, and upon this question in particular, we speak from personal knowledge and experience. We have also been, since the formation of the "Advent Christian Association," a member of that body, and once a member of the board of managers—we speak with confidence, therefore, as to the purposes of that body, in publishing the paper which takes the authority of its acts from it, and when we say that some *special* views comprehended within the general position of Christ's coming and kingdom, were to be its labor—and that this has not been considered derogatory to the position on the coming of Christ.

Being a Life member also of the "American Millenial Association," we speak that we do know, when we say, we may devote time and preaching, with publishing, to a great extent, on a special topic connected with the question of Christ's coming at the same time that we do not interfere with the proper and healthful advocacy of the coming and reign. This has been the understanding from the beginning. We will not therefore enlarge.

In commencing the paper called "HERALD OF LIFE AND OF THE COMING KINGDOM"—called into existence by an association created for the purpose of publishing upon the subject of "Life only through Christ"—we do not attempt the establishment of an enterprise which should, in the least, compromise our long and beloved ground upon the immediate revelation of the Lord in glory:—and we feel assured that with all right minded persons, who candidly weigh the reasons for our action, we shall be fully justified. It is not to draw off a party from the great body of believers in the truth—or sever the bonds which have bound us to the cause which we have so long, earnestly defended—but to secure a medium through which we may be able more effectually to reach the public mind, upon every important and essential feature of gospel truth—intimately connected with the expectation of the Lord's manifestation and the resurrection of the dead.

This necessity is now being felt by a large number of the believers in the coming of Christ at hand, and men friendly to that view. With the conviction upon us that a better and clearer exposition of the divine plan—as communicated in the New Testament—is presented by the doctrine of "no life out of Christ"—while the theory of "*torment*" is deprived by it of the last prop, we should prove recreant to the call of duty should we refuse to follow the openings of Providence in admonishing the world of the necessary relation of the Son of God to men in the establishment of his kingdom.

This relation to the wicked, will be the leaving of them without life; as in the parable—there being, no cause or purpose for retaining the bad—they are "cast away." There being no organ, of a sufficiently frequent issue or wide circulation, in which our views upon the Resurrection—and the Atonement, as having relation to it, and other points deemed vital—could be freely discussed, we cannot but be thankful that we can enter upon the examination of these points untramelled, and in the perfectly free and scriptural inquiry after the truth, as it is in Jesus Christ.

The interest in this cause has increased so rapidly, and the effort become so strong to do something which the nature of the case required, that it must now begin to take shape.

To the surprise of the most sanguine, a demand was made upon those brethren who preach, and otherwise labor in the field, to publish a paper weekly, devoted to the doctrine of "life," and the coming of Christ as necessary to give to it—and a sacrifice, or offering, was "cast into the Lord's treasury," which unmistakably intimates the line of Providence in the obligations under which we are to work. We hope there will be much written upon the "coming kingdom" that will be new, scriptural, interesting and saving. That subject has never been exhausted—and never can be while time lasts.

We are mostly strong believers in the immediate appearing of the Saviour—old and established Adventists—and we do not shrink from the name—while not one, that we know of, is unfriendly to that precious doctrine.—We hope the "HERALD OF LIFE" will be found the medium of the "light of life" to men.

W. S. C.

What is the Real Basis of Christian Union?

Surely it is not found in human creeds, or in an agreement on points of doctrinal truth. If there be no Christian union only where there is a perfect unanimity of faith, there would be but very little brotherly fellowship in the world. Indeed we should all of us very soon find ourselves where a certain good brother brought up, who had supposed none could be accepted of God except they believed just as he did. He was brought to see at last, if his position was correct, he alone constituted all the church God had on earth. This opened his eyes and led him to embrace a more liberal system. We all assume we are right in our theological differences. If we did not *think* so, we could not be honest in holding points of doctrine different from others. All that is necessary is, to remember we are human; and being human, we are imperfect in judgment, and consequently liable to make mistakes. These principles being correct, if we make an agreement in faith the ground of Christian fellowship, we make it to rest upon a frail foundation. But the question very naturally arises, Has the truth nothing to do towards establishing the hearts of the children of God in union, fellowship and love? Certainly it has much to do. There are great fundamental truths in the gospel system, that must in their vital import be implanted in our hearts by the Spirit of God, or we are not Christians. Still it is not necessary that we understand even these truths in all the minute theological and critical correctness of an Edwards in order to make us Christians. The condition of the heart does not depend so much on what portion of, or how much truth we believe, as *how* we believe it. So that though it be true that we cannot be justified in the sight of God and refuse to come to the light of truth, it is also true that any amount of truth we may embrace in the theory of it, will do us no good if it amounts with us to nothing more than barely an intellectuality. Every principle of truth received through the direct agency of the Spirit of God, becomes in us genuine, Bible faith. The effect produced by faith is always *purity of heart*; so that if we believe the truth, as the New Testament reckons believing, our hearts are brought into direct union with the mind of God. This is the reason why genuine faith will always produce gospel works. The Psalmist says, "The law of the LORD is perfect, converting the soul." The law of the Lord never converts, only as it is written on the heart by the Spirit of God. Simply indorsing a theological position never changed any man's heart. But when God's spiritual law, the great law of love—for when the law of God is brought where we can grasp it in its great essence, it is all comprehended in the one word, love; for love is the great fundamental principle that underlies God's entire system of moral jurisprudence—when, I say, this law of love is written on the heart "by the Holy Ghost given unto us," it effects that moral change in us called conversion by the sweet singer of Israel. It is then that we love God *with all our hearts*, and our neighbor *as ourselves*. Thus we see, in order to have Christian union it is simply *to be Christians*. The very act of conversion that makes us Christians, brings us into a condition of moral nature where, as a legitimate consequence of being in that position, we shall love all who are in the same position with us, as *an unavoidable necessity*. Here is the true basis of Christian union. *This* is how Christians are taught of God to love one another. The reason why there is so much bickering, envy, and strife among those who profess to be brethren, is simply because *so few* have any spiritual connection with the great source of eternal love. May God enable us to come into, and abide in that condition of moral nature where we shall *love one another*.

S. W. B.

CRITICISM "AT A VENTURE."—In the late discussion at Boston, the negative quoted Ps. xlix. 19, as a proof-text against the resurrection of the wicked. It reads: "He shall go to the generation of his fathers; they shall never see light."

The affirmative gave the following "hit or miss" criticism in reply:

"The word here rendered 'never,' and on which my friend bases his argument, signifies literally, *not forever;* 'Not forever see the light'—(Englishman's Hebrew Concordance)..... The common rendering of the word is '*not*.' Judges i. 19—'And he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.' There the word is rendered 'not.' They are now driven out, though: Daniel vi. 18—'Then the king went to his palace, and passed the night fasting: *neither* were instruments of music brought before him: and his sleep went from him.' There it is rendered '*neither*.' It does not mean they *never* would bring in instruments of music before him, does it?" (Discussion pp. 42–3).

We shall not waste words on this matter—further than to say:

1. The word "never" in the text is from the Hebrew *adh-netsach lo*, literally *unto eternity not*. Our common rendering—"never"—conveys the exact idea.

2. As to the assertions about "not" and "neither," they are as purely nonsensical as they can possibly be. *The original phrase occurs in neither of the quoted texts.* The astute critic appears to have seized on the particle *lo*—rendered "*not*"—and made that do duty for the whole phrase. A very slight knowledge of Hebrew would have saved him from the blunder—that is, if he had consulted the original *Scripture;* instead of depending on the "Englishman's Hebrew Concordance," which does not pretend to be "complete, or faultless."

We enter our protest against this murderous way of appealing to the Originals. Some time ago, "somebody else" burned his fingers in like manner; and we trust that our friends will be warned by their experience. Ignorance of Hebrew and Greek is no crime, and we hope that there will be no future occasion to show up such unnecessary injustice to the Holy Scriptures.

J. T. C.

REPHAIM—A CORRECTION.—When I prepared the article "Rephaim," in the September *Examiner*, I was traveling, and had no access to a Hebrew Concordance. This led me into a mistake which I wish to correct at once. The article commences thus: "Rephaim is a Hebrew word which occurs in the Hebrew Scriptures of the Old Testament *twenty-two* times." On consulting a Concordance I find that the word occurs twenty-*six* times. I give the four additional texts herewith: 2 Sam. xxiii. 13; 1 Chron. xi. 15; xiv. 9; Isa. xvii. 5. The phrase "valley of Rephaim" is found in each of the four passages.

By placing the four texts where they belong in the article, another alteration is made necessary—the word *sixteen* must be substituted for "*twelve*" on page 275, the first, fourth, and fifth lines from the bottom.

On page 276 five texts are referred to as speaking of "the valley of Rephaim"; the four just mentioned belong there as well.

The *argument* and *general criticism* in the article is not at all affected by the mistake or its correction.

JOSEPH T. CURRY.

LABORERS.—Jesus said to the seventy, whom He appointed to go "before His face:" "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." There is especial need of this prayer *now*. Every believer in Life through Christ alone, must see it. Let us not look to man to supply laborers, but "pray the Lord of the harvest." We hope our readers will remember this suggestion.

"Depend on Him; thou canst not fail;
Make all thy wants and wishes known;
Fear not; his merits must prevail;
Ask but in faith, it shall be done."

J. T. C.

Correspondence.

From Leonard C. Thorne.

DEAR BROTHER STORRS:—Having long and earnestly desired that a paper such as the HERALD OF LIFE and of the Coming Kingdom is designed to be, might have a weekly issue in this city, my heart is filled with joy and gratitude that arrangements for such an enterprise have really been consummated, and that the first number is about to be placed before the public. Now that "The Life and Advent Union" has, by the will of God, fairly commenced its career, let us all labor diligently, striving by the spread of the great truth of Life only in Christ—and kindred other precious, but almost forgotten, Gospel truths—to glorify God and exalt the name of Jesus Christ among men.

May God bless the HERALD OF LIFE, and make it instrumental in leading many from out the darkness of sin and error, which ends in *death*, to behold the beauty of holiness and enable them to comprehend and appreciate God's great plan for man's redemption and salvation through Jesus, as revealed in the blessed Scriptures. Let the messenger go forth upon its mission of love to an ever increasing circle of readers, bearing upon its wings and scattering broadcast the seed of truth, much of which will fall upon new and good ground, taking deep root, springing upward, putting forth its branches, the fruit whereof is peace and that holiness which endeth in everlasting life. Let us in all things exercise a spirit of meekness, charity and brotherly love.

New York City.

From Helen Robertson.

BRO. STORRS:—I feel to bless the Lord in prospect of our new paper. I say *our*, because I feel I have a living share in it. I am thankful I was one of that band at Wilbraham who went aside, under that majestic "chestnut tree," to see if we could not, in some way, more effectually proclaim Life only through Christ to a perishing world. We all felt pressed in spirit. The Lord was with us, for He saw we had a mind to the work, and all seemed to be of one heart and one mind. We not only formed ourselves into a Life and Ad-

vent Union, but also determined, weekly to herald forth to a perishing world, Life through Christ, and His coming kingdom. The Lord truly seemed to be the Leader. He showed us the first step, we took it, then the next, and the next, &c.; He saying, "This is the way," we walking in it. We felt like men that dreamed. The Lord was doing great things for us. It was his doing and marvelous in our eyes: and when we were permitted to look on the perfected plan, our mouths were filled with laughter and our tongues with singing. O, let us all bless the Lord and magnify his name together. Let the earth be filled with his praise.

Now the work is not all done; neither is it to be left to you and your fellow officers alone. If done effectually it must be done by the brethren and sisters in the different States and Churches.

Brethren and Sisters:—Surely this work is of the Lord. If we want it to prosper and have His blessing, let us put our hands to the work. Let us study the Bible with simplicity of heart, pray over it, compare one part with another, asking the great Teacher to open our understandings. Then let us send the result of such study, in brief form, to fill up the columns of our paper. Let us all go forth, weeping, bearing precious seed, we shall surely come back bringing our sheaves with us. By doing so, we will be strengthened and grow mutually up into Christ our head.

Our fellow men, all around us, are perishing for lack of knowledge—they are in darkness. We profess to have the lamp of life. Are we holding it so as to enlighten their paith? Are we seeking the lost and wandering? If so, we shall certainly find them. We are in their midst. Life is sweet: Men don't like to die. One gentleman, to whom I am trying to show Christ as the only LIFE-GIVER, exclaimed, a day or two ago, "I don't want to die—I don't want to go out of being—that would be awful: rather give me life in misery than extinction of being. This seems to be Bible doctrine. I shall search into it." He and some others have commenced heartily. Brethren pray for them. There are many such. I pray you in Christ's stead, seek them out. I found another such case, a few days ago: a soldier. Pray for him also.

Your sister in hope of Life through Christ.
New York City.

From B. K. Davis.

BR. STORRS:—When the last *Examiner* came to hand, and I learned of the result of the deliberations under "the sacred chestnut tree," that there was to be a weekly paper started, my heart bounded with love to God for the movement, and to those brethren who have inaugurated "*The Life and Advent Union.*" May God bless them and give them grace to do his will in spreading this ever blessed truth of "Life only in Christ." O what heavenly joy springs up in my heart while meditating on the wondrous glory of this soul-cheering, God-honoring doctrine. No wonder the blessed Jesus says, "Whosoever drinketh of the water that I shall give him, shall never thirst; but" it "shall be in him a well of water springing up into everlasting life." Glory to his name. O how true, (to use the language of another) "This is the great crowning truth of the Life theme"! Never can I find words to express the unbounded joy that fills my entire being, that ever God in his infinite mercy let me see this exceeding glorious light. It illuminates every line of the sacred pages with the transcendent glory of the noonday sun. No wonder the angelic hosts sang above Bethlehem's plains, "Glory to God in the highest, and on earth peace, and good will towards men," when poor lost man's Redeemer was born—He that should introduce the spirit-life to all who would believe on his name. O with what joy can we now vindicate God's lovely character to a lost world! and tell them His great heart of love yearns after them in their dying condition, while they are going out of life without hope—all the life they now have being forfeited, lost and gone, if justice lives. Ah see the pitying eye of our heavenly Father! He said, I'll give those helpless ones a chance for life from the dead: let them believe on my Son in their trial state, and He shall give them another life, on which the law has no claim: justice shall be justified, and still they may live.

Hail heavenly love that first began
The scheme to rescue fallen man.

Yours, waiting for redemption through Jesus.
Monroe, Mc.

P. S.—Please send me half a dozen copies of the first number of your paper as specimen copies. I have already nearly twenty subscribers pledged for the paper.

Extracts from Letters.

CHAS. H. SUTTON, Manayunk, Pa., writes:—I feel gratified that a movement was made at Wilbraham to bring out more fully the great Life theme by forming "The Life and Advent Union." May the great Head of the Church bless the cause and the effort. I will give $25 for a beginning: also consider me a subscriber for the new paper. Yours, in hope of Life at the Coming of Jesus.

DR. A. DECKER, Newark, N. J., writes:—I am greatly rejoiced to hear that we are to have a weekly paper. I shall do all I can to help the glorious work of publishing life through Christ alone, and the advent of the kingdom of God. I wish to see the paper out, doing its work in scattering the light. If it should need $25 or $30 from me it will be forthcoming. May our blessed Lord fill you with heavenly wisdom, so that you may conduct the paper to his honor and glory. Yours as ever in the blessed hope of life through our Lord Jesus Christ alone.

WM. W. DOUGHTY, Lynn, Mass., writes:—
I send $5 to redeem my pledge, made near Wilbraham camp ground, to help start a new paper, in which I feel much interest. It is now time for those who believe in the doctrine of "Life only in Christ" to be in earnest. There is nothing to discourage so far as the life theme is concerned. I feel confident the new paper will prove a blessing to those who have never heard on the subject of life from the dead, as being a blessing to be conferred on the righteous only. I hope and trust, the HERALD OF LIFE will be a success till the LIFE-GIVER appears to raise his people and give them a home in the everlasting kingdom.

DANIEL HAWKS, Andes, N. Y., writes:—
I send $2 for the HERALD OF LIFE. I hope the Lord will prosper you in the way of truth and holiness.

ALSON GUTHRIE, Trumansburg, N. Y., (Minister of the Gospel,) writes:—
I send enclosed $2 for the HERALD OF LIFE. I wish it success, and will try to get some subscribers for it.

Eld. Joseph Marsh.

From Rochester papers we learn, that Eld MARSH has fallen asleep. He was at the residence of his daughter, Mrs. E. Morehouse, Tecumseh, Mich. It seems his death was from typhoid fever, contracted in a late visit to Tennessee. The *Rochester Democrat* says—

"Elder Marsh was a native of Vermont, and removed to Western New York when but sixteen years of age. He was an exemplary citizen, and possessed good abilities as a writer, and was widely known among Second Adventists as the editor of the 'Prophetic Expositor,' and kindred publications. He was a firm believer in the doctrine which he taught, and is said to have retained his convictions until death. He removed from this city to Canada several years ago, and lately made a trip to Tennessee, where he is said to have contracted the disease which resulted in his death. Mr. Marsh was about 60 years of age. He enjoyed in an eminent degree the respect of his fellow citizens, who will regret him as a good man departed."

Those of our readers who knew Eld. Marsh, need not any thing we can say to inform them of his long and persevering labors. Our acquaintance with him, though not intimate, caused us to believe him earnest and sincere; yet we were far from agreeing with him in syme of his theological views. He sleeps, we trust in Jesus, to wait the resurrection at the last day.

The Life & Advent Union.

"The Life and Advent Union" was organized at Wilbraham, Mass., August 30th, 1863, under a noble chestnut tree—sacred to the memory of the event: an event which forms a new era in the history of the advocacy of the doctrine of "*Life only in Christ.*" In an open field—in the cloudless light of heaven, with the fresh breezes thereof blowing on those assembled—it was unanimously resolved, the time had come for a more concentrated and thorough effort to scatter abroad the glorious truths on life in Christ alone, and his return from heaven to confer glory, honor, immortality, and eternal life, by a resurrection from the dead, to be shared only by such as have a union with him in God,s appointed way: all others, among the dead, being for ever excluded from these gospel benefits, and eternally held by death's power, as the reward of their neglect or rejection of God's method of bringing men from the consequences of their sins—viz., DEATH.

At the organization of the "UNION," every resolve was unanimous: without a dissenting voice a Constitution was adopted, and any person can become a member by signing it. No fee is required as a term of membership; but it is expected each one will be active—working in good earnest as they have time, means, and opportunity, to promote the object of the "Union." Some can talk; some write; some preach; some give time; others, money; and all can pray: thus shall a united influence go forth to bless dying man, and spread the knowledge of our glorious LIFE-GIVER and his merciful designs towards our perishing race.

The first object of the society is, to publish and sustain a weekly paper—by donations and subscriptions—which shall give no uncertain sound on the subjects indicated by "*The Life and Advent Union,*" and "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ," and that all "may know what is THE HOPE of His calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of HIS POWER to usward who *believe*, according to the working of his mighty power, which he wrought in Christ when he raised him from *the dead*, and set him at his own right hand in the heavenly."

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.*

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and thirteen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Secretary, who shall keep account of the same and transfer them to the Treasurer.

V. The Board of Managers shall have power to choose an Executive Committee from their number to facilitate business.

VI. All receipts for the Union shall be published monthly by the Secretary, with the name of the donor.

VII. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving six weeks' notice.

VIII. The Secretary shall keep a record of the names and post-office addresses of the members.

IX. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union.

GEORGE STORRS, President.
RUFUS WENDELL, Vice President.
JOSEPH T. CURRY, Secretary.
LEONARD C. THORNE, Treasurer.

Directors.

Randolph E. Ladd, Springfield, Mass.
Ozias Clapp, Boston, Mass.
S. W. Bishop, Warner, N. H.
W. S. Campbell, New Britain, Conn.
Jas. L. Boyd. Philadelphia. Pa.
S. F. Rogers, Salem, Mass.
Isaac L. Allen, Albany, N. Y.
Walter Stickney, East Winsted, Conn.
Albert Fox, Pawling, N. Y.
Caleb Thompson, Providence, R. I.
John Billings, Corinna, Me.
Alex. Decker, Newark, N. J.
Jacob I. Johnson, Lynn, Mass.

The Union voted, The paper shall be called, "THE HERALD OF LIFE *and of the Coming Kingdom;*" to "be under the immediate control of an Editorial Board, composed of GEO. STORRS, Editor; Rufus Wendell, Joseph T. Curry, W. S. Campbell, and S. W. Bishop, Assistant Editors." "RUFUS WENDELL to be *Business Agent.*"

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *vo es* of persons adverse to its object.—ED. OF HER.

BUSINESS MATTERS.

DONATIONS TO THE LIFE AND ADVENT UNION.—The *Business Agent* of the "Union" takes pleasure in stating, for the information of all interested in our new enterprise, that there has been received, in *Donations* to support the HERALD OF LIFE, the sum of *Eleven Hundred and Fifty-six Dollars.* The names of the donors, with the amount of their respective contributions, are given in the statement which follows:—

Geo. W. Denny	$25. 00
A Friend in Mass	25. 00
R. E. Ladd	100. 00
Geo. K. Carroll	50. 00
John Crosbie	25. 00
W. H. Hanford	20. 00
J. B. Eggleston (½ of Pledge)	10. 00
S. F. Rogers	20. 00
B. Matthias	5. 00
Rufus Wendell	10. 00
A. C. Jenkins	5. 00
G. L. Rice	5. 00
L. Plumer	10. 00
Caleb Thompson	50. 00
Charles A. Hastings	25. 00
C. D. Leet	25. 00
W. M. Hall	25. 00
Wm. Stark	10. 00
Luther Paine	5. 00
W. A. Smith	5. 00
J. S. Armington	20. 00
P. A. Sherman	5 00
Maria B. Clapp	13. 00
H. Johnson	5. 00
John Kemp	100. 00
Richard Martin	25. 00
Wm. H. Thorne	100. 00
L. C. Thorne	100. 00
Jacob Grim	25. 00
Wm. Ridgeway	10. 00
Wm. Roworth	25. 00
S. P. Geehr	5. 00
J. W. Mobray	10. 00
J. Christian	3. 00
Mrs. H. Littlefield	1. 00
Robinson Gill	2. 00
R. L. Jaques, Esq.	3. 00
Thomas Thornton	5. 00
Harriet C. Conant	3. 00
Joseph Eaton	3. 00
Wm. Payne	5. 00
David Rollins	10. 00
Wm. Nichols	5. 00
I. L. Allen	25. 00
Ozias Clapp	10. 00
A. H. Landon	5. 00
James Howard	10. 00
Margaret Robinson	3. 00
James L. Boyd	25. 00
Mrs. R. W. Pierce	3. 00
Geo. W. Wiggin	2. 00
Wm. W. Doughty	5. 00
D. B. Salter	50. 00
Sally Dillingham	3. 00
Allen Logan	2. 00
A. W. Macdonald	50. 00
Charles L. Noe	25. 00
Total am't paid in	$1156. 00

DONATIONS PLEDGED.—In addition to the above $1156. 00 which has been paid in, we have *Pledges* amounting to $250. 00. The names and amounts are as follows:—

Walter Stickney,	$25. 00
Ophir Haynes,	20. 00
J. B. Eggleston (½ Pledge)	10. 00
V. N. Davis,	5. 00
H. J. Sweetland,	5. 00
Royal Boston, (Paid Oct. 9th.)	10. 00
R. W. for others,	15. 00
John C. Works,	5. 00
Thos. Kenny,	5. 00
Chas. H. Sutton,	25. 00
Wm. Floyd,	5. 00
R. E. Ladd (2d Pledge)	100. 00
Eseck Wolcott,	20. 00
Total	$250. 00

The foregoing exhibits the gratifying and encouraging fact that, up to the time of sending out our first number, the Donations (paid in and pledged) reach the total sum of $1406. There is needed $594 more to make the sum TWO THOUSAND DOLLARS—a goal which it is very desirable we should reach *immediately.* At the organization of the "UNION," under "the sacred chestnut tree" (to which, by the way, we repaired for deliberation at the suggestion of Bro. S. W. Bishop), Bro. Ladd promptly pledged $100 towards raising the first One Thousand, and has paid in the amount. He has since come forward and *pledged* another $100, and this he does with the express understanding that the immediate watchword shall be *Two Thousand Dollars.* On the second $1000 the sum of $406 is already paid or pledged. In the name of the Lord and his precious Truth, we appeal to the friends of the new movement to rally at once to the work of raising the balance. We dare almost to *hope* that the thing will be an accomplished fact by the time we publish our second number. Brethren and friends! shall it be done? Think over the matter at once, and then send in your responses.

Not a few of the friends—whose hearts we doubt not were made to bound when intelligence reached them that a weekly paper was projected which should boldly herald the life theme in its crowning aspects, and who are able to contribute liberally to putting the paper on a sure footing—have not yet been heard from. We doubt not their readiness to do what shall seem to be duty in the premises. They have perhaps been waiting to see the precise nature of what had been undertaken. They will now have the HERALD before them, and can act understandingly. And we hope they *will* act—and that, too, while their hearts are warm with the enthusiasm which the prosperous beginning of the enterprise is so well fitted to produce. Come, friends! let *all* take hold of this business with an earnestness becoming those who are determined, with God's blessing, to make the paper a *success*, and who are convinced that Divine Providence has placed before them a work which they will only serve with entire fidelity while they do all that lies in their power for its prosecution.

We shall keep a Pledge List standing in the paper, and hope in the next number to be able to report progress of a decided character. Let all who give do it with cheerfulness and according to the ability God has blessed them with; and let *donations* be accompanied with *prayers* that the paper may be conducted in harmony with the Divine will.

One other word in this connection. The Business Agent being also an Assistant Editor, has intended to add his own brief salutatory to those furnished by J. T. C., W. S. C., and S. W. E.; but now (Oct. 8th), when his heart prompts him to the execution of this purpose, it turns out that there is *no room*—the paper is *full!* He can, therefore, only say this—his whole soul is in this work; he believes it to be of the Lord; he intends to labor incessantly to push it forward; and he has strong confidence that the Divine blessing will crown the enterprise which "The Life and Advent Union" has taken in hand. R. W.

Subscription Money Received.

Up to the time of putting this uumber to press we have received on Subscription the following sums, viz: Two DOLLARS *each* from—R. E. Ladd, J. L. Boyd, G. W. Denny, A. C. Jenkins, J. B. Eggleston, William Stark, Walter Stickney, Luther Paine, Elvira H. Jillson, H. C. Gladding, R. A. Olmsted, Louisa J. Beach, Tho's. H. Ford, Enoch Holt, Maria B. Clapp, H. Johnson, R. G. Gladston, E. Chadwick, Mrs. Cordelia S. Rogers, R. L. Jaques, Esq., Gaius Wood, John Fairfield, Mark E. Green, J. F. Brewster, Samuel P. Geehr, Peter Banta, William Roworth, Henry Gibbs, J. W. Mobray, Thomas Thornton, Joseph Cherry, Margret Percivall, John I. Collins, Edwin Leach, J. Christian, John Crosbie, Wm. Floyd, Rachel Bensted, Mrs. Stephen Luce, Mrs. H. Littlefield, Robinson Gill, Parker Sawyer, Harriet C. Conant, Patrick Cannon, Joseph Eaton, Julia A. Pearce, Sam'l Davidson, Cha's A. Hastings, Wm. Payne, Wickliffe M. Baldwin, John Boppe, Margaret Robidson, Mrs. R. W. Pierce, Benj. F. Ricketson, Geo. W. Yonng, Geo. W. Wiggin. Lucy Ann Harriman, C. D. Leet, A. Guthrie, Daniel Hawks, Miss L. Strang, Silas Swift, Wm. Frazier, John Speirs, Dr. S. B. Barlow, Charles Swift, Sally Dillingham, Robert Harper, Allen Logan, A. W. Macdonald, Wm. H. Thorne, (2 copies $4) Geo. K. Carroll, Mrs. Hannah R. Thorne, Stephen Merritt, Jr., Isaac C. Thorne.

ONE DOLLAR *each* from—G. L. Rice, P. A. Sherman, N. D. Wight, J. S. Armington J. Frost, W. H. Hanford, Royal Boston, J. K. Marshall, A. H. Tourtellot, Thos. H. Knowles, Henry Lowe, Josiah Stone, J. I. Johnson, Amanda Bailey, Wm. A. Smith, John Cittel, Mary Ann Richardson, J. A. Smith, J. G. Buzzard, Thos. Chambers, Mary Janney, Sarah R. Goodsell, John C. Day, Aaron Mason, Luke C. Glazier, Thos. Page, John I. Wendell, Harmon Wendell, John H. Fenton, Noah Mayo.

SPECIMEN NUMBER.—We send this number to many who are not subscribers, in hope they may be so well pleased with our beginning as to patronize the enterprise. If not disposed to subscribe yourself, will you do us the favor to hand this No. to some neighbor or friend who may feel an interest in our object? Let those who are willing to become our patrons communicate with us at as early a day as possible.

Our friends may wish the first No. of the paper to be seen by persons unknown to us, with a view to their becoming interested in it. If the addresses of such are furnished us we will, without delay, mail to each of them a specimen copy of the HERALD OF LIFE.

☞ THE FIRST number of the "HERALD OF LIFE" is *dated in advance* of our actual time of publication. The reasons for this are, our "*Business Agent*" has to go to Salem, Mass., and remove his family to this city, and must have time to do it. Then, we especially wish to hear from as many of the friends of our enterprise as possible before issuing our second number; after which, we shall go on regularly. Please, friends, give us your efforts in earnest for the next two weeks, and let us know at once what you can do. *Do not delay.*

THE RESURRECTION OF JOHN V. 28, 29.—J. T. CURRY has written and published a tract on this text, which is worth a careful examination. We intended to have said more of it, but have not room in this number. *Price*, $2.50 per hundred; 35 cents per dozen; 4 cents single. Address, "JOSEPH T. CURRY, 21 Union St. Boston, Mass"

DR. S. B. BARLOW.
62 East Twenty-First Street,
Near Fourth Avenue.
OFFICE HOURS, { From 8 to 9, A. M. / " 1 to 2, P. M. / " 6 to7, P. M. } NEW YORK.

Books and Pamphlets
FOR SALE AT THE OFFICE OF THE HERALD OF LIFE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.* The following works will be sent, any distance under 3,000 miles, postage free, on receipt of the retail price:

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay in one volume; but before completing it, circumstances occurred which led the Reviewer to decline furnishing it for that purpose, and he concluded to let it be issued by itself. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, 75 cents. In paper covers, 50 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only.

Tracts and Small Works.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner.* Price, 7 cents.

THE ATONEMENT: by GEO. STORRS. Price, 3 cents.

DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

Other Tracts will be added, if funds are to be had.

THE BIBLE EXAMINER, volumes 13 or 14 can be had, bound or unbound. Vol. 13, bound, $1.75. Vol. 14, $1.85. This last volume contains 18 numbers, six of which were issued in 1861 and twelve in 1862. The prices named include the postage: $1.50 each without postage. Unbouud, $1 per volume. The nine numbers of the *Examiner* for 1863 can be had for 75 cents, and are worth three times that amount.

All Letters in relation to any of these works, for the present, to be addressed,
"GEO. STORRS,
Box 4658, New York."

ΙΩΔΗΣ.
IODINE WATER.
A SOLUTION OF PURE IODINE IN PURE WATER
IT ACTS UPON THE
HEART,
LIVER, KIDNEYS,
DIGESTIVE ORGANS, AND GLANDULAR SYSTEM,
AND HAS GREAT CONTROL OVER
SCROFULOUS AFFECTIONS.

It dissolves metalic mercury and all the mercurial compounds which can possibly occur in the living body.

AS A TONIC,
its operation is evinced by strengthening the digestive organs and increasing the appetite. In cases of Dyspepsia, Emaciation and Debility, an increased nutrition of the body is the result of the employment of Iodine Water. The patient recovers flesh, strength and color; hitherto pale, relaxed and feeble, he becomes full, strong and florid.

The unparalleled success in private practice and the indorsement of
HIGH MEDICAL AUTHORITY
enables us to recommend
IODINE WATER
as a specific cure for the following diseases, viz.: Scrofula in all its manifold forms, Consumption, Cancer, Bronchitis, Heart, Liver and Kidney Diseases, Rheumatism, Neuralgia, Nervous affections, Female Weaknesses, Dyspepsia, Syphilis, and Mercurial Disease.

Full directions accompanying each bottle.

Price $1 per bottle: $5 per half dozen. Sold by Druggists, or sent by express on receipt of price.

All consultations free. Dr. H. ANDERS & Co., Physicians and Chemists, No. 428 Broadway, New York.

CERTIFICATE OF ANALYSIS.

I have analyzed the "IODINE WATER" prepared by Dr. Anders, and find it to be a solution of pure iodine in water. It has long been a desideratum to prepare iodine so that it can be administered in its uncombined state; this preparation by Dr. Anders enables us to effect that object. Each fluid ounce of the water contains about half a grain of Iodine. I consider it a valuable preparation, and one which will prove serviceable in all those cases where the use of Iodine is indicated.

JAMES M. CHILTON, M. D., Chemist.

Certficate from Prof. James C. Booth, United States Mint, Philadelphia.
Dr. Henry Anders:
The sample of IODINE WATER tested by me I find to be Iodine dissolved in pure water.
Respectfully yours,
JAMES C. BOOTH.

TESTIMONIALS.

Remarks from the *American Medical Monthly*, edited by Edward H. Parker, A. M., M. D., late Professor of Anatomy in the New York Medical College.

IODINE WATER.—Samples of a preparation with this name have been sent to us by Dr. Anders, of this city, by whom it is prepared. Chemists generally state that Iodine can be dissolved in water, but that the solution is a very weak one, containing in fact on 1,7000 part of Iodine by weight. Dr. Anders states that this is only a simple solution in Croton water, and may be made as strong as 3-4 of a grain to the ounce. The preparation is a decidedly brown fluid, with a strong smell and taste of Iodine. When allowed to stand in an open vessel the color and taste both disappear, the remainder being simply limpid water. We have seen a copy of the report of an analysis, made by Dr. Chilton, in which he states that he finds it "to be a solution of pure Iodine in water," It is a question of interest, by no means unworthy of investigation, what may be the therapeutical value of this preparation. If we can in this way introduce pure Iodine into the system, without combination with any other substance, important results may follow. Practitioners should remember this solution when prescribing Iodine.

GENTLEMEN: I have examined your Liquid Iodine or Pure Iodine Water, and find it a pure solution of Iodine, containing a sufficient quantity for all practical purposes, as a remedial agent. I have used it in obstinate cases of scrofula, and can attest its superior value in the treatment of this class of disease. I am fully convinced your solution of Iodine, in pure pure water, is far preferable to any other form in which it has hitherto been used. Respectfully, yours, &c. E. WHITNEY, M. D.

The August number of the Bible Examiner, edited by REV. GEORGE STORRS, contains the following editorial notice:

"IODINE WATER.—In this number of our magazine we introduce to the attention of our readers this medical preparation. We have done so, not for pay, nor because our pages are used as a medium of advertisements—for we have uniformly declined them—but gratitude to God, and a sense of obligation to Dr. Anders & Co., have made us insert the following:

My only son, George F. STORRS, now 37 years old, has been afflicted, for some dozen years, more or less, with painful swellings and inflamations in various parts of his body; oftentimes, seemingly, he was near to death; then a respite for a season, but only for a return of the disease with more violence. For the past three years he has had an open sore on his breast; and latterly one near his collar bone, with ulceration in his throat, that was rapidly increasing, so that dissolution appeared inevitable. In this condition he applied to Dr. Anders & Co. By the use of the Iodine Water the ulceration in his throat disappeared in a short time. Continuing its use, in less than two months he was apparently healed, and his general health much improved. This son, whom I had feared would fall asleep in death before this Summer should close, is now, apparently, in a fair way to recover as perfect health as is common to our mortal state. In gratitude to God, who has thus answered prayer, and in justice to Dr. Anders & Co, I have made this statement, satisfied that there is virtue in the Iodine Water treatment which the readers of this magazine will thank its editor for bringing to their notice.

GEO. STORRS.

JULY 27, 1863.

DR. H. ANDERS & CO.:
GENTS: I have taken one bottle of Iodine Water, with decided advantage, for a chronic bronchitis of several years standing. Yours, &c.,
A. MANN, JR.,
No. 39 Wall-st.

EAST HAMPTON, L. I., May 10, 1863,

DR. ANDERS & CO:
GENTS: The package of Iodine Water came all right. My disease is that of the *mitral* valve of the heart. Before using the Iodine Water a grating sound being very distinct, even so distinct that it could be heard without difficulty with my overcoat buttoned. Now that rubbing sound is not to be heard.
Yours truly,
GEORGE L. LESTER.

NEW YORK, January 23, 1863.

DR. H. ANDERS & CO.:
GENTS: It affords me the highest pleasure to inform you that your Iodine Water has entirely cured my son Felix of Chronic Inflamatory Rheumatism. His limbs and his extremities were drawn up, and his heart was so affected as to jar his whole body by its excessive palpitations.
T. BERTELING,
Musical Instruments,
167 Bowery.

The original of the above, with other testimonials, may be seen at our office.
Dr. H. ANDERS & Co.
Physicians and Chemists.
428 Broadway, N. Y.

To our New Paper.

BY S. N. C.

HERALD OF LIFE! go tell the story
Of Messiah's peaceful reign;
Tell of the increasing glory;
Prove all opposition vain.
Go! thou precious gospel banner!
Show the world the gospel plan;
Tell men of the great salvation
Of God's tender love to man.

Tell men they are dying—*dying*
With no hope beyond the grave:
As was raised the brazen serpent,
So now Jesus waits to save.
Tell them too, of coming vengeance,
That the day of wrath is near,
Speak out! warn the sleeping nations;
Rouse the churches everywhere.

See they not the signs predicted
By the prophets long ago?
The upheaving of the nations
Conflicts fraught with coming wo?
See they not e'en now the arraying
Of the forces on each side?
Slowly, slowly, yet how surely
Will God's word mankind divide!

Tell them of the words of Jesus!
Those who will not own him King
Will be brought and slain before Him;
While the heavenly arches ring
With the anthems and the praises
Of God's dear redeemed ones,
As they gaze upon the glory
Of their King on David's throne.

Tell them of God's faithful promise
Given—and pledged too by an oath--
To His ancient chosen people,
That He'd surely bring them forth;
And in mercy reinstate them
In the land of Canaan;
That they yet should call him Blessed,
When they knew He'd come to reign.

Tell them that the time is nearing,
God His promise will fulfil;
And His word will prove most faithful,
It will either save or kill.
By that word He'll sit in judgment,
And the sentence they may read:
Tell them now to haste to Jesus,
And He'll be a friend indeed.

Go forth, Herald of the Kingdom!
Faithful to thy mission prove;
And may untaught millions bless thee
For thy messages of love.
Ever keep the Gospel Standard
Of God's great revealed plan;
Evermore thy guide and watchword,
"Peace on earth, good will to man."

CHELSEA, Mass., Sept. 16, 1863.

The Coming Heir, Conqueror and King.

"I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is, and I will give it him."—Ezek. 21: 27.

There is a peculiar force and beauty in the phraseology of this Scripture. The repetition greatly intensifies it, and was the means employed by the Holy Ghost to best express its great importance and vast meaning. This is one of the many prophetic promises which refer directly to the personal appearing, kingdom and endless reign of the Messiah.

Zedekiah was that "profane and wicked prince of Israel," spoken of in the two preceding verses, of whom God said, "Remove the diadem and take off the crown." He was the last king that sat upon the throne of David, the throne of Israel, since which time the overturning has continued. "And it shall be no more" until Christ, the Son of David and promised heir, "whose right it is," shall come and possess it in person as really as did Zedekiah. The coming of Christ, *the heir*, here referred to, cannot be his first advent: for he came not then to claim and take his place on David's throne as Israel's King, but to usher in the dispensation of the Holy Ghost by his teachings, sufferings and death. Thus opening a door of hope to all who would believe upon him throughout the world. Hence, we see that the *overturning* did not subside at the first appearing of Christ, nor has it yet ceased, but is increasing in violence, and will become still more intense until the coming of the "*Prince of Peace, whose right it is.*" Then shall he introduce and establish his glorious and endless reign, utterly abolishing both sin and death. This glorious triumph shall be

> "Where all his laws are spurn'd,
> His holy name profaned,
> And where the ruined world has mourn'd,
> With blood of millions stained."

The entire revelation of God to man harmonizes with this teaching, and with it harmonize the marked and peculiar signs of our times. Nearly two thousand years have elapsed since the ascension of our Lord, and we have positively reached the time spoken of by Daniel, the prophet, thus: "Many shall run to and fro, and knowledge shall be increased." Who can doubt? "He that runneth may read" this. Still another fact is not less obvious. It is that so clearly predicted by our Saviour, thus: "And because iniquity shall abound, the love of many shall wax cold." The bands that bound society together, civil, social and religious, all seem to be giving way. The time of trouble spoken of by both Daniel and our Saviour, is actually upon us. "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," so it is now with the troubled masses. "There is no peace, saith my God, to the wicked." This is now the moral phase of society, and precisely our prophetic whereabouts in the church, our nation and the world at large. The bride is in exile, weeping and praying, "even so, come Lord Jesus." While the latter-day scoffers, in derision, are saying, "where is the promise of his coming?" thousands are deceiving and being deceived by the delusive dream that the millennial day is softly stealing upon our world, and there shall be the much-talked-of golden age. Alas for such! Between our times and that future glory of Messiah's reign, there lies a region as dark as midnight, strewed with such ruined hopes and blasting terrors as this world has never known—a time of plagues and tribulation as never was, when all hopes based on finite good shall utterly perish, with all those who have deceived themselves thereby.

There is a most manifest blind, persistent rejection of the glorious truth, that the next great event which will mark the history of our world, make an end of Satan's usurpation, and bring in everlasting righteousness, is the appearing of our Lord Jesus Christ to establish his kingdom, in answer to that prayer he himself indited, "Thy kingdom come," the very kingdom ascribed to him, "for thine is the kingdom, the power and the glory, forever, Amen."

No person who may be favored with grace enough to disarm himself of prejudice and sit down as an humble learner at the feet of Christ and his Apostles, and receive their exposition of the prophets, can resist the fact that the hope of the primitive church was, and the true hope of the church now is, "the glorious appearing of the great God, and our Saviour Jesus Christ."—Titus 2: 13. Not until then will the church be disenthralled and saved from all her enemies, coming out of the wilderness, "fair as the moon, clear as the sun, and terrible as an army with banners." Not until then will God's incorrigible enemies bow and confess, under the heavy pressure of his righteous judgments, and be removed as tares and cumberers of the ground. Verily, there is no other legitimate Bible hope for the Israel of God in its trying hour. If other hopes are entertained, they are of human origin, and never to be realized. They are but "the light of the fire, and the sparks of their own kindling." With all deference to the opinions of others, such is the modern theory of this world's conversion, and the building of Christ's everlasting kingdom in his personal absence by human instrumentality. In the light of God's immutable truth, it may safely be affirmed that God has nowhere commissioned men either to convert the world or build his kingdom proper in this world. If any doubt, let such disprove by plain, obvious scriptural testimony. Christ has commissioned and sent forth men to preach the Gospel of the kingdom, and deigned to tell us what the sure result would be, namely, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The labors of more than eighteen hundred years, the world over, have invariably confirmed this certain result. We are forced to the conclusion that, during the present dispensation, fallen humanity will remain the same, and that the Gospel, like its Author, will continue the same, nor will God, the Holy Ghost, change. Hence the results of Gospel preaching, and all other means of grace, will not be more efficient in their results than they have been in the primitive church, and through the ages past. To what other conclusion do revelation, reason and common sense lead! The Apostle Paul certainly understood the nature of his calling, and may safely be regarded as a model minister and missionary of the Gospel. In all his writings there is nothing to indicate that he thought his commission was to convert the world or build the kingdom of Christ Jesus. His words may be forced into such a construction as they frequently have been. We will hear him speak for himself, thus: "I am made all things to all men, that I might by all means save some." He meddled not with things beyond his calling and measure. Would to God it were so with all who claim to be sent of Christ to teach and preach in our day.

The lameness of the various efforts to prove the world's conversion from the sacred oracles, proves the fallacy of that theory. Mere assumption and inference can, in no case, be admitted as evidence. Take the following specimens, which are, in substance, what lately appeared in print, to prove the world's future conversion in the present dispensation. First, to prove the world's conversion, the following language is quoted, "Where sin abounded, grace did much more abound"—Rom. 5: 20. The most that this Scripture proves is, that Divine grace so abounds, that whosoever will, may be saved, and nothing more. Grace provides and reveals the means of salvation, but is not salvation itself, nor does its freeness prove that one sinner will accept of it, much less the whole world. Again, "All things are put under his feet." Very true; and therefore must submit to be saved by his grace, or fall and perish by his righteous judgments. How does this prove the conversion of this world? Once more:—"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. 2: 8. Why omit the ninth verse, which explains the meaning of the eighth, and is a part of the same paragraph, and which tells what Christ will do with the unbelieving part of that world given unto him? Certainly not save them, for they will not believe, more than would the Antediluvians or Sodomites. The ninth verse, so carefully avoided, clearly states what shall be the final doom of such heathens, thus: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Does this prove, or look like the world's conversion, when the two verses are read together, as common honesty would dictate? This garbling and perverting the sacred Scriptures to sustain a favorite but false theory, is one of the most alarming signs of our times, for which there can be no excuse or apology.

This is not the age or dispensation of the kingdom and reign of Christ, but a preparatory dispensation of the Holy Ghost to illuminate, purify, strengthen and comfort those who receive him by faith in Christ. Thus is the Lord preparing a people for himself "meet to be partakers of the inheritance of the saints in light."—Col. 1: 12. The fact that God is now raising up witnesses in all parts of the world to the precious truth, is certainly worthy the consideration of all.—J. C.

The foregoing is from the *Northern Christian Advocate*, and shows progress in the right direction. We are cheered by such manifestations of an abandonment of fables for the truth of God's word and promises; and we feel quite certain a revolution is going on in the ministry on the subject of the coming kingdom; and as it advances, it cannot fail to affect the life-views, also, in favor of that which we hold as Bible truth. We praise the LORD for the favorable signs. ED.

Retribution.

[BR. STORRS:—The following is copied from the Ladies Repository, for 1861. It is from the pen of Rev. B. F. Cray, D. D. If it should prove as edifying to your readers as it has been to me, it would pay for its insertion in the "HERALD OF LIFE."—JULIA A. PEARCE, Pawling, N. Y.]

Away in the twilight of the world's first great cycle was a king named Adoni-Bezek. He was a tyrant and rebel against God, as men of his class have often been since. He had a singular fondness for peculiar tortures, a kingly virtue by no means uncommon. The ungodly subjects of Adoni-Bezek had offended the Israelites, and Simeon and Judah had formed a league to punish them. The wicked king, who was the terror and disgrace of his people, now became their leader to ruin. Ten thousand men fell before Israel; "but Adoni-Bezek fled, and they pursued after him, and caught him, and cut off his thumbs and great toes." Adoni-Bezek's experience is interesting to all tyrants, and we quote it as an appropriate introduction to the thoughts we intend to utter: "And Adoni-Bezek said, threescore and ten kings, having their thumbs and great toes cut off, gathered their meat under my table: as I have done, so God has requited me. And they brought him to Jerusalem, and there he died." What an interesting crowd of guests these several thumbless kings must have made. What delight to behold them marked in this novel manner! A strange hand guides the armies of Israel, and Adoni-Bezek becomes a captive, and *his* thumbs and great toes are cut off as an instance of retributive justice.

This royal captive is one of many thousands who have, in a similar manner, proved that God requites according to the deeds of men. Sometimes kings take a fancy to cut off people's heads instead of their thumbs, and then a like ceremony generally ends their own lives. Haman, after consultation with his amiable wife, thought it would be an eminently proper thing to hang Mordecai, the Jew. His own patriotic neck filled Mordecai's place on that occasion, and Mrs. Haman had abundant cause to think that her advice was, after all, not as appropriate as might have been given.

The God of truth and justice has established a government that never makes any mistakes. It is not built on the platform of any party. We do not believe that there is any possibility of bribing the infinite Throne. Heaven is true to the poor, the needy, and the oppressed, whatever men may do.

In the days of Darius, the Persian monarch, certain office-holders attempted a plot of great wickedness against a most excellent man. Daniel was a man of genius, piety, learning, and great ability as a governor. The rich and powerful dreaded his influence and determined to put him to death. They selected, as an interesting way of getting him effectually put out of hearing, the method of feeding him to hungry lions. That experiment had rather an unfortunate issue for the courtiers of Darius. The lions mysteriously refused to make a supper of Daniel, but accepted the other benevolent gentleman as a most dainty breakfast. It is unquestionably a most difficult matter for wicked men to manage Providence. They can manage all else with seeming ease. They plan admirably, the devil helps, and the only reason they do not always succeed is, that their mischief has a remarkable tendency to fall on their own heads. We have always noticed this, and have been so impressed of late with this very peculiar state of things that we could not forbear the pleasure of warning those who may read this, that plans made against justice and truth have a very bad prospect of getting on to completion, except in a most unexpected manner, ending disastrously to the high contracting parties. Now, if we were disposed to procure the cutting off of all your thumbs and great toes; and if we had the power to execute this design, we should fully expect to be buried minus thumbs and toes. Any particular mischief has a way of inverting itself, like the missile called boomerang, employed by the savages of Australia. They throw it with great force, and after performing its mission it returns to the feet of its owner. An unskillful hand would be almost certain to knock himself down. When a man hurls a club at the head of another it may hit the mark, but it often happily recoils and knocks the head off of the party of the first part. God inspired Obadiah to write of Edom "as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." It is a most unpleasant thing to have matters arranged in this way, yet we know no way of avoiding the operation of inevitable laws. There seems to be great regularity in the way things are done all over the world, so much so that even an infidel might suspect that a secret hand was moving the wheel of fortune, and moving it in a way to make fate unfavorable to sin. Jesus Christ, our Saviour, had a most wonderful way of talking, so much so that it was said, "He spake as never man spake." On one occasion he said, "For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." Here is the same law of providential equivalent, written and published by unerring wisdom. The history of the world is full of examples, and this age is replete with striking testimony to the same great facts. A man may measure to others cruelty, scorn and injustice, and yet all of these shall settle like harpies on his own tables, and no power can drive them away. The business that inevitably does not pay is that which dishonors God, represses virtue, or insults humanity in any sense. If there is any thing melancholy, it is the persistent determination of bad men to defeat the will of God, and the miserable way in which they come out in their mad enterprise. Every course of sinning has its way of hastening to retribution. The intoxicating cup does its mission with certainty and speed. The course of the debauchee, or libertine, or gambler, leads to ruin of fortune and all we mean by hell in a world to come. Each path leads on to its own unerring doom, and Omnipotence alone can save the fallen spirit from lapsing into eternal despair. Pope Alexander VI, a fair specimen of that line of tyrants and apostates, "prepared a jar of poisoned sweetmeats in order to destroy the wealthy Cardinal Corneto. He ate of them himself and died in agony." The history of the Popes would furnish examples sufficient to convince any one of an overruling Providence.

Louis the Debonnaire, son and successor of Charlemagne put his nephew Bernard to death, and forced his three brothers to assume the clerical tonsure. This was done at the instigation of his Queen. She soon died. He married again. His wife was unfaithful, a spurious son was born to his house, and finally succeeded in ascending the throne of France; while his own sons, after treating their father as unnaturally as he had treated his brothers, died unregretted.

Let any one read the life of Henry VIII and he will be convinced that that lustful and guilty monarch was conducted through his guilty career by a guiding hand, which would not let his wickedness reach the intended result, but in every case turned the bolt directed at truth against the head of error. Anne Boleyn rejoiced at the death of Catharine, for she hoped soon to be a queen herself. She was at last a queen, was supplanted by Jane Seymour, and beheaded by her husband's command.

Cardinal Wolsey is an illustrious example of the justice of Providence. He sought the Papal throne, a phantom which he pursued through many years. He was disappointed in his ambitious hopes, and exclaimed once after a sore defeat, "They laugh at me, and thrust me in the second rank. So be it! I will create such a confusion in the world as has not been seen for ages. . . . I will do it, even should England be swallowed up in the tempest!" He deliberately plotted the divorce between Henry VIII and Catharine. His pride and ambition, his bigotry and intolerance, his great abilities and unscrupulous zeal made him a marked man, a signal instance of human infirmity and Divine justice. Iago does not pursue Othello with more malice and art than Wolsey manifests in managing this infamous divorce. To embroil Henry with the Pope and Charles V is the great object. Suggestion after suggestion is made in the true spirit of the tempter. His success was equal to his demerit; he plotted like a bigot and executed like a cardinal. He secured two divorces in one act: the first *he* planned, the second *Providence* arranged; the first made it easy for Henry to begin his course of marrying and killing his wives, the second set England free from the monstrous plague of Papal supremacy. Wolsey divorced the King and Queen: God divorced England and Rome.

This unhappy man, after passing through a course of ambition and crime scarcely equaled, met at last the common fate of unrepenting sinners. His sentence on himself was, "If I had served God as diligently as I have served the king, he would not have given me over in my gray hairs!" He afterward added, "This is my just reward!" A life of impurity, dishonesty, intrigue, and ambition, ended in confusion, remorse, and, in a word, RETRIBUTION.

History describes great cycles, as though time were an immense wheel, revolving with steady motion. It begins where it ends, and ends where it begins. Great families founded in crime, mounting to power over human hopes, and rights, and hearts, end in dismay and blood. Great national offences, committed with seeming impunity, turn over on the wheel till they appear again, punished with the impartiality of avenging justice. Pharaoh defies God and goes under the waters of the sea, leaving a very large company of fugitive slaves in a fair way of escape, and no supreme court to decide against them. Xerxes was an immensely rich and a consumately-foolish king. He marched to Greece with millions of his subjects, most of whom were left dead on the plains. He marched by Thermopylæ; he met Leonidas, an agent of Providence and a type of Greece. He left his proud army hewn to pieces by the Greeks at Salamis, Mycale, Plataea, while he escaped in a fishing-boat, and hastened to pay his debt and meet *retribution* in a violent death at home. So went Alexander, Julius Caesar, and Napoleon Bonaparte—all hurrying through the same death-scenes down the perilous way to judgment.—Thus went the early English kings. William, Duke of Normandy, had his life embittered by the rebellion and profligacy of his son Robert, his death hastened by remorse and shame, and his body insulted by a disgusting burial, being carted away like a pauper. Treason, villainy, and violence now mount up to the summit; anon they go down till they are lost to human sight, and perdition suggests itself as their doom. "We meet this bloody round of treachery and vengeance again and again in England during the dark era of the 'war of roses.' Edward IV and his brutal brothers murdered Henry VI, the Prince of Wales, and thousands of the adherents of the house of Lancaster. And then the royal trio turned their fury against one another. Clarence was murdered by his brothers. Edward perished in the prime of his life; his death being hastened by the cares and anxieties attending the usurped crown, by remorse for his brother's death, and by his indulgence in those pleasures which his assumed rank gave him.—His two sons were murdered by command of their uncle Richard, and Richard himself was slain in battle. And nearly all who aided the fierce brothers in their cruelties came to untimely ends."

Glance back again at Rome—at her Caesars, her emperors. They are knaves, fools and tyrants, marching in one solemn procession to judgment. They run from crime to punishment so fast, it is hard to be blind to the philosophy they teach. See the whirl of rapid revolution that sends them headlong to the pit. They are mad men defying Omnipotence, and they are coming out in the usual way. An unknown writer says: "The licentious monster, Domitian, fell by the hand of an assassin. The fiddling fool, and bloody knave, Nero, poisoned himself. The ferocious Caligula was killed by conspirators, after a reign of four years. The brutal Commodus was first poisoned and then strangled. The savage fratricide, Caracalla, was stabbed with a dagger. The effeminate, superstitious, vindictive Elagabalus, was assasinated by the Pretorian guards. The remorseless giant, Maximin, was slain in his tent. The cruel debauchee, Gallienus, was killed by a dart from the hand of a conspirator. Carinus, who, Gibbon says, united the extravagances of Elagabalus with the cruelties of Domitian, fell by the hand of an injured husband. Gallus, distinguished for his treachery and blood-thirstiness, was be trayed and murdered."

Now, this is a record sufficiently startling, but its significance is forgotten in the whirl of pleasure and crime, that constitutes much of this world's history. One generation has experiences that ought to warn those following; but our stupidity renders it necessary for each of us to pass the same road in order to understand its difficulties. . . . Modern history speaks of God and retribution as plainly as ancient times. France demonstrated a Providence, and wrote out the indisputable logic of retribution in deep blood stains, which warn us, and will remind us of our history, if we do not see light before our cup is full. First, there are the royalists all together, king, queen, nobles, all having a divine right to tax and rule France, divine right to make the poor poorer and the nobles richer. These have been writing their own sentence for ages; from Clovis down the Merovingian line to Pepin; from Charlemagne along the Carlovingian line to Charles the Fair; from Philip IV, in the line of the Capets, to Henry III; from Henry IV to Charles X of the Bourbons, and from him to Louis Philippe, this throne of France is a death shade on liberty. It is a monstrous pestle, and the people are in the mortar, being ground to powder.

A CHEERFUL DISPOSITION.—In this world of trial and perplexity, of change and uncertainty, what is to be more desired than an abiding spirit of cheerfulness? that turn of mind which will lead one to look upon the bright side of every picture?—or if it seems to have no bright side, at least to forbear gazing upon the dark side? Do you possess by nature a cheerful disposition? Thank God for an inestimable blessing. Do you possess it not? He has given you the power, and made it your duty to cultivate it. Laugh at the annoyances of life and rise superior to its weightiest calamities. Heaven never yet lengthened out a life that it might be spent in sighing and complaining.

WE are apt to believe in Providence so long as we have our own way; but if things go awry then we think, if there is a God he is in heaven and not on earth. If any thing happens to overthrow our plans we think all is gone to ruin.

Children's Department.

Letters to Children.—No. 1.

BY GRANDFATHER THATCHER.

DEAR CHILDREN,—I am about to write you a series of letters which I wish you to read with care. They may contain some things that you never heard, and thus increase your knowledge; bnt the greater part of what I write will be familiar to many of you. Before I go any farther, I want you to promise me in your hearts (for I cannot hear you speak), to do one thing—whenever I refer to a text of Scripture, get the Bible at once and find the text, and read it for yourself. You will thus be sure that it is *in* the Bible. You know, perhaps, that persons sometimes quote for Bible what is not to be found therein, and I want you to be sure that I do not the same. If you ever find that I am wrong in this, or any *other* matter, during my course of letters, I hope that you will inform me, so that I may correct it. And this prompts me to say—*Never be ashamed to confess a mistake.* Please commit this maxim to memory, for it will do you great good if you will give heed to it.

I want you to make me one other promise. Whenever you come to a word in my letters that you do not understand, stop reading until you discover the meaning of the word. I want *every* child that can talk plainly to receive benefit from all that I have to say. Now Dora, Fanny, Belle, Jane, Eugenia, Cynthia, Emma, Cornelia, Mary, Martha, Oscar, Dewitt, John, Willie, Charles, George, Peter,—or whatever other name you may have—just get ready for a good time in the "Children's Department" of this paper.

I have said that I expect to speak of many things which you are acquainted with In the book of Isaiah (Get your Bible quick!) chap. xxviii. verse 11, we read: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." This is the way that young people need to be taught—and *old* ones too. If a thing is *true* and *good*, it is worth repeating over and over again, until it becomes firmly fixed in the mind. Thus you perceive that the Bible teaches me to tell you what you already know.

I must now bid you good day until I meet you in the second number of the "HERALD OF LIFE AND OF THE COMING KINGDOM."

A Sermon for Children.

"Children obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."—Eph. vi. 1-3.

"Children obey," listen to, hearken to, attend to, yield to, submit to—"your parents, in the Lord"—your parents are such by God's appointment; and He having caused you to have parents, your regard for, or disregard of them, tests your regard for, or disregard of God. Nothing is clearer, than that the child who lightly esteems its parent, or refuses subjection, is destitute of true piety. No matter what the character of that parent is, nor how much the traditions of men may assert the contrary. How many professed ministers and religious fanatics have taught children—like the Pharisees of old—for their religious or sectarian purposes, to disregard parents and their authority, and the duty they owe them! But, Paul teaches to obey parents "is right"—that which is right, or just: and he adds—"Honor"—prize, esteem, value, respect—"thy father and mother; which is the first command with promise." This is truly remarkable. The first duty God requires of children is subjection and reverence for those who, under Him, gave them being. Children, for several years, are incapable of knowing any higher authority than that of parents; and the first command with promise, to them, is, obey—honor thy parents. The command and promise are alike suited to the capacity of the child in the first state of developing intellect. "That it may be well with thee, and thou mayest live long on the earth." The original promise was at the giving the law at Mount Sinai, soon after Israel left Egypt for the land promised to their fathers; a most desirable inheritance; though only typical of a higher and more perfect land to be inherited; even the new earth, yet to be revealed. The best and most obedient children sometimes die young, but God's promise does not fail to them; for, if they have obeyed this command, the promise will be fulfilled in endless life, on the new earth. God's promises never fail; and his power secures the fulfillment, to the letter, of those that may seem most unlikely to be accomplished. If children refuse obedience to parents, having failed in the first step of doing the will of God, they forfeit all claim to eternal life at the outset. Let them remember this solemn truth; and watch, as for eternal life, that they may, under every trial and temptation, yield reverence and obedience to their parents, which will secure for them, in after life, an easy path in yielding that obedience to God, in all things, so essential to their happiness, or its being "*well* with them;" and which will result, assuredly, in *immortality, incorruptibility, endless life.* EDITOR.

IT'S VERY HARD.—"It's very hard to have nothing to eat but bread and milk, when others have every sort of nice things," muttered Charlie, as he sat with his wooden bowl before him. "It's very hard to have to get up so early on these cold mornings, and work hard all day, when others can enjoy themselves without an hour of labor. It's very hard to have to trudge along through the snow, while others roll about in their coaches."

"It's a great blessing," said his grandmother, as she sat at her knitting—"it's a great blessing to have food, when so many are hungry; to have a roof over one's head, when so many are homeless. It's a great blessing to have sight, and hearing, and strength for daily labor, when so many are blind, deaf, or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Charlie, there is one thing that I think very hard."

"What's that?" cried Charlie, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think *that heart is very hard* that is not thankful for so many blessings."

A CHILD'S DEFINITION.—One afternoon, just after school had been closed, and I was locking my desk, preparatory to going home, little Willie stole softly to my side, climbed up the desk, and putting his arms around my neck, kissed me.

"I love oo, teacher," he said.

"Does Willie know what love is?" I asked, inquiringly.

"It's what makes us dood to folks," he replied at once

Miscellaneous Items.

GHOSTS.—Mr. George Cruikshank claims to have made a discovery concerning ghosts, which, he thinks, will effectually dispose of the spiritual apparitions. The discovery is described by Mr. Cruikshank in the following language:

"All those who have professed to have seen ghosts, declare that they appear in the dresses which they wore in their lifetime; but from all I have been able to learn, it does not appear that from the days of Pliny the younger down to the days of Shakspeare, and from thence down to the present time, that any one has ever thought of the gross absurdity, and impossibility, of there being such things as ghosts of wearing apparel, iron armor, walking sticks, and shovels! No, not one, except myself, and this I claim as my discovery concerning ghosts, and that therefore it follows, as a matter of course, that as ghosts cannot, must not, dare not, for decency's sake, appear without clothes, and as there can be no such things as ghosts or spirits of clothes, why, then, it appears that ghosts never did appear, and never can appear, at any rate not in the way in which they have been hitherto supposed to appear."

Mr. J. Hain Friswell comes forward to contest the originality of Mr. Cruikshank's discovery, alleging that he had promulgated the same doctrine in 1857. Quite a discussion is going on between the parties.

A SINGULAR SPECTACLE IN BATTLE.—At the battle of Stone River, Tenn., while the men were lying behind a crest waiting, a brace of frantic wild turkeys, so paralyzed with fright that they were incapable of flying, ran between the lines and endeavored to hide among the men. But the frenzy among the turkeys was not so touching as the exquisite fright of the birds and rabbits. When the roar of battle rushed through the cedar thickets, flocks of little birds fluttered and circled above the field in a state of utter bewilderment, and scores of rabbits fled for protection to our men lying down in line on the left, nestling under their coats and creeping under their legs in a state of utter distraction. They hopped over the field like toads, and as perfectly tamed by fright as household pets. Many officers witnessed it, remarking it as one of the most curious spectacles ever seen upon a battle-field.

LOOK ON THE BRIGHT SIDE.—It is better to tread the battle of life cheerfully, skipping lightly over all the obstacles in the way, rather than sit down and lament your hard fate. The cheerful man's life will spin out longer than that of a man who is continually sad and desponding. If distress comes upon us, despair will not afford relief. The best thing to do, when evil comes upon us, is, not lamentation, but action: not to sit and suffer, but to rise and make vigorous effort to seek a remedy; not forgetting to seek to God for elp and direction.

KEEP A LIST of your sorrows, and let sin be first.

Keep a list of your hopes, and let the hope of glory be foremost.

Keep a list of your joys, and let the joy unspeakable and full of glory be first.

Keep a list of your friends, and let God be first in your list, however long it may be.

Keep a list of the gifts you get, and let Christ, who is the unsepakable gift, be first.

Keep a list of your enemies, and let the "old man" and the "old serpent" be first.

Keep a list of your sins, and let the sin of unbelief be set down as the first and worst of all.—*Selected.*

Herald of Life
AND OF THE COMING KINGDOM.

Terms:—TWO DOLLARS A YEAR; ONE DOLLAR FOR SIX MONTHS; invariably in *advance.* When served by Carrier in New York city, 50 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New-York; for such papers, therefore, the price will be $2,20 a year, or $1,10 for six months.

Directions to Correspondents

1. Letters which are wholly on *Business* relating to the HERALD OF LIFE should always be addressed—"RUFUS WENDELL, Box 4658, New York."

2. Letters filled entirely with matter for the *Editor* should be addressed—"GEO. STORRS, Box 4658, New York."

3. Letters containing a mixture of business and other matter (not private) may be enclosed to *either* of the above addresses, but in such cases the two kinds of matter should be so written that they can be readily separated at this office.

4. Letters designed only for the *private* use of the Editor or Business Agent should be directed (as above) to the party for whom they are intended, and distinctly marked "*Private*" on the upper left hand corner of the envelope.

5. Every letter should state distinctly the *Post office address* (i. e., the name of the *Office, County* and *State*) of the writer, and of any persons to whom the HERALD OF LIFE is ordered sent.

To our New Paper.

BY S. N. C.

HERALD OF LIFE! go tell the story
Of Messiah's peaceful reign;
Tell of the increasing glory;
Prove all opposition vain.
Go! thou precious gospel banner!
Show the world the gospel plan;
Tell men of the great salvation.
Of God's tender love to man.

Tell men they are dying—*dying*
With no hope beyond the grave:
As was raised the brazen serpent,
So now Jesus waits to save.
Tell them too, of coming vengeance,
That the day of wrath is near,
Speak out! warn the sleeping nations;
Rouse the churches everywhere.

See they not the signs predicted
By the prophets long ago?
The upheaving of the nations
Conflicts fraught with coming wo?
See they not e'en now the arraying!
Of the forces on each side?
Slowly, slowly, yet how surely
Will God's word mankind divide!

Tell them of the words of Jesus!
Those who will not own him King
Will be brought and slain before Him;
While the heavenly arches ring
With the anthems and the praises
Of God's dear redeemed ones,
As they gaze upon the glory
Of their King on David's throne.

Tell them of God's faithful promise
Given—and pledged too by an oath--
To His ancient chosen people,
That He'd surely bring them forth;
And in mercy reinstate them
In the land of Canaan;
That they yet should call him Blessed,
When they knew He'd come to reign.

Tell them that the time is nearing,
God His promise will fulfil;
And His word will prove most faithful,
It will either save or kill.
By that word He'll sit in judgment,
And the sentence they may read:
Tell them now to haste to Jesus,
And He'll be a friend indeed.

Go forth, Herald of the Kingdom!
Faithful to thy mission prove;
And may untaught millions bless thee
For thy messages of love.
Ever keep the Gospel Standard
Of God's great revealed plan;
Evermore thy guide and watchword,
"Peace on earth, good will to man."

CHELSEA, Mass., Sept. 16, 1863.

The Coming Heir, Conqueror and King.

"I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is, and I will give it him."—Ezek. 21: 27.

There is a peculiar force and beauty in the phraseology of this Scripture. The repetition greatly intensifies it, and was the means employed by the Holy Ghost to best express its great importance and vast meaning. This is one of the many prophetic promises which refer directly to the personal appearing, kingdom and endless reign of the Messiah.

Zedekiah was that "profane and wicked prince of Israel," spoken of in the two preceding verses, of whom God said, "Remove the diadem and take off the crown." He was the last king that sat upon the throne of David, the throne of Israel, since which time the overturning has continued. "And it shall be no more" until Christ, the Son of David and promised heir, "whose right it is," shall come and possess it in person as really as did Zedekiah. The coming of Christ, *the heir*, here referred to, cannot be his first advent: for he came not then to claim and take his place on David's throne as Israel's King, but to usher in the dispensation of the Holy Ghost by his teachings, sufferings and death. Thus opening a door of hope to all who would believe upon him throughout the world. Hence, we see that the *overturning* did not subside at the first appearing of Christ, nor has it yet ceased, but is increasing in violence, and will become still more intense until the coming of the "*Prince of Peace, whose right it is.*" Then shall he introduce and establish his glorious and endless reign, utterly abolishing both sin and death. This glorious triumph shall be

> "Where all his laws are spurn'd,
> His holy name profaned,
> And where the ruined world has mourn'd,
> With blood of millions stained."

The entire revelation of God to man harmonizes with this teaching, and with it harmonize the marked and peculiar signs of our times. Nearly two thousand years have elapsed since the ascension of our Lord, and we have positively reached the time spoken of by Daniel, the prophet, thus: "Many shall run to and fro, and knowledge shall be increased." Who can doubt? "He that runneth may read" this. Still another fact is not less obvious. It is that so clearly predicted by our Saviour, thus: "And because iniquity shall abound, the love of many shall wax cold." The bands that bound society together, civil, social and religious, all seem to be giving way. The time of trouble spoken of by both Daniel and our Saviour, is actually upon us. "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," so it is now with the troubled masses. "There is no peace, saith my God, to the wicked." This is now the moral phase of society, and precisely our prophetic whereabouts in the church, our nation and the world at large. The bride is in exile, weeping and praying, "even so, come Lord Jesus." While the latter-day scoffers, in derision, are saying, "where is the promise of his coming?" thousands are deceiving and being deceived by the delusive dream that the millennial day is softly stealing upon our world, and there shall be the much-talked-of golden age. Alas for such! Between our times and that future glory of Messiah's reign, there lies a region as dark as midnight, strewed with such ruined hopes and blasting terrors as this world has never known—a time of plagues and tribulation as never was, when all hopes based on finite good shall utterly perish, with all those who have deceived themselves thereby.

There is a most manifest blind, persistent rejection of the glorious truth, that the next great event which will mark the history of our world, make an end of Satan's usurpation, and bring in everlasting righteousness, is the appearing of our Lord Jesus Christ to establish his kingdom, in answer to that prayer he himself indited, "Thy kingdom come," the very kingdom ascribed to him, "for thine is the kingdom, the power and the glory, forever, Amen."

No person who may be favored with grace enough to disarm himself of prejudice and sit down as an humble learner at the feet of Christ and his Apostles, and receive their exposition of the prophets, can resist the fact that the hope of the primitive church was, and the true hope of the church now is, "the glorious appearing of the great God, and our Saviour Jesus Christ."—Titus 2: 13. Not until then will the church be disenthralled and saved from all her enemies, coming out of the wilderness, "fair as the moon, clear as the sun, and terrible as an army with banners." Not until then will God's incorrigible enemies bow and confess, under the heavy pressure of his righteous judgments, and be removed as tares and cumberers of the ground. Verily, there is no other legitimate Bible hope for the Israel of God in its trying hour. If other hopes are entertained, they are of human origin, and never to be realized. They are but "the light of the fire, and the sparks of their own kindling." With all deference to the opinions of others, such is the modern theory of this world's conversion, and the building of Christ's everlasting kingdom in his personal absence by human instrumentality. In the light of God's immutable truth, it may safely be affirmed that God has nowhere commissioned men either to convert the world or build his kingdom proper in this world. If any doubt, let such disprove by plain, obvious scriptural testimony. Christ has commissioned and sent forth men to preach the Gospel of the kingdom, and deigned to tell us what the sure result would be, namely, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The labors of more than eighteen hundred years, the world over, have invariably confirmed this certain result. We are forced to the conclusion that, during the present dispensation, fallen humanity will remain the same, and that the Gospel, like its Author, will continue the same, nor will God, the Holy Ghost, change. Hence the results of Gospel preaching, and all other means of grace, will not be more efficient in their results than they have been in the primitive church, and through the ages past. To what other conclusion do revelation, reason and common sense lead! The Apostle Paul certainly understood the nature of his calling, and may safely be regarded as a model minister and missionary of the Gospel. In all his writings there is nothing to indicate that he thought his commission was to convert the world or build the kingdom of Christ Jesus. His words may be forced into such a construction as they frequently have been. We will hear him speak for himself, thus: "I am made all things to all men, that I might by all means save some." He meddled not with things beyond his calling and measure. Would to God it were so with all who claim to be sent of Christ to teach and preach in our day.

The lameness of the various efforts to prove the world's conversion from the sacred oracles, proves the fallacy of that theory. Mere assumption and inference can, in no case, be admitted as evidence. Take the following specimens, which are, in substance, what lately appeared in print, to prove the world's future conversion in the present dispensation. First, to prove the world's conversion, the following language is quoted, "Where sin abounded, grace did much more abound"—Rom. 5: 20. The most that this Scripture proves is, that Divine grace so abounds, that whosoever will, may be saved, and nothing more. Grace provides and reveals the means of salvation, but is not salvation itself, nor does its freeness prove that one sinner will accept of it, much less the whole world. Again, "All things are put under his feet." Very true; and therefore must submit to be saved by his grace, or fall and perish by his righteous judgments. How does this prove the conversion of this world? Once more:—"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. 2: 8. Why omit the ninth verse, which explains the meaning of the eighth, and is a part of the same paragraph, and which tells what Christ will do with the unbelieving part of that world given unto him? Certainly not save them, for they will not believe, more than would the Antediluvians or Sodomites. The ninth verse, so carefully avoided, clearly states what shall be the final doom of such heathens, thus: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Does this prove, or look like the world's conversion, when the two verses are read together, as common honesty would dictate? This garbling and perverting the sacred Scriptures to sustain a favorite but false theory, is one of the most alarming signs of our times, for which there can be no excuse or apology.

This is not the age or dispensation of the kingdom and reign of Christ, but a preparatory dispensation of the Holy Ghost to illuminate, purify, strengthen and comfort those who receive him by faith in Christ. Thus is the Lord preparing a people for himself "meet to be partakers of the inheritance of the saints in light."—Col. 1: 12. The fact that God is now raising up witnesses in all parts of the world to the precious truth, is certainly worthy the consideration of all—J. C.

The foregoing is from the *Northern Christian Advocate*, and shows progress in the right direction. We are cheered by such manifestations of an abandonment of fables for the truth of God's word and promises; and we feel quite certain a revolution is going on in the ministry on the subject of the coming kingdom; and as it advances, it cannot fail to affect the life-views, also, in favor of that which we hold as Bible truth. We praise the LORD for the favorable signs. ED.

Retribution.

[BR. STORRS:—The following is copied from the Ladies Repository, for 1861. It is from the pen of Rev. B. F. Crary, D. D. If it should prove as edifying to your readers as it has been to me, it would pay for its insertion in the "HERALD OF LIFE."—JULIA A. PEARCE, Pawling, N. Y.]

Away in the twilight of the world's first great cycle was a king named Adoni-Bezek. He was a tyrant and rebel against God, as men of his class have often been since. He had a singular fondness for peculiar tortures, a kingly virtue by no means uncommon. The ungodly subjects of Adoni-Bezek had offended the Israelites, and Simeon and Judah had formed a league to punish them. The wicked king, who was the terror and disgrace of his people, now became their leader to ruin. Ten thousand men fell before Israel; "but Adoni-Bezek fled, and they pursued after him, and caught him, and cut off his thumbs and great toes." Adoni-Bezek's experience is interesting to all tyrants, and we quote it as an appropriate introduction to the thoughts we intend to utter: "And Adoni-Bezek said, threescore and ten kings, having their thumbs and great toes cut off, gathered their meat under my table: as I have done, so God has requited me. And they brought him to Jerusalem, and there he died." What an interesting crowd of guests these several thumbless kings must have made. What delight to behold them marked in this novel manner! A strange hand guides the armies of Israel, and Adoni-Bezek becomes a captive, and *his* thumbs and great toes are cut off as an instance of retributive justice.

This royal captive is one of many thousands who have, in a similar manner, proved that God requites according to the deeds of men. Sometimes kings take a fancy to cut off people's heads instead of their thumbs, and then a like ceremony generally ends their own lives. Haman, after consultation with his amiable wife, thought it would be an eminently proper thing to hang Mordecai, the Jew. His own patriotic neck filled Mordecai's place on that occasion, and Mrs. Haman had abundant cause to think that her advice was, after all, not as appropriate as might have been given.

The God of truth and justice has established a government that never makes any mistakes. It is not built on the platform of any party. We do not believe that there is any possibility of bribing the infinite Throne. Heaven is true to the poor, the needy, and the oppressed, whatever men may do.

In the days of Darius, the Persian monarch, certain office-holders attempted a plot of great wickedness against a most excellent man. Daniel was a man of genius, piety, learning, and great ability as a governor. The rich and powerful dreaded his influence and determined to put him to death. They selected, as an interesting way of getting him effectually put out of hearing, the method of feeding him to hungry lions. That experiment had rather an unfortunate issue for the courtiers of Darius. The lions mysteriously refused to make a supper of Daniel, but accepted the other benevolent gentleman as a most dainty breakfast. It is unquestionably a most difficult matter for wicked men to manage Providence. They can manage all else with seeming ease. They plan admirably, the devil helps, and the only reason they do not always succeed is, that their mischief has a remarkable tendency to fall on their own heads. We have always noticed this, and have been so impressed of late with this very peculiar state of things that we could not forbear the pleasure of warning those who may read this, that plans made against justice and truth have a very bad prospect of getting on to completion, except in a most unexpected manner, ending disastrously to the high contracting parties. Now, if we were disposed to procure the cutting off of all your thumbs and great toes; and if we had the power to execute this design, we should fully expect to be buried minus thumbs and toes. Any particular mischief has a way of inverting itself, like the missile called boomerang, employed by the savages of Australia. They throw it with great force, and after performing its mission it returns to the feet of its owner. An unskillful hand would be almost certain to knock himself down. When a man hurls a club at the head of another it may hit the mark, but it often happily recoils and knocks the head off of the party of the first part. God inspired Obadiah to write of Edom "as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." It is a most unpleasant thing to have matters arranged in this way, yet we know no way of avoiding the operation of inevitable laws. There seems to be great regularity in the way things are done all over the world, so much so that even an infidel might suspect that a secret hand was moving the wheel of fortune, and moving it in a way to make fate unfavorable to sin. Jesus Christ, our Saviour, had a most wonderful way of talking, so much so that it was said, "He spake as never man spake." On one occasion he said, "For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." Here is the same law of providential equivalent, written and published by unerring wisdom. The history of the world is full of examples, and this age is replete with striking testimony to the same great facts. A man may measure to others cruelty, scorn and injustice, and yet all of these shall settle like harpies on his own tables, and no power can drive them away. The business that inevitably does not pay is that which dishonors God, represses virtue, or insults humanity in any sense. If there is any thing melancholy, it is the persistent determination of bad men to defeat the will of God, and the miserable way in which they come out in their mad enterprise. Every course of sinning has its way of hastening to retribution. The intoxicating cup does its mission with certainty and speed. The course of the debauchee, or libertine, or gambler, leads to ruin of fortune and all we mean by hell in a world to come. Each path leads on to its own unerring doom, and Omnipotence alone can save the fallen spirit from lapsing into eternal despair. Pope Alexander VI, a fair specimen of that line of tyrants and apostates, "prepared a jar of poisoned sweetmeats in order to destroy the wealthy Cardinal Corneto. He ate of them himself and died in agony." The history of the Popes would furnish examples sufficient to convince any one of an overruling Providence.

Louis the Debonnaire, son and successor of Charlemagne put his nephew Bernard to death, and forced his three brothers to assume the clerical tonsure. This was done at the instigation of his Queen. She soon died. He married again. His wife was unfaithful, a spurious son was born to his house, and finally succeeded in ascending the throne of France; while his own sons, after treating their father as unnaturally as he had treated his brothers, died unregretted.

Let any one read the life of Henry VIII and he will be convinced that that lustful and guilty monarch was conducted through his guilty career by a guiding hand, which would not let his wickedness reach the intended result, but in every case turned the bolt directed at truth against the head of error. Anne Boleyn rejoiced at the death of Catharine, for she hoped soon to be a queen herself. She was at last a queen, was supplanted by Jane Seymour, and beheaded by her husband's command.

Cardinal Wolsey is an illustrious example of the justice of Providence. He sought the Papal throne, a phantom which he pursued through many years. He was disappointed in his ambitious hopes, and exclaimed once after a sore defeat, "They laugh at me, and thrust me in the second rank. So be it! I will create such a confusion in the world as has not been seen for ages. . . . I will do it, even should England be swallowed up in the tempest!" He deliberately plotted the divorce between Henry VIII and Catharine. His pride and ambition, his bigotry and intolerance, his great abilities and unscrupulous zeal made him a marked man, a signal instance of human infirmity and Divine justice. Iago does not pursue Othello with more malice and art than Wolsey manifests in managing this infamous divorce. To embroil Henry with the Pope and Charles V is the great object. Suggestion after suggestion is made in the true spirit of the tempter. His success was equal to his demerit; he plotted like a bigot and executed like a cardinal. He secured two divorces in one act: the first *he* planned, the second *Providence* arranged; the first made it easy for Henry to begin his course of marrying and killing his wives, the second set England free from the monstrous plague of Papal supremacy. Wolsey divorced the King and Queen: God divorced England and Rome.

This unhappy man, after passing through a course of ambition and crime scarcely equaled, met at last the common fate of unrepenting sinners. His sentence on himself was, "If I had served God as diligently as I have served the king, he would not have given me over in my gray hairs!" He afterward added, "This is my just reward!" A life of impurity, dishonesty, intrigue, and ambition, ended in confusion, remorse, and, in a word, RETRIBUTION.

History describes great cycles, as though time were an immense wheel, revolving with steady motion. It begins where it ends, and ends where it begins. Great families founded in crime, mounting to power over human hopes, and rights, and hearts, end in dismay and blood. Great national offences, committed with seeming impunity, turn over on the wheel till they appear again, punished with the impartiality of avenging justice. Pharaoh defies God and goes under the waters of the sea, leaving a very large company of fugitive slaves in a fair way of escape, and no supreme court to decide against them. Xerxes was an immensely rich and a consumately-foolish king. He marched to Greece with millions of his subjects, most of whom were left dead on the plains. He marched by Thermopylæ; he met Leonidas, an agent of Providence and a type of Greece. He left his proud army hewn to pieces by the Greeks at Salamis, Mycale, Plataea, while he escaped in a fishing-boat, and hastened to pay his debt and meet *retribution* in a violent death at home. So went Alexander, Julius Caesar, and Napoleon Bonaparte—all hurrying through the same death-scenes down the perilous way to judgment.—Thus went the early English kings. William, Duke of Normandy, had his life embittered by the rebellion and profligacy of his son Robert, his death hastened by remorse and shame, and his body insulted by a disgusting burial, being carted away like a pauper. Treason, villainy, and violence now mount up to the summit; anon they go down till they are lost to human sight, and perdition suggests itself as their doom. "We meet this bloody round of treachery and vengeance again and again in England during the dark era of the 'war of roses.' Edward IV and his brutal brothers murdered Henry VI, the Prince of Wales, and thousands of the adherents of the house of Lancaster. And then the royal trio turned their fury against one another. Clarence was murdered by his brothers. Edward perished in the prime of his life; his death being hastened by the cares and anxieties attending the usurped crown, by remorse for his brother's death, and by his indulgence in those pleasures which his assumed rank gave him.—His two sons were murdered by command of their uncle Richard, and Richard himself was slain in battle. And nearly all who aided the fierce brothers in their cruelties came to untimely ends."

Glance back again at Rome—at her Caesars, her emperors. They are knaves, fools and tyrants, marching in one solemn procession to judgment. They run from crime to punishment so fast, it is hard to be blind to the philosophy they teach. See the whirl of rapid revolution that sends them headlong to the pit. They are mad men defying Omnipotence, and they are coming out in the usual way. An unknown writer says: "The licentious monster, Domitian, fell by the hand of an assassin. The fiddling fool, and bloody knave, Nero, poisoned himself. The ferocious Caligula was killed by conspirators, after a reign of four years. The brutal Commodus was first poisoned and then strangled. The savage fratricide, Caracalla, was stabbed with a dagger. The effeminate, superstitious, vindictive Elagabalus, was assasinated by the Pretorian guards. The remorseless giant, Maximin, was slain in his tent. The cruel debauchee, Gallienus, was killed by a dart from the hand of a conspirator. Carinus, who, Gibbon says, united the extravagances of Elagabalus with the cruelties of Domitian, fell by the hand of an injured husband. Gallus, distinguished for his treachery and blood-thirstiness, was be trayed and murdered."

Now, this is a record sufficiently startling, but its significance is forgotten in the whirl of pleasure and crime, that constitutes much of this world's history. One generation has experiences that ought to warn those following; but our stupidity renders it necessary for each of us to pass the same road in order to understand its difficulties. . . . Modern history speaks of God and retribution as plainly as ancient times. France demonstrated a Providence, and wrote out the indisputable logic of retribution in deep blood stains, which warn us, and will remind us of our history, if we do not see light before our cup is full. First, there are the royalists all together, king, queen, nobles, all having a divine right to tax and rule France, divine right to make the poor poorer and the nobles richer. These have been writing their own sentence for ages; from Clovis down the Merovingian line to Pepin; from Charlemagne along the Carlovingian line to Charles the Fair; from Philip IV, in the line of the Capets, to Henry III; from Henry IV to Charles X of the Bourbons, and from him to Louis Philippe, this throne of France is a death shade on liberty. It is a monstrous pestle, and the people are in the mortar, being ground to powder.

A CHEERFUL DISPOSITION.—In this world of trial and perplexity, of change and uncertainty, what is to be more desired than an abiding spirit of cheerfulness? that turn of mind which will lead one to look upon the bright side of every picture?—or if it seems to have no bright side, at least to forbear gazing upon the dark side? Do you possess by nature a cheerful disposition? Thank God for an inestimable blessing. Do you possess it not? He has given you the power, and made it your duty to cultivate it. Laugh at the annoyances of life and rise superior to its weightiest calamities. Heaven never yet lengthened out a life that it might be spent in sighing and complaining.

WE are apt to believe in Providence so long as we have our own way; but if things go awry then we think, if there is a God he is in heaven and not on earth. If any thing happens to overthrow our plans we think all is gone to ruin.

Children's Department.

Letters to Children.—No. 1.

BY GRANDFATHER THATCHER.

DEAR CHILDREN,—I am about to write you a series of letters which I wish you to read with care. They may contain some things that you never heard, and thus increase your knowledge; but the greater part of what I write will be familiar to many of you. Before I go any farther, I want you to promise me in your hearts (for I cannot hear you speak), to do one thing—whenever I refer to a text of Scripture, get the Bible at once and find the text, and read it for yourself. You will thus be sure that it is *in* the Bible. You know, perhaps, that persons sometimes quote for Bible what is not to be found therein, and I want you to be sure that I do not the same. If you ever find that I am wrong in this, or any *other* matter, during my course of letters, I hope that you will inform me, so that I may correct it. And this prompts me to say—*Never be ashamed to confess a mistake.* Please commit this maxim to memory, for it will do you great good if you will give heed to it.

I want you to make me one other promise. Whenever you come to a word in my letters that you do not understand, stop reading until you discover the meaning of the word. I want *every* child that can talk plainly to receive benefit from all that I have to say. Now Dora, Fanny, Belle, Jane, Eugenia, Cynthia, Emma, Cornelia, Mary, Martha, Oscar, Dewitt, John, Willie, Charles, George, Peter,—or whatever other name you may have—just get ready for a good time in the "Children's Department" of this paper.

I have said that I expect to speak of many things which you are acquainted with In the book of Isaiah (Get your Bible quick!) chap. xxviii. verse 11, we read: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." This is the way that young people need to be taught—and *old* ones too. If a thing is *true* and *good*, it is worth repeating over and over again, until it becomes firmly fixed in the mind. Thus you perceive that the Bible teaches me to tell you what you already know.

I must now bid you good day until I meet you in the second number of the "HERALD OF LIFE AND OF THE COMING KINGDOM."

A Sermon for Children.

"Children obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."—Eph. vi. 1-3.

"Children obey," listen to, hearken to, attend to, yield to, submit to—"your parents, in the Lord"—your parents are such by God's appointment; and He having caused you to have parents, your regard for, or disregard of them, tests your regard for, or disregard of God. Nothing is clearer, than that the child who lightly esteems its parent, or refuses subjection, is destitute of true piety. No matter what the character of that parent is, nor how much the traditions of men may assert the contrary. How many professed ministers and religious fanatics have taught children—like the Pharisees of old—for their religious or sectarian purposes, to disregard parents and their authority, and the duty they owe them! But, Paul teaches to obey parents "is right"—that which is right, or just: and he adds—"Honor"—prize, esteem, value, respect—"thy father and mother; which is the first command with promise." This is truly remarkable. The first duty God requires of children is subjection and reverence for those who, under Him, gave them being. Children, for several years, are incapable of knowing any higher authority than that of parents; and the first command with promise, to them, is, obey—honor thy parents. The command and promise are alike suited to the capacity of the child in the first state of developing intellect. "That it may be well with thee, and thou mayest live long on the earth." The original promise was at the giving the law at Mount Sinai, soon after Israel left Egypt for the land promised to their fathers; a most desirable inheritance; though only typical of a higher and more perfect land to be inherited; even the new earth, yet to be revealed. The best and most obedient children sometimes die young, but God's promise does not fail to them; for, if they have obeyed this command, the promise will be fulfilled in endless life, on the new earth. God's promises never fail; and his power secures the fulfillment, to the letter, of those that may seem most unlikely to be accomplished. If children refuse obedience to parents, having failed in the first step of doing the will of God, they forfeit all claim to eternal life at the outset. Let them remember this solemn truth; and watch, as for eternal life, that they may, under every trial and temptation, yield reverence and obedience to their parents, which will secure for them, in after life, an easy path in yielding that obedience to God, in all things, so essential to their happiness, or its being "*well* with them;" and which will result, assuredly, in *immortality, incorruptibility, endless life.* EDITOR.

IT'S VERY HARD.—"It's very hard to have nothing to eat but bread and milk, when others have every sort of nice things," muttered Charlie, as he sat with his wooden bowl before him. "It's very hard to have to get up so early on these cold moraings, and work hard all day, when others can enjoy themselves without an hour of labor. It's very hard to have to trudge along through the snow, while others roll about in their coaches."

"It's a great blessing," said his grandmother, as she sat at her knitting—"it's a great blessing to have food, when so many are hungry; to have a roof over one's head, when so many are homeless. It's a great blessing to have sight, and hearing, and strength for daily labor, when so many are blind, deaf, or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Charlie, there is one thing that I think very hard."

"What's that?" cried Charlie, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think *that heart is very hard* that is not thankful for so many blessings."

A CHILD'S DEFINITION.—One afternoon, just after school had been closed, and I was locking my desk, preparatory to going home, little Willie stole softly to my side, climbed up the desk, and putting his arms around my neck, kissed me.

"I love oo, teacher," he said.

"Does Willie know what love is?" I asked, inquiringly.

"It's what makes us dood to folks," he replied at once

Miscellaneous Items.

GHOSTS.—Mr. George Cruikshank claims to have made a discovery concerning ghosts, which, he thinks, will effectually dispose of the spiritual apparitions. The discovery is described by Mr. Cruikshank in the following language:

"All those who have professed to have seen ghosts, declare that they appear in the dresses which they wore in their lifetime; but from all I have been able to learn, it does not appear that from the days of Pliny the younger down to the days of Shakspeare, and from thence down to the present time, that any one has ever thought of the gross absurdity, and impossibility, of there being such things as ghosts of wearing apparel, iron armor, walking sticks, and shovels! No, not one, except myself, and this I claim as my discovery concerning ghosts, and that therefore it follows, as a matter of course, that as ghosts cannot, must not, dare not, for decency's sake, appear without clothes, and as there can be no such things as ghosts or spirits of clothes, why, then, it appears that ghosts never did appear, and never can appear, at any rate not in the way in which they have been hitherto supposed to appear."

Mr. J. Hain Friswell comes forward to contest the originality of Mr. Cruikshank's discovery, alleging that he had promulgated the same doctrine in 1857. Quite a discussion is going on between the parties.

A SINGULAR SPECTACLE IN BATTLE.—At the battle of Stone River, Tenn., while the men were lying behind a crest waiting, a brace of frantic wild turkeys, so paralyzed with fright that they were incapable of flying, ran between the lines and endeavored to hide among the men. But the frenzy among the turkeys was not so touching as the exquisite fright of the birds and rabbits. When the roar of battle rushed through the cedar thickets, flocks of little birds fluttered and circled above the field in a state of utter bewilderment, and scores of rabbits fled for protection to our men lying down in line on the left, nestling under their coats and creeping under their legs in a state of utter distraction. They hopped over the field like toads, and as perfectly tamed by fright as household pets. Many officers witnessed it, remarking it as one of the most curious spectacles ever seen upon a battle-field.

LOOK ON THE BRIGHT SIDE.—It is better to tread the battle of life cheerfully, skipping lightly over all the obstacles in the way, rather than sit down and lament your hard fate. The cheerful man's life will spin out longer than that of a man who is continually sad and desponding. If distress comes upon us, despair will not afford relief. The best thing to do, when evil comes upon us, is, not lamentation, but action: not to sit and suffer, but to rise and make vigorous effort to seek a remedy; not forgetting to seek to God for elp and direction.

KEEP A LIST of your sorrows, and let sin be first.

Keep a list of your hopes, and let the hope of glory be foremost.

Keep a list of your joys, and let the joy unspeakable and full of glory be first.

Keep a list of your friends, and let God be first in your list, however long it may be.

Keep a list of the gifts you get, and let Christ, who is the unsepakable gift, be first.

Keep a list of your enemies, and let the "old man" and the "old serpent" be first.

Keep a list of your sins, and let the sin of unbelief be set down as the first and worst of all.—*Selected.*

Herald of Life
AND OF THE COMING KINGDOM.

Terms:—TWO DOLLARS A YEAR; ONE DOLLAR FOR SIX MONTHS; invariably in *advance.* When served by Carrier in New York city, 50 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2,20 a year, or $1,10 for six months.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

VOLUME I. NEW YORK: WEDNESDAY, OCTOBER 28, 1863. NUMBER 2.

The Herald of Life

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

At 37 Park Row (Fourth story, Room 22), New York.

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☞ *For Terms, &c., see last page.* ☜

Jehovah-Shammah.

PHILIP D. DICKSON, MISSIONARY TO PALESTINE.

There is a city bright and pure,
And all its gates are fair;
Its matchless beauty shall endure,
Because "the Lord is there."

Though once corrupted, 'tis restored
Above its primal share;
And all the glories there adored,
Reveal "the Lord is there."

No more the sun and moon so bright,
Reflect their burning glare;
It hath an everlasting light
Because "the Lord is there."

No carnal pleasures there are known,
Nor aught of changing care;
And when unnumbered years have flown,
Yet still "the Lord is there."

The nations who are saved, with joy
Their Saviour's fame declare;
And none of all their blessings cloy
Because "the Lord is there."

Tis not the charms that Earth can show,
That makes the place so fair;
Nor yet the brim of pleasures' flow,
But 'tis "the Lord is there."

"Why, what evil hath He done?"

The above is the language of Pilate to the Jews, called forth by their urgent demand, that he should give sentence of death against the Son of God. There are a few thoughts that occur to my mind on reading it, which I will throw out for the consideration of my brethren.

These Jews were evidently in a dilemma—where all persecutors have found themselves, since the beginning of the world. They were in a position where it would not do at all for them to *reason.* If they entered into a candid investigation of the question, they would certainly be convinced they were wrong with respect to the very points they urged as reasons why Christ should suffer. No Jew could carefully and impartially weigh the evidences presented to that nation, without being satisfied, not only that Christ's mission was divine, but also that he was the anointed One of God. The testimony was of such a character, that there was nothing they so much feared as investigation: therefore, with a great noise, (as though noise was better than argument,) they clamored *"crucify him, crucify him."* The more Pilate tried to reason, the more and louder they cried.

This is not the only occasion on which *noise* has been put in the place of *argument.* Witness the case of Stephen,—when defending himself from the charge of heresy, preferred against him by the Jews, he presented a most conclusive argument, drawn from their own Scriptures, in proof of the Messiahship of Jesus of Nazareth. Being afraid to *reason,* and compelled by the force of circumstances to do *something* to quiet the convictions of the multitude; they resorted to the only measure practicable—they get up a *tremendous noise!* And this time they not only cried out with a *loud* voice, but also *stopped* their ears—a fit accompaniment to their foolish way of disposing of argument!

Another instance of this character is the case of Demetrius, the silversmith. When Demetrius made the discovery that Paul's gospel was likely to diminish the golden stream that was flowing into his pockets, as the legitimate fruit of the ignorance of the people; he immediately set about getting up a *noise.* And when Alexander stood forth and beckoned with his hand to call the multitude to order, that he might reason with them, the leaders well understood, *discussion* was decidedly opposed to the success of their cause: it would occasion much *thinking* among the people. So, as every thing depended on keeping the masses right for their purpose, (for the people pay the bills,) they endeavored to wake up their pious enthusiam and carry the point by acclamation. And as the more desperate the case, the louder must be the noise, they cried out with one voice for about the space of two hours, "great is Diana of the Ephesians!" No doubt by that time the multitude were satisfied, Demetrius was right, and Paul wrong.

How many times in the days of Papacy was the voice of Reason and the eloquence of Truth hushed to silence by the noisy, pompous, senseless forms and ceremonies of the "holy Mother Church:" and surely, thought the multitude, "a church whose worship is characterized by such a *solemn sacred noise, must be* the 'house of God and the very gate of heaven!'"

It has been said, "human nature is the same in all ages." This truth finds ample illustration in the history of our own time.—When the doctrine of the speedy coming of our blessed Lord, began to arouse a careless world, and a slumbering church—*for lack of better argument*—the cry of "speculation," "delusion," "ascension robes," etc., etc., was raised through the land. And notwithstanding this turned out to be as false as it was *noisy,* yet coming as it did from the high school of "Orthodoxy," it calmed many a sin-troubled heart into carnal security.

Again: when some of those who had taken the first step in advance of the religious world around them, found, in their onward march in the path of truth, new gems of priceless worth' their brethren, forgetful of their own history, and unmindful of the lessons of wisdom it should have taught them, cried out, "Annihilation," "Sleepy doctrine," "No soulism," etc., and although to some of us, this seemed a very *silly noise,* still it was successful in turning away those who always follow a Leader, from the precious word of God.

But shall we stop here? Shall we to please some honestly mistaken ones, who really think there is nothing more to be learned, or to keep certain other some, who are strongly disposed "to have the preeminence"—men who have "written a book," and are inclined to build a theological enclosure and settle down—shall we to keep such in a pleasant frame of mind, stop investigation, and like the great mass of religionists around us, be content to sit down in a state of perfect moral stultification? Ask the man on whose heart's altar, Love's holy flame is burning clear and bright, and who feels the word of truth "like fire shut up in his bones," and the answer comes, like an echo from the voice of God, *"Speak to the children of Israel that they* GO FORWARD."

God will have pioneers in the great work of spreading His truth: men who will go without purse or scrip, and as they go, *they will preach!* And while they preach, no marvel if misguided men still *make a noise;* and no marvel if the weak and timid, (who dare not step outside the lead of the religious opinions with which they have become associated,) are *frightened* thereby, and withhold their sympathies from men considered *so erratic;* nor dare, for fear of "poisoned food," to look with favor on the truths they teach.

But all this cry of "heresy," "French Infidelity," and "death in the pot," with its additions, substractions, and modifications, like the *noises* that have preceeded it, will fall like idle tales upon the ears of those "who being investigators, have trained their faculties to discriminate good and evil."

And will the *noise* men make, really retard the progress of Truth? Only for a time *After* the *noise,* will come "the *sober second thought,*" when all hearts susceptible of right impressions, being touched by the power of truth will be affected unto salvation. When the whirlwind has passed by, (for "God was not in the whirlwind;") and the earthquake shall have ceased its rending and confusion, the voice of God will be heard in accents of heavenly sweetness; and though it falls still as the evening dew, it finds its echo in the hearts of men and does its mighty work in saving them from death, and from the wild vagaries of a partially christianized heathenism.

S. W. B.

Warner, N. H.

The Life and Advent Union.

In every age of the world, when the Almighty has designed a great work, he has chosen human instrumentality to accomplish His object. If, when the wickedness of man surges its malignant waves to unparalleled heights, the destruction of a world is determined, God chooses a Noah—at once a preacher of righteousness to the many and a messenger of salvation to the few. If an oppressed people are to be rescued "from the land of Egypt, and from the house of bondage," Moses and Aaron become the co-workers with God. If after seventy years of desolation, the walls of Jerusalem are to be rebuilt and the Jewish harps taken down from the willows of Babylon, an Ezra, a Nehemiah are God's agents for good. When the Sinaitic dispensation is about to give way for a better, and its types and shadows are to melt before the warm beams of a spiritual worship, John the Baptist is made the representative of the law, to renounce all its ancient claims in favor of Him, whose very shoe-latchet is sacred from the touch of Moses. And when the God-man appears, His first official act makes a dozen obscure Jews the almoners of Divine bounty to speed

"His precepts sage through many a distant land."

But a greater event is coming; the history of the past cannot furnish a parallel to the mighty drama which is about to commence. It will be introduced by a grand orchestral prelude that will mingle the hopeless wails of condemned rebels with the triumphant anthems of God's elect, accompanied by the fearful, yet sublime crashings of the great tribulation, the great. The Edenic promise was glorious; sublime was the birth and manifestation of Jesus; but what word will express the stupendous magnificence of the *Consummation* of God's plan by the enthronement of the King of kings on Zion's mount? Well may a powerful English writer say: "The world's real history has not even yet BEGUN. The history of all ages is but the history of an infant—filled with all the miseries, and cries, and restlessness of infancy. The world's MANHOOD is still to come. When the Lord shall reign in Zion, when the glorified saints shall reign with Him, then shall Christianity burst forth in all its power, and the Lord alone shall be exalted in that day! One throne, one religion, one law, and ONE KING. This world, distracted so long by conflicting villainies, will be bound up in perpetual love by its union with the throne of God, and with the Prince of Peace. 'For the Law shall go forth from Zion, and the Word of the Lord from Jerusalem.'"

If then, the mightiest work of JEHOVAH is about to be accomplished, surely He will use human agency in proclaiming his purposes and preparing his elect for the world's judgment and their own salvation. This agency, to be effective, must be *intelligent.* The times demand *knowledge* as well as grace on the part of the exponents of the Divine plan. We do not forget the good which is done by many who are partly educated in the things of God; but the harvest is too great for the limited means of the laborers. We must have *reaping-machines* in the field and not trust entirely to the antiquated method of labor. If a believer in the ghastly theory of torment (whether limited or eternal) can achieve some good results, we will bid him God-speed; but we must not be content with his lumbering tread. We want the winged-cap and the winged feet of Mercury. Let us have the truth, the essential truth for the time!

We believe that the Life and Advent Union has a position superior to any other body on the face of the earth to-day. The plan of salvation and the message of its completion—these twin ideas are ours. Thanks be to God for His abundant mercy in opening them to us! The Atonement by Christ, Justification by faith in Christ, as the representative of the Divine nature, the Penalty of the law in its simplicity, the Plan—the Plan, *all are ours.* Ours is not angel's food—it is Divine. The Pauline sword flashes in the sun-light. The Word of God—quick and powerful—lives in our hearts. We are free! But we are not satisfied with our own freedom—others must share it. A vast field of labor stretches itself at our feet. God calls us to work!

Let us not trouble ourselves because our numbers are few, "God hath *chosen* the *weak* things of the world to confound the things which are mighty." It has always been so. The greatest works have been accomplished in weakness. "History," says D'Aubigne, "has often shown that there is another majority besides the majority of numbers." If God is for us, who shall be against us?

Neither let us be disheartened at difficulties. Orestes Brownson says, in speaking of political matters: "The land is full of cowards, imbeciles, half-way men, selfish men, well-meaning but timid men, conceited men, incapable of becoming wise, even from experience, and who are always at war with earnest, clear-sighted, and strong-hearted men, and who are constantly catching hold of wise and brave men's skirts, and trying to hold them back." This language is applicable to the opposition experienced by reformers throughout all time, religious and secular. So let us expect trials and obstacles. God will overrule all for good.

Every member of the Union is pledged to *work.* Every one can do *something,* and each must find his own work. The sphere of action for one is often entirely different from that of others. God is our judge, and He will "try every man's work."

"Labor is Life! —'Tis the still water faileth;
Idleness ever despairing, bewaileth;
Keep the watch wound, or the dark rust assaileth!"

J. T. C.

Prophecy.—Nebuchadnezzar's Dream.

We cannot agree with some who say the prophecies cannot be understood. We consider such language the language of infidelity. "What is it but saying—Revelation is no revelation. Revelation is something made known, and, hence, to be understood. To say, any part of it cannot be understood, is, just so far, to be infidels. There are some men who denounce infidelity, who, at the same time say, we cannot understand the prophecies. What is this but infidelity?

A man may say he does not understand the prophecies; but, to say they cannot be understood, is a very different matter; and he who does it, whatever his standing or reputation, is infidel in his principles. Not that he rejects the whole of revelation; but he denies the Bible is a revelation, in its prophetic utterances.

We believe God designed every part of the Bible should be understood; but not without searching, comparing one part with another, and earnest prayer to him for that same Spirit, to guide us into truth, which at first inspired holy men to write the sacred pages. Hence, to come to a knowledge of the truth, we must first seek a child-like spirit, and pray for divine aid. The blessed Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." First, an humble spirit is necessary. Then, for our encouragement, the Saviour has said, "If you, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

Let us humbly yet confidently seek the aid of the Holy Spirit to give us understanding, and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain.

We will examine the second chapter of Daniel. For the sake of brevity, we begin at the 31st verse.

Verses 31–36. "Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold—his breast and arms of silver—his belly and his thighs of brass—his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image upon his feet that were of iron and clay, and *brake them in pieces:* then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

We wish to call attention to an inquiry.—Where did the stone strike the image?—*"Upon his feet."* Let that be remembered, for we shall have occasion to speak of it again.

Verses 37–38. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of heaven, hath he given into thy hand, and hath made thee ruler over them all," [i. e., has given thee *universal* dominion on earth.] "Thou art" [i. e., thy dynasty is,] "this head of gold."

The reigning dynasty was that to which God had subjected the Jews, as a nation, for their sins; and their subjection to Gentile rulers was to continue through a long period, the Rulers of which are now to be indicated by the various divisions of the *image.* The Nebuchadnezzar dynasty was the first, and ended with Belshazzar. See Dan. v. 30, 31.

Verse 39, first part. "And after thee shall arise another kingdom, inferior to thee."—What kingdom succeeded Babylon? See chapter v. 28: "Thy kingdom" [Babylon] "is divided, and given to the Medes and Persians."

The Medo-Persian dynasty, then, was the second universal one, and was represented by the "breast and arms of silver."

Verse 39, last part. "And another *third* kingdom of brass shall arise, which shall bear rule over all the earth." What dynasty was this? See chapter viii. verses 5–7, 21. Here we learn that Grecia conquered the Medo-Persians, and became a monarchy of universal empire. This took place under Alexander. Here, then, we have the third body of rulers represented by the brass of the image.

Verse 40. "And the *fourth* kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What power is this? It is generally admitted to be the Roman. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. Its rulers did have universal empire. See Luke ii. 1. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all *the world* should be taxed." Who was Cesar Augustus?—A Roman Emperor. Here, then, we have the fourth power, represented by the "legs of iron."

Verse 41. "And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided." What kingdom shall be divided?—"The fourth kingdom." Was it divided?—It was.

The divisions of the Roman empire have so often been dwelt on, and are so well known, it seems useless to multiply words on the subject. Whether there have been ten or fifty divisions does not affect the prophecy: that says, "The kingdom shall be *divided,*" and it has been, long since, and continues so to this day. But, after its division, "there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with the miry clay." The Roman or iron power, through the influence and authority of Papacy, stretched itself among the clay so as to be mixed with it, and thereby kept up the strength of iron.

Verse 42, 43. "And as the toes of the feet were part of iron and part of clay; so the kingdom" [the Roman] "shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Romish Church, while it has mingled with all nations, has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth, or Roman dominion, is thus perpetuated, though divided. That power will continue, not civily, but by its ecclesiastical authority, till "broken without hands."

Verse 44. "And in the days of these kings" [What kings?—Clearly, the kings of the divided fourth body of rulers: for they are now the subject of discourse] "shall the God of heaven set up a kingdom" [the fifth universal monarchy] "that shall never be destroyed:" [and, therefore, must be in the immortal state,] "and the kingdom" [when set up] "shall not be left to other people," [i. e., the subjects shall not pass from one set of rulers to another, as the four previous *ones* had done,] "but it shall break in pieces and consume all these kingdoms."

Compare this with Rev. xi. 15, "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord and his Christ; and he shall reign forever." "And (18th verse) the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy, ['break in pieces'] them that *destroy* the earth." "And it" [the fifth kingdom] "shall stand forever."

The question now arises, What are we to understand by this last kingdom? and when is it set up? Some say it must be the "kingdom of grace," because the stone that smote the image was a little stone at first. But where do they learn the stone was a little one? Not in the Bible, surely. It is not there. They must find it, then, among the inventions of men. But, say they, "It grows, mark that." Will they tell us where the stone is said to grow? They do not find it in the Bible: it must be in their imagination, if anywhere. The stone smote the image, and it became like the chaff of the summer threshing-floors, and the wind carried it away, that no place was found for either of the four kingdoms, or reigning dynasties which had gone before it: *then,* and not till then, the stone became a great mountain, and filled the whole earth.

Still, the objector insists, it must be the kingdom of grace, set up by our Lord Jesus Christ 1800 years ago, in the days of the *Cesars.* They speak of the kingdom of grace; but, we ask, had God no kingdom of grace in the world till the days of the Cesars? If he had not, then Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets, must have gone to perdition, for surely no man can be saved without grace; and that grace must reign to bring salvation. Thus if Jesus Christ set up the kingdom of grace only 1800 years ago, all that lived the 4000 years previous have perished.

But let us look at this subject a little further. Where did the stone strike the image when it smote it? Not on the *head*—Babylon; nor on the breast and arms—Media and Persia; nor on the belly and thighs—Grecia; nor yet on the legs—Rome pagan, as it should have done, if the kingdom was set up in the days of the Cesars. Where, then, did it smite the image? Verse 34 tells us, it "smote the image upon the *feet.*" Now it could not smite the feet before they were in being; and they were not in being till several hundred years after Christ's crucifixion, i. e., till the fourth, or Roman kingdom was divided: which did not take place till somewhere between the years A. D. 356 526. Since that time the *"Man of Sin"* has reigned on earth, instead of the Lord of Glory, and has trodden "under foot the holy city"—the church. But the kingdom of God *is to be* set up. That it was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages.

It was not set up when our Lord taught his followers to pray, "Thy kingdom come it:" must have been future then. Again. The mother of Zebedee's children understood it to be future when she desired our Lord to grant that her two sons might sit, one on his right hand, and the other on the left, in his kingdom. It was still future when our Lord ate the last passover. Luke xxii. 18: "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God *shall* come." So, it had not *then* come. Let us see if it had come when Christ hung on the cross. Luke xxiii. 42: "Lord, remember me *when* thou *comest* into thy kingdom." Thus, to his death, it seems, his kingdom had not been set up. But did he not set it up before his ascension to heaven? Acts i. 6: "Lord, wilt thou at this time restore again the kingdom to Israel?" Not yet done. See 1 Cor. xv. 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." This settles the question that the kingdom of God is not set up till the saints put on immortality, or not till they enter the immortal state, which Paul tells us, verse 52, is "at the *last trump,*" and answers to Rev. xi. 15, which see; and the apostle Paul says, 2 Tim. iv. 1, "the Lord Jesus Christ shall *judge* the quick and the dead at his *appearing and kingdom.*" And again, Acts xiv. 22, "We must through much tribulation enter into the kingdom of God;" and this address was made to those who were already Christians, and shows the kingdom of God was still future, in the apostle's estimation.

The parables of the mustard seed and leven, are brought forward as argument in defence of the doctrine that the kingdom of heaven was set up in the day our Saviour was on earth. We admit that those parables refer to a work of grace wrought in this life; but they cannot be so interpreted as to contradict the overwhelming testimony of our Lord, the prophet Daniel, Paul, and St, John, as already presented. The language of these parables must, to harmonize with the other Scriptures, be understood as spoken in a *borrowed* sense; that is, as the grace of God in men, works that preparation which is necesary to constitute us finally subjects of the kingdom of heaven, so it is called "the kingdom of heaven," in relation to the *result.* In the same way the text, Rom. xiv. 17, may be understood.

But, "Christ and the apostles preached the kingdom of heaven at hand; surely, therefore, it must have been set up about that time."—A thing at hand is the next to come. What kingdom was at hand when Babylon was in power?—The Medo-Persian. Why?— Because it was the next to come. What kingdom was at hand when the Medo-Persian was in power?—The Grecian. Why?—Because it was next to succeed it. What kingdom was at hand when Grecia was in power?—Rome—Why? Because next to come, as a kingdom of universal empire. What kingdom is at hand when Rome is in power?—*God's everlasting kingdom.* Why?—Because that is the next kingdom of universal empire. Thus we see how it could be said, in truth, the kingdom of heaven is at hand in the very commencement of the Roman kingdom.

But we might add, the term "kingdom," in the expression, kingdom at hand, may have the signification of royalty, or sovereignty: meaning, that He who possessed the authority to rule in the kingdom of heaven, was then at hand, or among them—in the midst of them; and thus calling on the people to accept Jesus as the Messiah.

But of the kingdom proper, or its actual establishment, James, an apostle, tells us, it is a matter of *promise* to them that *love* God: of course, if promised, it was future. Our Saviour saith, Luke xii. 32, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom:" not yet given. It is something still to come. To represent it as already set up, is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in the enemy's country. What a soul-cheering thought—the kingdom of God *is* to come.—Christ's subjects will be gathered out of all their tribulations—His territory, the earth, will be cleansed, and the wicked rooted out of it; and Christ himself personally reign over his people forever; not in a dying state, but in a state of immortality, peace, and glory, on the earth. Such a thought gives new life to the soul, now struggling in this tabernacle, groaning, being burdened. The kingdom will come; yea, it is now at the door. "Ye feeble saints, fresh courage take." "Behold, your God will come with vengeance, even God with a recompense: He will come and save you." Isa. xxxv. 4.

But when will the kingdom of God be set up? Matt. xxv. 31–34: "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the *throne* of his glory. *Then* shall the *King* say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."

Then, and not till then, will JEHOVAH'S Dynasty, or the kingdom of God be set up on earth; for, "flesh and blood cannot inherit the kingdom of God."

Some men will not inherit this kingdom.—See 1 Cor. vi. 9, 16: "Know you not that the *unrighteous* shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."

Who will inherit it? Holiness is the indispensable qualification for an inheritance in the kingdom of God. See 2 Peter iii. 14: "Wherefore, seeing that ye look for such things, be diligent that ye be found of him in peace *without spot* and blameless." There must be no spot of known sin upon us if we would enter the kingdom. Again, John iii. 3: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." The new birth, then, is indispensable to a part in the kingdom. See also 1 John iii. 2, 3: "We know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him,

purifieth himself, even as he is pure."

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes as our pattern and example? And are we, from *beholding*, changed into the same image from glory to glory, as by the Spirit of God? "He that saith, he abideth in him, ought himself also to walk even as he walked." See 1 John ii. 6; also Matt. xxv. 34–36. Here we learn who will enter the kingdom of God.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? What are our soundings, in relation to the setting up of this kingdom? Are we in the kingdom of Babylon, under the head of gold?—No. That has passed long ago. Are we in the Medo-Persian empire?—No. Long since that kingdom was numbered with things past. Are we in Grecia?—Certainly not. That too was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the legs of iron?—No. Long since, that empire fell. Where are we, then?—Down in the feet. How long since those divisions came up which constitute the feet?—Nearly fourteen hundred years! Almost fourteen hundred years we have travelled down in the divided state of the Roman empire. Where does the stone strike the image? Is it on the head?—No. Is it on the breast and arms?—No. Is it on the belly and thighs?—No. Is it on the legs?—No. Where then?—On the feet. Where are we now?—In the feet. What takes place when the stone smites the image?—It is broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it. Then will this world be cleansed and the everlasting kingdom of God set up which shall never be destroyed. How far off suppose ye that day can be? Surely, it cannot be far. Are we ready? The Lord help us to be awake. Let no cry of unbelief lull us to sleep." What I say unto you, I say unto all—*watch*."

"JEHOVAH-SHAMMAH."—This beautiful poem, by Philip D. Dickson, by some mishap got divided, and only a part of it appears on the first page. We did not discover the mistake till the outside of our paper was all printed. To do justice to it, and to gratify ourself and our readers with so charming and comforting an effusion of the poetic spirit, we publish it entire inside our sheet. We have no doubt it will be read with great satisfaction by all. It was furnished expressly for the HERALD OF LIFE by the friends of Mr. and Mrs. Dickson, both of whom now sleep in Jesus, waiting for the revelation of the LORD of that city, whose name it is to bear. O, that we may be "there."

Jehovah-Shammah.

BY PHILIP D. DICKSON, MISSIONARY TO PALESTINE.

There is a city bright and pure,
And all its gates are fair;
Its matchless beauty shall endure,
Because "the Lord is there."

Though once corrupted, 'tis restored
Above its primal share;
And all the glories there adored,
Reveal "the Lord is there."

No more the sun and moon so bright,
Reflect their burning glare;
It hath an everlasting light
Because "the Lord is there."

No carnal pleasures there are known,
Nor aught of changing care;
And when unnumbered years have flown,
Yet still "the Lord is there."

The nations who are saved, with joy
Their Saviour's fame declare;
And none of all their blessings cloy
Because "the Lord is there."

Tis not the charms that Earth can show,
That makes the place so fair;
Nor yet the brim of pleasures' flow,
But 'tis "the Lord is there."

For all the bliss of Beulah's vale
Would flee before despair,
And Zion's songs would turn to wail,
Without "the Lord is there."

And all the holy, happy place
Would clouds of sorrow wear;
No joy, no peace, no hope, no grace,
Unless "the Lord is there."

But never will the Lord forsake
The city of His care;
Which for the pleasure He did take
He called "the Lord is there."

He is their Friend, their Life and Joy
Who dwell enraptured there;
No sweeter strains their tongues employ,
Than that "the Lord is there."

THE PERSIANS had a law that whoever came into the presence of the king, without being invited, should lose his life. But no such law obtains in the kingdom of Christ. To all the golden sceptre is extended, and they may come at all times, and in all places. Let none therefore refuse to call upon God in the name of Jesus, but in everything by prayer and supplication make their requests known unto Him. Say, Thou art the God of my salvation; on Thee will I wait all th eday.

THOSE who angle continually for praise get bitten oftener than the bait does.

LAG not behind the wheels of progress, unless you would have your eyes blinded by dust.

A FRENCH writer has said that "to dream gloriously, you must act gloriously while you are awake; and to bring angels down to converse with you in your sleep, you must labor in the cause of virtue during the day."

BOTANIC HALL, NEW YORK.—Providence permitting, Rufus Wendell will preach at Botanic Hall, on East Broadway, next Lord's Day, morning and afternoon. In the afternoon he will review a discourse which he heard Prof. Mattison preach last Sabbath morning, on "The time, order and manner of the Resurrection."

GEO. STORRS will preach in Paterson, N. J., next Lord's day, afternoon and evening.

Herald of Life.

NEW YORK: WEDNESDAY OCT. 28, 1863.

Revival from the Dead to Kill again.

The Northern Christian Advocate, some time since, in making objections to the doctrine of the "annihilation" of the wicked, as held by those who maintain their reliving from the dead, holds the following language:

"IT CHARGES GOD WITH CRUELTY.

"If the penalty of the broken law be a cessation of being, then are its claims fully met at death, according to this theory, so far as our nature or the ends of good government are concerned; for conscious being and personal identity are destroyed. All that remains, therefore, is the ultimate principle or principles, of which their corporeal being was composed, these having entered into various combinations, and been connected with various and essentially different existences, and against which, I cannot see that the law of God, under the circumstances, holds any claim. For, it will be remembered, that the body as a medium of punishment is, according to this theory, entirely unnecessary. Hence the notion of a resurrection from this state, merely that they may be reduced to the same or a similar condition by the exercise of Infinite power is, so far as I am able to discover, called for by no principle or motive worthy the Divine Being; and if associated as it usually is, with the idea of suffering, can gratify no other feeling than that of cruelty."

Such is the conclusion inevitably arrived at in all thinking and impartial minds. Till our mind became fully settled that there is no revival into life of those who die in their sins, we felt the inconsistency of the theory as expressed by this writer: but God, in his mercy, has now delivered us, so that his government is no longer liable to the "charge of cruelty," but His mercy is seen in not giving them a life, in which there is no hope, and which is to be of no use to them. Truly, God does magnify his mercy above all our thoughts, and we cannot but respond to JEHOVAH'S announcement—"For my thoughts are not your thoughts, neither are my ways your ways: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. lv. 8,9.

What they Say.

"It came to pass, when Sanballat heard that we builded the wall he was wroth, and took great indignation, and mocked the Jews: and he spake before his brethren and the army of Samaria, and said, 'What do these feeble Jews? will they fortify themselves? will they revive the stones out of the heaps of the rubbish which are burned?' Now Tobiah the Ammonite was by him, and he said, 'Even that which they build, if a fox go up, he shall even break down their stone wall.'"—Neh. iv. 1-3.

God sometimes calls his people to do a work which appears so unlikely to be accomplished in the eyes of their opposers, that they speak of it as a foolish undertaking, and use language the most opprobious in relation to it. Such things are not to discourage us in any enterprise to which we are satisfied God has called us. With Job, we may say, "Suffer me that I may speak; and after I have spoken, mock on." Opposition is sometimes essential to keep alive activity and energy. If the stream flows smooth and unruffled we are liable to fall asleep or become careless; but if the winds toss us up and down, or the breakers shake our boat, we will be likely to keep on the look out, with our hands on the oars and helm; and should it become somewhat dark, we shall be likely to keep our eyes open to catch a glimpse of the light-house.

First then, satisfy ourselves the LORD has called us to the work before us; then never dream a failure possible. Let prayer ascend to God continually, and keep about our work. Let the Sanballats do the muttering and fretting. God will take care of his own work, and all who sincerely and honestly engage in it: while Sanballat and Tobias will find their contemptuous prophesyings will not cause the work to cease.

Antichrist.

"That Popery, as an anti-christian system, is the first or spiritual fulfillment of Antichrist, we readily admit, but that it will culminate in a literal, personal Antichrist, appears equally plain. As goodness came to a headship in Christ, so evil will come to a head in Antichrist. So that if the coming of Christ be near, the coming of Antichrist is nearer. 'For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.' (1 Thess. 2: 3-8.) This man of sin is spoken of in the singular number, (not a succession of men like the Popes.) The 'falling away,' represents Popery, and also the Protestism of the last days. But notice, 'the falling away is first,' and after that as a kind of heading up of the falling away, 'the son of perdition is revealed.' He is also mentioned as a mark, Rev. 13: 18. Popery as a system is bad enough, but it will culminate in a headship that is so much worse, that men may well be astounded in contemplation of the terrible manifestation of a power so consummately evil."—*Ad. Her.*

The London Christian World in 1860, in an article on the Papacy, said.—"A dark cloud hangs over Europe; we can not conceal the settled conviction that the fall of Papacy is the signal for the appearance of something immeasureably more terrible than itself. That the continuance of the tremendous visitation will be brief, it is consolatory to believe; but during its short period of existence, its work will be very awful. Nor do we say that Louis Napoleon is the personal Antichrist, so distinctly set before us in both Testaments; but every thing in his history—his connection with France, the resurrection of the Empire by his skill, his nominal protection of the Pope, while he allows his temporal authority to pass from his hands, his extraordinary reserve, and insatiable ambition to become the greatest monarch in the world, fixes our thoughts on him as possibly the *Pope Emperor*, whose character, career and destiny are stated with such terrible fidelity in the Book of Truth."

Dominion of Napoleon III.

Some persons suppose Napoleon III. is to have universal empire before the kingdom of God is established on earth, and that this country is yet to be under his dominion. Such an idea appears to be a wild fancy, and without foundation in reason or prophecy. Prophecy presents no dynasty as having universal dominion after the *divided* state of the Roman, or fourth kingdom, till the kingdom of God is set up. To suppose, therefore, Napoleon III. is to have such dominion is to depart from the truth. So we regard it.

His having dominion over the United States, is just as likely as that he will have dominion in the moon. That he may be developed as the personal Antichrist, is possible, and we think probable; but even then, prophecy makes him the deceiver, in fact, only of the Jews and of the Atheists, or such as have been made drunk by the abominations of the harlot woman. The true woman, or the true church, will find a refuge from the venom of the Antichrist in this country—which may be regarded as "the earth" that "helped the woman" when the dragonic power attempted her destruction. God has provided a place for her safety: and if Napoleon is to be the persecuting power, we have no fear of his being able to exercise dominion in this land: his work lies elsewhere; and an attempt on his part to subjugate this country would send him "to perdition" as suddenly as the invasion of Russia by Napoleon I. sent him to destruction. The first Napoleon prospered while he kept to the work assigned him, *viz*, to scourge Catholic Europe; but when his ambition led him to invade countries not embraced in his mission, he began to fall and soon went down. So, if Napoleon III. is fool enough to turn his attention to the subjugation of this country, he will find himself on the high road to that perdition which awaits him. The monarchies of the old world, if broken by human instrumentalities—as we are inclined to believe they will be—are to be broken by the "battle-axe" of JEHOVAH, which he has declared to be the posterity of "Jacob"—see Jer. li. 19-21; and who are to be found somewhere, in the last days, in great numbers and in great power. Our faith is, the Anglo-Saxons are that people. On this point we must refer our readers to an article we published in the *Bible Examiner*, January 1862.

The next universal empire—as we regard the subject—is the empire and dominion of JESUS CHRIST; who shall have "dominion from sea to sea, and from the river to the ends of the earth." Psa. lxxii, 8, Zech. ix. 10. Then shall a "King reign and prosper, and shall execute judgment and justice in the earth," Jer. xxiii, 5.

"Abraham My Friend."

Thus spake JEHOVAH! O, what a word! To call a *man* his friend! Friendship implies confidence, esteem, fellowship. Confidence is produced by trial. God tried Abraham.

1. He called him out of his native country to go to a land he had never seen, and to go "out not knowing whither he went." Abraham confided in God and went forth, leaving his father's house and kindred, to be a stranger in a strange land. That was confiding in God. But one trial was not all this good man was called to experience.

2. God tried him with the promise of a son when he was an old man, and all human prospects were against the occurrance of such an event. Abraham "staggered not at the promise of God," impossible as the thing appeared: no; he was certain nothing was too hard for Him to do, and that what He had promised would certainly be done. So, he rests on the promise, though the time seemed long before it was accomplished. Still, Abraham holds fast his confidence, and faints not, looking not for this son only, but for the multitudinous seed God had assured him should proceed from his loins. At last the son is born, and what joy filled the good man's heart. Is his trial over? O no! He is to have yet another, one more severe than all that had gone before.

3. Here comes the grand trial of Abram's life, *viz*, to offer up Isaac, his beloved one, whom he had received after so long and so patient waiting for his birth! Does his confidence in God fail now? No: it brightens with the increasing severity of his trial: he proceeds in the work of obedience, just as composedly, and deliberately, as if taking a journey for pleasure. Strange! perhaps you are ready to say. Yes, it would be strange for one to do such a thing at the bidding of another—and especially without reasoning the case—if he had not the most unbounded confidence in the party calling him to do it. But such trust had Abraham in God's wisdom, goodness and love that there is no delay in his obedience.

After all this, is it a wonder the LORD should say, "Abraham MY FRIEND? What an honor to be thus spoken of by JEHOVAH himself: more valuable than all the gold the earth can produce; or than all the praise the whole race of men could bestow. Marveilous, too, that He, whom the heaven of heavens cannot contain, should put himself in such a relation to a creature of his hands. What esteem! what fellowship, is here! Then think of what this relation involves. Acknowledged by God himself as his friend! O, what more could He say! It is the pledge of all good for the life that now is, and to fit for that to come, to all such as are in this relation. Even if called to walk through the dark valley and shadow of death, our Friend is with us and we need fear no evil: death itself shall not harm a friend of God: it cannot hold him long: it has no power to hold God's friends: no, it must yield them up at the voice of His Son; and it SHALL let them go: they will soon awake to the unclouded vision of Him who calls them his friends. Truly He is a friend above all others. Ever rest in his love.

Those "Thirteen Nuts."

A correspondent of the *Crisis* presents, in that paper, thirteen "nuts for theology to crack," and says: "We have tried hard to crack these nuts, but confess our utter inability." One of the nuts (the third) is this: "If the penalty for sin is endless torment, and Christ suffered the penalty, how can he be now in heaven at the right hand of God?"

A hard nut, truly; but not harder than the following, which he may try to crack if he chooses:

If the penalty for sin is the second death (i.e., a death following the *resurrection* of the sinner), and this death is final and eternal, and Christ suffered the penalty; how can He be in heaven at the right hand of God? J. T. C.

The Gospel: What is it?

Not long since, having an appointment to preach in a certain place on the Sabbath, the matter was talked over somewhat (as it naturally would be from the consideration that some of my good brethren think me a heretic, with respect to the doctrine of "no life out of Christ,") and one brother asked another, if he was going to hear me preach? His reply was, "When I go to hear preaching, I want to hear *the Gospel*."

Now the point of difference between us is this:—He believes most fully, and so do I, the wages of sin—the penalty of God's law—is death: that when we lay down the Adamic life—as respects that life alone considered—we are as dead as we ever can be; and so dead, that without a resurrection our existence is actually lost, duration without end.

But here comes the difference: He believes justice is not satisfied to let the sinner remain dead; but with the actual penalty, there must be a limited amount of torment. *I* believe in *no mixed* penalty. "The Gospel," then, which he is so strenuous shall be preached—and which I do not preach, and because I do not, he refuses to hear me—must be a *gospel of torment*.

Were it not a fact, that this is the precise difference between us and our destruction brethren generally, I would not notice it: but that being the case, I feel disposed to say a few words through the columns of "our paper"—the "HERALD OF LIFE."

Now if the above named "gospel"—the one our dear brother delights so much in hearing preached—is the Gospel of God, I certainly ought to preach it. But if that is not its character, then it is "*another gospel*;" and if I should present it, Paul might say of me, "Let him be accursed." How shall we decide the point? I answer, "To the law and to the testimony." There are many texts of scripture where the Gospel of Christ is distinctly characterized. Let us look at some of them.

In Acts xx. 24, we are told that Paul's ministry which he had "received of the Lord Jesus," was "to testify the gospel of the *grace of God*." The gospel, then, as ministered by Paul, is a system arranged by a God of infinite love; through the practical working of which, he offers to bestow *grace* or *favor* on the children of men. Who, I ask, would esteem it a favor to be tormented? And yet, if torment is a part of the gospel, the rendering of it must, in some way, be incorporated into God's administration of grace, or favor.

Again: Rom. i. 16. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." Here we are not only told what *the gospel is*, but we are definitely and in the plainest language, informed what it is *designed to accomplish*. Now if, in instituting the gospel plan, God had designed to bring into practical working, a system that would, from its very nature, entail upon a portion of the human family an unmitigated curse, here is the place where Paul should have named it. But not a word of it can here be found: so far from it, we are expressly told, the office-work of the gospel is *to bring salvation*. Surely there is no torment here.

In 2 Cor. iv. 4, it is called "the glorious gospel of Christ." Is there any thing "glorious" in torment? I feel sure, we should never think of making it a part of that system that "exceleth in glory," (see 2 Cor. iii. 10,) if *we* were made to drink the bitter cup; much less should we make it the most glorious part of that system.

How a blinded love for an idolized theory, will dull the finest sensibilites of a naturally generous heart! I was forcibly impressed with this idea a short time since, while listening to an extended effort put forth at a camp-meeting, to prove the doctrine of future torment for all the impenitent. We should reasonably conclude, that if the contemplation of such indescribable mental and physical torture—as the speaker labored to convince his auditory would certainly overtake the wicked, both dead and living—did not cause feelings of deep commiseration in all Christian hearts; at least ministers of the glorious gospel of Christ would not rejoice over so great a calamity. I was consequently much surprised, on the occasion referred to, that there should be so much rejoicing over so sad a supposition.

Surely not thus, felt our dear Master, while he sojourned in this vale of tears—the pattern of the church. Witness him on Mount Olivet as with a Prophet's ken, he saw the near approach of the judgment day for the Jewish nation. There was no exultation there—no long drawn halleluiahs on that occasion. Far different was the spirit manifested by the "Man of Sorrows." The deep symathies of his heart were moved, and in language more touchingly tender, than ever fell from the lips of mortals, he lamented the doom of the devoted city. "O Jerusalem, Jerusalem, . . . how oft would I have gathered thy children together even as a hen gathereth her chickens under her wings!"

This is the spirit of Christ, and of his gospel. No wonder it is called a *glorious* gospel! It pampers none of the selfish, envious, cruel and revengful feelings of a carnal heart. It's very sum and essence is love; and when angels from the courts of bliss, heralded its dawning light on the plains of Bethlehem; it was declared to be "glad tidings of great joy to all people!"

In Eph. vi. 15, this gospel is called the gospel of peace. It is peace in all its departments, and consequently entails woe upon none. No wonder Paul in discoursing about such a gospel should, in Rom. x. 15, break out in the language of the prophet and exclaim, "How beautiful are the feet of them that preach *the gospel of peace;* and bring *glad tidings* OF GOOD THINGS." Not thus, methinks, would he have characterized the gospel messenger, if he had come, "with wreath of flame, and robe of storm;" "breathing out threatening and slaughter" against Adam's fallen race, instead of letting all his "garments smell of myrrh, and aloes, and cassia, out of the ivory palaces."

Finally, when we consult the scriptures in all their parts, we learn the pleasing truth, that torment is no part of the gospel plan.—But I may be asked, "Does not the New Testament speak of wrath, of punishment, of death?" Most certainly. But the "wrath." and "punishment," and "death," comes as the penalty of the broken law: and the gospel was introduced to save "us from the curse of the law." It is the *law* that kills, the *gospel* gives life. "The *law* worketh wrath;" but the *gospel* takes us out from under its dominion, and we have peace with God, through our of Lord Jesus Christ. Every son and daughter of Adam, therefore, who complies with the conditions on which salvation is offered in the gospel, will have life when the great life-plan is consummated. But if they fail thus to do, they are left in the grasp of the law, just as though no gospel plan had ever been instituted; and are held by its righteous claims under the dominion of death forever.

Warner, N. H. S. W. B.

Correspondence.

SENTIMENTS OF AN OLD PILGRIM.

The following extracts from a letter lately penned by the venerable JONATHAN WILSON—"The Old Bibleite," as he calls himself—will be welcomed by our readers. J. T. C.

VERMONT P. O., CHAUTAUQUE CO., N. Y.

"Have you ever read my tract on the Law of God and the Devil's Railroad? I had five thousand of them printed—paid Bro. N—— twenty six dollars for them, and gave them away—never sold what brought me a dollar. I have perhaps one hundred left. Four years ago this fall I felt deeply impressed to attend the W—— Camp-Meeting. I went from this—it is about five hundred miles—alone—eighty three years old. Got my tracts printed on the way. When I first showed them I expected that the Advent principle was to investigate what was honestly brought by a brother from the Bible. I do not think that Jeremiah's prophecy of the captivity to Babylon—for which he was put in prison—was any more offensive to Israel than my tract was to the main body on that Camp ground. I did not enjoy that meeting much, for I was so disappointed in the Advent people. When I came from the close communion Baptists it was for their Sectarianism and because they refused to allow private judgment concerning the doctrines of the Bible. At this meeting I found as much close sectarianism as I had ever seen in the Baptist Church in twenty years. From the time I attended that Camp-Meeting to the present moment I have felt the weight of prejudice in the Advent body. This is the spirit of the animal nature.

"Fifty years ago I owned two Cows, one of them was a tyrant over the other. I sold the tyrant and bought another. And the one I had at home was, if possible, a greater tyrant than the one I sold. So I have seen in all organized Societies, both political and ecclesiastical. When they have arrived at a certain power, they become monarchical. This I have seen for fifty years.

"I am like an old soldier lying in my tent about worn out—inquiring how goes the battle? I have been slightly wounded a number of times, but none of them mortal—for when I enlisted fifty six years ago, my Captain insured me to live after the war is over.

"I am now eighty seven years of age—I can't live much longer. I bless my God that my health is as good as it ever was; and I hope it will last as long as life does, so that they may go together."

FROM ROYAL BOSTON.

BRO. STORRS,—After more than one month's delay, I sit down to redeem my pledge of ten dollars, to "The Life and Advent Union," which pledge was made under the sacred and ever memorable "Chesnut tree," a spot ever dear to my memory, and I would say, I never redeemed a pledge I made, so cheerfully as I do this. Oh, how glad I am I ever listened to the glorious doctrine of "No Life out of Christ." O, it seems like the cap-stone of the Gospel; it shows so beautifully the mission of Christ. When our Heavenly Father, with a heart of benevolence looked upon our race and saw them all going down into death, with no possibility of seeing life beyond the tomb, He—blessed be his holy name—so loved the world that He gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

But suppose they do not believe on the Son of God, should we not be led honestly to conclude they would perish? So it seems to me. God sent not his Son into the world to condemn the world, but that the world, through him might be saved. I believe with all my heart, the future destiny of no man or woman will in the least be changed beyond the grave, by reason of Christ's coming into this world, except those who believe on him; and, blessed be His holy name, he has promised to raise them up at the last day. Oh let us thank God for his unspeakable gift.

I would join with Bro. Wendell in commending the Life and Advent Union, and the HERALD OF LIFE, *and of the Coming Kingdom* to the blessing of the great LIFE-GIVER. It is his cause, and his blessing will attend it. Pray for me, that I may be a faithful laborer in my Master's vineyard; and may the God of all grace, who brought our Lord Jesus Christ from the dead, bring us at last to sit down with Abraham, Isaac and Jacob in the kingdom of God.

MILTON, MASS., Oct. 4th, 1863.

FROM GILBERT HUBBELL.

BRO. STORRS:—I cannot tell you how pleased I am with the first issue of our HERALD OF LIFE. It shows the work of willing *hearts* and working *heads*. Oh, how it encourages my heart! God is in this work. It needs no prophet's vision to see what is in the future for us, if we all carry out in our *individual* efforts what the name of our organization purports. Truth will spread; laborers will increase and multiply. The scales will fall from the eyes of those who have been fed on tradition, culled from the volumes of musty lore. They will awake to a new life—a resurrection life—which has all the beauty, power, and significance which the great Apostle attached to it when he said, "And if Christ be not risen then they which are fallen asleep in Christ are perished."

Enclosed is two dollars for the paper, with the promise if my life is spared that no effort shall be wanting on my part to promote the best interests of the cause.

Mount Kisco, N. Y.

FROM MRS. POLLY G. SITTS.

BR. STORRS:—I write a few lines to let you know we are alive, and looking for the kingdom of Christ to come, and dash the kingdoms of this world to pieces, and become a great *mountain* and fill the whole earth. My prayer is, that you and the brethren may be prospered in trying to give the trumpet a certain sound, that all may be ready for the coming conflict. I bless God that his truth is aggressive and will prevail till all the true meal is leavened. I know we all do fade as a leaf, and are but flesh; a wind that passes away and cometh not again. Yet, bless God, we can be begotten by the incorruptible seed that liveth and abideth forever. Yes, life, *life*, ETERNAL LIFE, is the gift of God through Jesus Christ our Lord. You and the brethren shall have what little aid we can give, and our prayers.

Union, Wis.

FROM WM. H. WHITMAN.

DEAR BRETHREN:—I firmly believe, the life derived from Adam the first, is forfeited on account of sin; and all the children of men must surrender it: and unless they get a connection with Jesus Christ, the LIFE-GIVER, death will hold its dominion over them. John iii. 14–18. So I feel determined to do all I can to get dying men to see that the Gospel promise reaches down and brings up the believer from the dominion of death. O, what a horrid thought to be left in death! May God help us all to serve him in an acceptible manner and be saved in this coming kingdom. I long to be one in that number, but I feel myself unworthy of such a great blessing. Will you all pray for me.

Cameron, Ill.

FROM WM. MONTGOMERY.

BR. STORRS:—I was a subscriber for the Bible Examiner in 1856, when the question was discussed, "Will the wicked dead live again?" and I was so prejudiced against that doctrine, I would not read one article on the subject. However, it had the effect of leading me to think; and after a careful examination of the scriptures for myself, I have come to the conclusion that there is "no future life for the wicked dead." This conviction was not wrought in me by the opinions of any man; it was the result of a careful investigation of the scriptures, and I do not see how any one that has got so much light on the scriptures as to reject the immortality of the soul, can come to another conclusion.

Paul said, "The trumpet shall sound, the dead shall be raised incorruptible;" *that is, not subject to death.* Hence, we must either go back to everlasting torture, or universal salvation. But this we cannot do, as there are upwards of 200 plain texts of scripture, which declare the wicked will be destroyed: therefore, the only legitimate and scriptural conclusion we can come to is, "They are dead, they shall not live; they are deceased they shall not rise." But our Lord's discourse with the Sadducees, as recorded in Luke xx. 36, forever settles the matter—Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection."

When I received the Bible Examiner for Sept., I was delighted to hear that the friends of "No LIFE OUT OF Christ," were about to start a weekly paper; and, as I was not in a position to send you a donation, I set to work

purifieth himself, even as he is pure."

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes as our pattern and example? And are we, from *beholding*, changed into the same image from glory to glory, as by the Spirit of God? "He that saith, he abideth in him, ought himself also to walk even as he walked." See 1 John ii. 6; also Matt. xxv. 34–36. Here we learn who will enter the kingdom of God.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? What are our soundings, in relation to the setting up of this kingdom? Are we in the kingdom of Babylon, under the head of gold?—No. That has passed long ago. Are we in the Medo-Persian empire?—No. Long since that kingdom was numbered with things past. Are we in Grecia?—Certainly not. That too was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the legs of iron?—No. Long since, that empire fell. Where are we, then?—Down in the feet. How long since those divisions came up which constitute the feet?—Nearly fourteen hundred years! Almost fourteen hundred years we have travelled down in the divided state of the Roman empire. Where does the stone strike the image? Is it on the head?—No. Is it on the breast and arms?—No. Is it on the belly and thighs?—No. Is it on the legs?—No. Where then?—On the feet. Where are we now?—In the feet. What takes place when the stone smites the image?—It is broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it. Then will this world be cleansed and the everlasting kingdom of God set up which shall never be destroyed. How far off suppose ye that day can be? Surely, it cannot be far. Are we ready? The Lord help us to be awake. Let no cry of unbelief lull us to sleep." What I say unto you, I say unto all—*watch*."

"JEHOVAH-SHAMMAH."—This beautiful poem, by Philip D. Dickson, by some mishap got divided, and only a part of it appears on the first page. We did not discover the mistake till the outside of our paper was all printed. To do justice to it, and to gratify ourself and our readers with so charming and comforting an effusion of the poetic spirit, we publish it entire inside our sheet. We have no doubt it will be read with great satisfaction by all. It was furnished expressly for the HERALD OF LIFE by the friends of Mr. and Mrs. Dickson, both of whom now sleep in Jesus, waiting for the revelation of the LORD of that city, whose name it is to bear. O, that we may be "there."

Jehovah-Shammah.

BY PHILIP D. DICKSON, MISSIONARY TO PALESTINE.

There is a city bright and pure;
And all its gates are fair;
Its matchless beauty shall endure,
Because "the Lord is there."

Though once corrupted, 'tis restored
Above its primal share;
And all the glories there adored,
Reveal "the Lord is there."

No more the sun and moon so bright,
Reflect their burning glare;
It hath an everlasting light
Because "the Lord is there."

No carnal pleasures there are known,
Nor aught of changing care;
And when unnumbered years have flown,
Yet still "the Lord is there."

The nations who are saved, with joy
Their Saviour's fame declare;
And none of all their blessings cloy
Because "the Lord is there."

Tis not the charms that Earth can show,
That makes the place so fair;
Nor yet the brim of pleasures' flow,
But 'tis "the Lord is there."

For all the bliss of Beulah's vale
Would flee before despair,
And Zion's songs would turn to wail,
Without "the Lord is there."

And all the holy, happy place
Would clouds of sorrow wear;
No joy, no peace, no hope, no grace,
Unless "the Lord is there."

But never will the Lord forsake
The city of His care;
Which for the pleasure He did take
He called "the Lord is there."

He is their Friend, their Life and Joy
Who dwell enraptured there;
No sweeter strains their tongues employ,
Than that "the Lord is there."

THE PERSIANS had a law that whoever came into the presence of the king, without being invited, should lose his life. But no such law obtains in the kingdom of Christ. To all the golden sceptre is extended, and they may come at all times, and in all places. Let none therefore refuse to call upon God in the name of Jesus, but in everything by prayer and supplication make their requests known unto Him. Say, Thou art the God of my salvation; on Thee will I wait all th eday.

THOSE who angle continually for praise get bitten oftener than the bait does.

LAG not behind the wheels of progress, unless you would have your eyes blinded by dust.

A FRENCH writer has said that "to dream gloriously, you must act gloriously while you are awake; and to bring angels down to converse with you in your sleep, you must labor in the cause of virtue during the day."

BOTANIC HALL, NEW YORK.—Providence permitting, Rufus Wendell will preach at Botanic Hall, on East Broadway, next Lord's Day, morning and afternoon. In the afternoon he will review a discourse which he heard Prof. Mattison preach last Sabbath morning, on "The time, order and manner of the Resurrection."

GEO. STORRS will preach in Paterson, N. J., next Lord's day, afternoon and evening.

Herald of Life.

NEW YORK: WEDNESDAY OCT. 28, 1863.

Revival from the Dead to Kill again.

The Northern Christian Advocate, some time since, in making objections to the doctrine of the "annihilation" of the wicked, as held by those who maintain their reliving from the dead, holds the following language:

"IT CHARGES GOD WITH CRUELTY.

"If the penalty of the broken law be a cessation of being, then are its claims fully met at death, according to this theory, so far as our nature or the ends of good government are concerned; for conscious being and personal identity are destroyed. All that remains, therefore, is the ultimate principle or principles, of which their corporeal being was composed, these having entered into various combinations, and been connected with various and essentially different existences, and against which, I cannot see that the law of God, under the circumstances, holds any claim. For, it will be remembered, that the body as a medium of punishment is, according to this theory, entirely unnecessary. Hence the notion of a resurrection from this state, merely that they may be reduced to the same or a similar condition by the exercise of Infinite power is, so far as I am able to discover, called for by no principle or motive worthy the Divine Being; and if associated as it usually is, with the idea of suffering, can gratify no other feeling than that of cruelty."

Such is the conclusion inevitably arrived at in all thinking and impartial minds. Till our mind became fully settled that there is no revival into life of those who die in their sins, we felt the inconsistency of the theory as expressed by this writer: but God, in his mercy, has now delivered us, so that his government is no longer liable to the "charge of cruelty," but His mercy is seen in not giving them a life, in which there is no hope, and which is to be of no use to them. Truly, God does magnify his mercy above all our thoughts, and we cannot but respond to JEHOVAH'S announcement—"For my thoughts are not your thoughts, neither are my ways your ways: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. lv. 8,9.

What they Say.

"It came to pass, when Sanballat heard that we builded the wall he was wroth, and took great indignation, and mocked the Jews: and he spake before his brethren and the army of Samaria, and said, 'What do these feeble Jews? will they fortify themselves? will they revive the stones out of the heaps of the rubbish which are burned?' Now Tobiah the Ammonite was by him, and he said, 'Even that which they build, if a fox go up, he shall even break down their stone wall.'"—Neh. iv. 1-3.

God sometimes calls his people to do a work which appears so unlikely to be accomplished in the eyes of their opposers, that they speak of it as a foolish undertaking, and use language the most opprobious in relation to it. Such things are not to discourage us in any enterprise to which we are satisfied God has called us. With Job, we may say, "Suffer me that I may speak and after I have spoken, mock on." Opposition is sometimes essential to keep alive activity and energy. If the stream flows smooth and unruffled we are liable to fall asleep or become careless; but if the winds toss us up and down, or the breakers shake our boat, we will be likely to keep on the look out, with our hands on the oars and helm; and should it become somewhat dark, we shall be likely to keep our eyes open to catch a glimpse of the light-house.

First then, satisfy ourselves the LORD has called us to the work before us; then never dream a failure possible. Let prayer ascend to God continually, and keep about our work. Let the Sanballats do the muttering and fretting. God will take care of his own work, and all who sincerely and honestly engage in it: while Sanballat and Tobias will find their contemptuous prophesyings will not cause the work to cease.

Antichrist.

"That Popery, as an anti-christian system, is the first or spiritual fulfillment of Antichrist, we readily admit, but that it will culminate in a literal, personal Antichrist, appears equally plain. As goodness came to a headship in Christ, so evil will come to a head in Antichrist. So that if the coming of Christ be near, the coming of Antichrist is nearer. 'For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.' (1 Thess. 2: 3-8.) This man of sin is spoken of in the singular number, (not a succession of men like the Popes.) The 'falling away,' represents Popery, and also the Protestism of the last days. But notice, 'the falling away is first,' and after that as a kind of heading up of the falling away, 'the son of perdition is revealed.' He is also mentioned as a mark, Rev. 13: 18. Popery as a system is bad enough, but it will culminate in a headship that is so much worse, that men may well be astounded in contemplation of the terrible manifestation of a power so consummately evil."—*Ad. Her.*

The London Christian World in 1860, in an article on the Papacy, said.—"A dark cloud hangs over Europe; we can not conceal the settled conviction that the fall of Papacy is the signal for the appearance of something immeasureably more terrible than itself. That the continuance of the tremendous visitation will be brief, it is consolatory to believe; but during its short period of existence, its work will be very awful. Nor do we say that Louis Napoleon is the personal Antichrist, so distinctly set before us in both Testaments; but every thing in his history—his connection with France, the resurrection of the Empire by his skill, his nominal protection of the Pope, while he allows his temporal authority to pass from his hands, his extraordinary reserve, and insatiable ambition to become the greatest monarch in the world, fixes our thoughts on him as possibly the *Pope Emperor*, whose character, career and destiny are stated with such terrible fidelity in the Book of Truth."

Dominion of Napoleon III.

Some persons suppose Napoleon III. is to have universal empire before the kingdom of God is established on earth, and that this country is yet to be under his dominion. Such an idea appears to be a wild fancy, and without foundation in reason or prophecy. Prophecy presents no dynasty as having universal dominion after the *divided* state of the Roman, or fourth kingdom, till the kingdom of God is set up. To suppose, therefore, Napoleon III. is to have such dominion is to depart from the truth. So we regard it.

His having dominion over the United States, is just as likely as that he will have dominion in the moon. That he may be developed as the personal Antichrist, is possible, and we think probable; but even then, prophecy makes him the deceiver, in fact, only of the Jews and of the Atheists, or such as have been made drunk by the abominations of the harlot woman. The true woman, or the true church, will find a refuge from the venom of the Antichrist in this country—which may be regarded as "the earth" that "helped the woman" when the dragonic power attempted her destruction. God has provided a place for her safety: and if Napoleon is to be the persecuting power, we have no fear of his being able to exercise dominion in this land: his work lies elsewhere; and an attempt on his part to subjugate this country would send him "to perdition" as suddenly as the invasion of Russia by Napoleon I. sent him to destruction. The first Napoleon prospered while he kept to the work assigned him, *viz*, to scourge Catholic Europe; but when his ambition led him to invade countries not embraced in his mission, he began to fall and soon went down. So, if Napoleon III. is fool enough to turn his attention to the subjugation of this country, he will find himself on the high road to that perdition which awaits him. The monarchies of the old world, if broken by human instrumentalities—as we are inclined to believe they will be—are to be broken by the "battle-axe" of JEHOVAH, which he has declared to be the posterity of "Jacob"—see Jer. li. 19-21; and who are to be found somewhere, in the last days, in great numbers and in great power. Our faith is, the Anglo-Saxons are that people. On this point we must refer our readers to an article we published in the *Bible Examiner*, January 1862.

The next universal empire—as we regard the subject—is the empire and dominion of JESUS CHRIST; who shall have "dominion from sea to sea, and from the river to the ends of the earth." Psa. lxxii, 8, Zech. ix. 10. Then shall a "King reign and prosper, and shall execute judgment and justice in the earth," Jer. xxiii, 5.

"Abraham My Friend."

Thus spake JEHOVAH! O, what a word! To call a *man* his friend! Friendship implies confidence, esteem, fellowship. Confidence is produced by trial. God tried Abraham.

1. He called him out of his native country to go to a land he had never seen, and to go "out not knowing whither he went." Abraham confided in God and went forth, leaving his father's house and kindred, to be a stranger in a strange land. That was confiding in God. But one trial was not all this good man was called to experience.

2. God tried him with the promise of a son when he was an old man, and all human prospects were against the occurrance of such an event. Abraham "staggered not at the promise of God," impossible as the thing appeared: no; he was certain nothing was too hard for Him to do, and that what He had promised would certainly be done. So, he rests on the promise, though the time seemed long before it was accomplished. Still, Abraham holds fast his confidence, and faints not, looking not for this son only, but for the multitudinous seed God had assured him should proceed from his loins. At last the son is born, and what joy filled the good man's heart. Is his trial over? O no! He is to have yet another, one more severe than all that had gone before.

3. Here comes the grand trial of Abram's life, *viz*, to offer up Isaac, his beloved one, whom he had received after so long and so patient waiting for his birth! Does his confidence in God fail now? No: it brightens with the increasing severity of his trial: he proceeds in the work of obedience, just as composedly, and deliberately, as if taking a journey for pleasure. Strange! perhaps you are ready to say. Yes, it would be strange for one to do such a thing at the bidding of another—and especially without reasoning the case—if he had not the most unbounded confidence in the party calling him to do it. But such trust had Abraham in God's wisdom, goodness and love that there is no delay in his obedience.

After all this, is it a wonder the LORD should say, "Abraham MY FRIEND? What an honor to be thus spoken of by JEHOVAH himself: more valuable than all the gold the earth can produce; or than all the praise the whole race of men could bestow. Marvellous, too, that He, whom the heaven of heavens cannot contain, should put himself in such a relation to a creature of his hands. What esteem! what fellowship, is here! Then think of what this relation involves. Acknowledged by God himself as his friend! O, what more could He say! It is the pledge of all good for the life that now is, and to fit for that to come, to all such as are in this relation. Even if called to walk through the dark valley and shadow of death, our Friend is with us and we need fear no evil: death itself shall not harm a friend of God: it cannot hold him long: it has no power to hold God's friends: no, it must yield them up at the voice of His Son; and it SHALL let them go: they will soon awake to the unclouded vision of Him who calls them his friends. Truly He is a friend above all others. Ever rest in his love.

Those "Thirteen Nuts."

A correspondent of the *Crisis* presents, in that paper, thirteen "nuts for theology to crack," and says: "We have tried hard to crack these nuts, but confess our utter inability." One of the nuts (the third) is this: "If the penalty for sin is endless torment, and Christ suffered the penalty, how can he be now in heaven at the right hand of God?"

A hard nut, truly; but not harder than the following, which he may try to crack if he chooses:

If the penalty for sin is the second death (i.e., a death following the *resurrection* of the sinner), and this death is final and eternal, and Christ suffered the penalty; how can He be in heaven at the right hand of God? J. T. C.

The Gospel: What is it?

Not long since, having an appointment to preach in a certain place on the Sabbath, the matter was talked over somewhat (as it naturally would be from the consideration that some of my good brethren think me a heretic, with respect to the doctrine of "no life out of Christ,") and one brother asked another, if he was going to hear me preach? His reply was, "When I go to hear preaching, I want to hear *the Gospel*."

Now the point of difference between us is this:—He believes most fully, and so do I, the wages of sin—the penalty of God's law—is death: that when we lay down the Adamic life—as respects that life alone considered—we are as dead as we ever can be; and so dead, that without a resurrection our existence is actually lost, duration without end.

But here comes the difference: He believes justice is not satisfied to let the sinner remain dead; but with the actual penalty, there must be a limited amount of torment. *I* believe in *no mixed* penalty. "The Gospel," then, which he is so strenuous shall be preached—and which I do not preach, and because I do not, he refuses to hear me—must be a *gospel of torment*.

Were it not a fact, that this is the precise difference between us and our destruction brethren generally, I would not notice it: but that being the case, I feel disposed to say a few words through the columns of "our paper"—the "HERALD OF LIFE."

Now if the above named "gospel"—the one our dear brother delights so much in hearing preached—is the Gospel of God, I certainly ought to preach it. But if that is not its character, then it is "*another gospel*;" and if I should present it, Paul might say of me, "Let him be accursed." How shall we decide the point? I answer, "To the law and to the testimony." There are many texts of scripture where the Gospel of Christ is distinctly characterized. Let us look at some of them.

In Acts xx. 24, we are told that Paul's ministry which he had "received of the Lord Jesus," was "to testify the gospel of the *grace of God*." The gospel, then, as ministered by Paul, is a system arranged by a God of infinite love; through the practical working of which, he offers to bestow *grace* or *favor* on the children of men. Who, I ask, would esteem it a favor to be tormented? And yet, if torment is a part of the gospel, the rendering of it must, in some way, be incorporated into God's administration of grace, or favor.

Again: Rom. i. 16. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." Here we are not only told what *the gospel is*, but we are definitely and in the plainest language, informed what it is *designed to accomplish*. Now if, in instituting the gospel plan, God had designed to bring into practical working, a system that would, from its very nature, entail upon a portion of the human family an unmitigated curse, here is the place where Paul should have named it. But not a word of it can here be found: so far from it, we are expressly told, the office-work of the gospel is *to bring salvation*. Surely there is no torment here.

In 2 Cor. iv. 4, it is called "the glorious gospel of Christ." Is there any thing "glorious" in torment? I feel sure, we should never think of making it a part of that system that "exceleth in glory," (see 2 Cor. iii. 10,) if *we* were made to drink the bitter cup; much less should we make it the most glorious part of that system.

How a blinded love for an idolized theory, will dull the finest sensibilites of a naturally generous heart! I was forcibly impressed with this idea a short time since, while listening to an extended effort put forth at a camp-meeting, to prove the doctrine of future torment for all the impenitent. We should reasonably conclude, that if the contemplation of such indescribable mental and physical torture—as the speaker labored to convince his auditory would certainly overtake the wicked, both dead and living—did not cause feelings of deep commiseration in all Christian hearts; at least ministers of the glorious gospel of Christ would not rejoice over so great a calamity. I was consequently much surprised, on the occasion referred to, that there should be so much rejoicing over so sad a supposition.

Surely not thus, felt our dear Master, while he sojourned in this vale of tears—the pattern of the church. Witness him on Mount Olivet as with a Prophet's ken, he saw the near approach of the judgment day for the Jewish nation. There was no exultation there—no long drawn halleluiahs on that occasion. Far different was the spirit manifested by the "Man of Sorrows." The deep symathies of his heart were moved, and in language more touchingly tender, than ever fell from the lips of mortals, he lamented the doom of the devoted city. "O Jerusalem, Jerusalem, . . . how oft would I have gathered thy children together even as a hen gathereth her chickens under her wings!"

This is the spirit of Christ, and of his gospel. No wonder it is called a *glorious* gospel! It pampers none of the selfish, envious, cruel and revengful feelings of a carnal heart. It's very sum and essence is love; and when angels from the courts of bliss, heralded its dawning light on the plains of Bethlehem; it was declared to be "glad tidings of great joy to all people!"

In Eph. vi. 15, this gospel is called the gospel of peace. It is peace in all its departments, and consequently entails woe upon none. No wonder Paul in discoursing about such a gospel should, in Rom. x. 15, break out in the language of the prophet and exclaim, "How beautiful are the feet of them that preach *the gospel of peace;* and bring *glad tidings* OF GOOD THINGS." Not thus, methinks, would he have characterized the gospel messenger, if he had come, "with wreath of flame, and robe of storm;" "breathing out threatening and slaughter" against Adam's fallen race, instead of letting all his "garments smell of myrrh, and aloes, and cassia, out of the ivory palaces."

Finally, when we consult the scriptures in all their parts, we learn the pleasing truth, that torment is no part of the gospel plan.—But I may be asked, "Does not the New Testament speak of wrath, of punishment, of death?" Most certainly. But the "wrath." and "punishment," and "death," comes as the penalty of the broken law: and the gospel was introduced to save "us from the curse of the law." It is the *law* that kills, the *gospel* gives life. "The *law* worketh wrath;" but the *gospel* takes us out from under its dominion, and we have peace with God, through our of Lord Jesus Christ. Every son and daughter of Adam, therefore, who complies with the conditions on which salvation is offered in the gospel, will have life when the great life-plan is consummated. But if they fail thus to do, they are left in the grasp of the law, just as though no gospel plan had ever been instituted; and are held by its righteous claims under the dominion of death forever.

Warner, N. H. S. W. B.

Correspondence.

SENTIMENTS OF AN OLD PILGRIM.

The following extracts from a letter lately penned by the venerable JONATHAN WILSON—"The Old Bibleite," as he calls himself—will be welcomed by our readers. J, T. C.

VERMONT P. O., CHAUTAUQUE C o., N Y.

"Have you ever read my tract on the Law of God and the Devil's Railroad? I had five thousand of them printed—paid Bro. N—— twenty six dollars for them, and gave them away—never sold what brought me a dollar. I have perhaps one hundred left. Four years ago this fall I felt deeply impressed to attend the W—— Camp-Meeting. I went from this—it is about five hundred miles—alone—eighty three years old. Got my tracts printed on the way. When I first showed them I expected that the Advent principle was to investigate what was honestly brought by a brother from the Bible. I do not think that Jeremiah's prophecy of the captivity to Babylon—for which he was put in prison—was any more offensive to Israel than my tract was to the main body on that Camp ground. I did not enjoy that meeting much, for I was so disappointed in the Advent people. When I came from the close communion Baptists it was for their Sectarianism and because they refused to allow private judgment concerning the doctrines of the Bible. At this meeting I found as much close sectarianism as I had ever seen in the Baptist Church in twenty years. From the time I attended that Camp-Meeting to the present moment I have felt the weight of prejudice in the Advent body. This is the spirit of the animal nature.

"Fifty years ago I owned two Cows, one of them was a tyrant over the other. I sold the tyrant and bought another. And the one I had at home was, if possible, a greater tyrant than the one I sold. So I have seen in all organized Societies, both political and ecclesiastical. When they have arrived at a certain power, they become monarchical. This I have seen for fifty years.

"I am like an old soldier lying in my tent about worn out—inquiring how goes the battle? I have been slightly wounded a number of times, but none of them mortal—for when I enlisted fifty six years ago, my Captain insured me to live after the war is over.

"I am now eighty seven years of age—I can't live much longer. I bless my God that my health is as good as it ever was; and *I* hope it will last as long as life does, so that they may go together."

FROM ROYAL BOSTON.

BRO. STORRS,—After more than one month's delay, I sit down to redeem my pledge of ten dollars, to "The Life and Advent Union," which pledge was made under the sacred and ever memorable "Chesnut tree," a spot ever dear to my memory, and I would say, I never redeemed a pledge I made, so cheerfully as I do this. Oh, how glad I am I ever listened to the glorious doctrine of "No Life out of Christ." O, it seems like the cap-stone of the Gospel; it shows so beautifully the mission of Christ. When our Heavenly Father, with a heart of benevolence looked upon our race and saw them all going down into death, with no possibility of seeing life beyond the tomb, He—blessed be his holy name—so loved the world that He gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

But suppose they do not believe on the Son of God, should we not be led honestly to conclude they would perish? So it seems to me. God sent not his Son into the world to condemn the world, but that the world, through him might be saved. I believe with all my heart, the future destiny of no man or woman will in the least be changed beyond the grave, by reason of Christ's coming into this world, except those who believe on him; and, blessed be His holy name, he has promised to raise them up at the last day. Oh let us thank God for his unspeakable gift.

I would join with Bro. Wendell in commending the Life and Advent Union, and the HERALD OF LIFE, *and of the Coming Kingdom* to the blessing of the great LIFE-GIVER. It is his cause, and his blessing will attend it. Pray for me, that I may be a faithful laborer in my Master's vineyard; and may the God of all grace, who brought our Lord Jesus Christ from the dead, bring us at last to sit down with Abraham, Isaac and Jacob in the kingdom of God.

MILTON, MASS., Oct. 4th, 1863.

FROM GILBERT HUBBELL.

BRO. STORRS:—I cannot tell you how pleased I am with the first issue of our HERALD OF LIFE. It shows the work of willing *hearts* and working *heads*. Oh, how it encourages my heart! God is in this work. It needs no prophet's vision to see what is in the future for us, if we all carry out in our *individual* efforts what the name of our organization purports. Truth will spread; laborers will increase and multiply. The scales will fall from the eyes of those who have been fed on tradition, culled from the volumes of musty lore. They will awake to a new life—a resurrection life—which has all the beauty, power, and significance which the great Apostle attached to it when he said, "And if Christ be not risen then they which are fallen asleep in Christ are perished."

Enclosed is two dollars for the paper, with the promise if my life is spared that no effort shall be wanting on my part to promote the best interests of the cause.

Mount Kisco, N. Y.

FROM MRS. POLLY G. SITTS.

BR. STORRS:—I write a few lines to let you know we are alive, and looking for the kingdom of Christ to come, and dash the kingdoms of this world to pieces, and become a great *mountain* and fill the whole earth. My prayer is, that you and the brethren may be prospered in trying to give the trumpet a certain sound, that all may be ready for the coming conflict. I bless God that his truth is aggressive and will prevail till all the true meal is levened. I know we all do fade as a leaf, and are but flesh; a wind that passes away and cometh not again. Yet, bless God, we can be begotten by the incorruptible seed that liveth and abideth forever. Yes, life, *life*, ETERNAL LIFE, is the gift of God through Jesus Christ our Lord. You and the brethren shall have what little aid we can give, and our prayers.

Union, Wis.

FROM WM. H. WHITMAN.

DEAR BRETHREN:—I firmly believe, the life derived from Adam the first, is forfeited on account of sin; and all the children of men must surrender it: and unless they get a connection with Jesus Christ, the LIFE-GIVER, death will hold its dominion over them. John iii. 14–18. So I feel determined to do all I can to get dying men to see that the Gospel promise reaches down and brings up the believer from the dominion of death. O, what a horrid thought to be left in death! May God help us all to serve him in an acceptible manner and be saved in this coming kingdom. I long to be one in that number, but I feel myself unworthy of such a great blessing. Will you all pray for me.

Cameron, Ill.

FROM WM. MONTGOMERY.

BR. STORRS:—I was a subscriber for the Bible Examiner in 1856, when the question was discussed, "Will the wicked dead live again?" and I was so prejudiced against that doctrine, I would not read one article on the subject. However, it had the effect of leading me to think; and after a careful examination of the scriptures for myself, I have come to the conclusion that there is "no future life for the wicked dead." This conviction was not wrought in me by the opinions of any man; it was the result of a careful investigation of the scriptures, and I do not see how any one that has got so much light on the scriptures as to reject the immortality of the soul, can come to another conclusion.

Paul said, "The trumpet shall sound, the dead shall be raised incorruptible;" *that is, not subject to death.* Hence, we must either go back to everlasting torture, or universal salvation. But this we cannot do, as there are upwards of 200 plain texts of scripture, which declare the wicked will be destroyed: therefore, the only legitimate and scriptural conclusion we can come to is, "They are dead, they shall not live; they are deceased they shall not rise." But our Lord's discourse with the Sadducees, as recorded in Luke xx. 36, forever settles the matter—Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection."

When I received the Bible Examiner for Sept., I was delighted to hear that the friends of "No LIFE OUT OF Christ," were about to start a weekly paper; and, as I was not in a position to send you a donation, I set to work

to get some subscribers and am happy to say that I have got three besides myself. Enclosed you have a bank order for Eight dollars which you will please credit and send them the HERALD OF LIFE.

Please send me another number of the first HERALD OF LIFE, and I will try and get more subscribers. Yours in hope of Eternal Life through Jesus Christ alone.

Buffalo, N. Y.

Extracts from Letters.

J PARKS, Lambertsville, Mich., writes:—I should like to take the *Examiner*, but I am a cripple and sick besides: at present I can't spare the means. I have received from a friend your Six Sermons and am happy to learn, you defend the Bible, instead of making it a ridiculous mass of inconsistencies and contradictions. I am a firm believer in the Bible, but I am sick of the common theology. If I had the means, I would scatter your writings wherever I went. At present I have not the means, and cannot do any thing in circulating light and truth.

[A sister in Philadelphia gave us a dollar to send the HERALD OF LIFE six months to some one who is poor; so we apply it to friend Parks.—ED.]

JOSEPH EATON, Leonardsburg, writing of our new paper, says—I hope you will not put it out in folio form, as it is so inconvenient to read or to refer to, and far more so to have bound, as I have done the *Examiners*. I wish it had been determined the HERALD OF LIFE should be started the first of January, so as to begin the year, and also to complete the year of the *Examiner* in its present size and form, with an Index to bind. I send $5; two to pay for the paper, and three to help make up the fund to start. Sincerely hoping success to the enterprise above all others now in operation (of which all are good on some points) on the Life and Advent subject, I remain yours, for the coming of our Deliverer.

[It seems to be a very general opinion, among the friends of the new enterprise, that a *weekly* paper should be a *folio*. We can appreciate our friend EATON'S choice of a different form: but no form can be got up as cheap, with the same amount of matter, as a folio. One would hardly believe, the HERALD OF LIFE contains near three fifth's more matter, in each number than the *Examiner*. If those who wish to *bind* the *Examiner* for this year, will wait awhile, we will endeavor to furnish them with a TITLE PAGE AND INDEX, by and by.—ED.]

DAVID ROLLINS, Wisconsin, writes:—I send you herewith ten dollars to help start the new paper, the HERALD OF LIFE. I do rejoice so many have taken a decided stand on the side of truth. I shall regret giving up the *Bible Examiner*, which I have read these many years to so much profit. May the Lord bless and prosper the recent movement, that "Life only in Christ" may be proclaimed far and near.

PARKER SAWYER, Summit, Wis, writes:—I send you $2 for the HERALD OF LIFE. Let my subscription commence with the new paper; you are released from any claim I have upon the *Examiner*, tho' I sent you $2,50 for it for 1863.

["The Life and Advent Union" will be aided just so much as the Subscribers for the *Examiner*, for 1863, do as our friend Sawyer has done. In behalf of the "UNION," we thank him.—ED.]

MRS. PIERCE, Milwaukee, Wis., writes.—I send you $5: $2 for my subscription for the HERALD OF LIFE, and $3 to help on the good work. It made my heart leap for joy when I learned we were to have a weekly paper. It takes a great deal better to come out boldly and say you *do not* believe God will raise the wicked dead, than to say "Well, I don't know as it makes much difference."

MRS. SALLY DILLINGHAM, West Brewster, Mass writes:—As to "The Life and Advent Union," I am already united to it in spirit. I think I shall like the paper well. How I should like to hear such preaching as I regard the true gospel but I cannot at present. I miss my dear husband very much. I am now all alone in this doctrine, but hope I shall soon meet where there will be no sorrow.

JOHN LINGLE, Harrisburg, Pa., writes:—I have been a reader of your publications for fifteen or twenty years; and if your exposition of scripture is not correct, I cannot understand it.

JOSEPH T. CURRY, Boston, Mass., writes:—We were heartily glad to see the new paper: the 50 copies we had went off quick: please send 25 more immediately. We are getting along nicely at *Kast Hall*. Our numbers are increasing, and the interest also. I am much pleased with the appearance of the new paper.

C. D. ADAMS, Cedar Falls, Iowa, writes:—I want the HERALD OF LIFE. I shall try hard to have a few numbers taken here. I tell them, it is the best conducted religious paper in the country. I love all whose lives manifest that they possess the right spirit. If there are any so foolish as to expect salvation without keeping the "eleventh commandment," *viz.*, "love one another," they need to be reminded that obeying ordinances are only *means* used to obtain the essential condition, that we may be accounted worthy of eternal life.

I. N. JEROME, Iowa City, writes:—The first number of your HERALD OF LIFE has just come to hand. I prefer a weekly to a monthly, though your *Examiner* was always welcome.

A. G MERWIN, Port Jefferson, N. Y., writes:—I sometimes think men are unwittingly worshipping about as many gods as the ancient heathen, whose blindness we are accustomed to pity. There is one God for sickness; another for health: one for war; another for peace: one God of nature; another of grace, and so on. I sometimes fear we are but a few steps removed from heathenism yet. May "The Life and Advent Union" do its work, presenting us with one God over all, and Eternal Life through his Son Jesus Christ.

FREDERICK REEL, Philadelphia, writes:—May kind Heaven smile on your enterprise; and may its light and influence be spread far and near; so that many who now sit in the region and shadow of death, may, through it, be brought to the glorious light of the Gospel of eternal life only in Christ.

JOHN CAMPBELL, New Castle, Me., writes:—I have received the first number of the HERALD OF LIFE AND OF THE COMING KINGDOM, and like it well. Give us a little foreign news, etc.

JULIA A. DODGE, Pawling, N. Y., writes:—I send $4; two for myself and one for Dr. Fox, who is pressed with business just now. He sends *greeting* and will do all he can to advance the cause of truth. I shall do the same, and write again soon.

J. W. DYE, Jordon, N. Y., sends his subscription and says:—I am much pleased with the new paper. You may consider your obligation to me for the *Bible Examiner* cancelled, as I know I have more than I have ever paid for.

[Yet, he has paid $2, each year, for *one* copy for three years past.—ED.]

MRS. LORAINE D. HEATH, Murry, N. Y., writes:—The looked for paper has come, and we are much pleased with it, and think the LORD is with it, and will be as long it honors him by publishing his truth, even if some of the brethren do utter their protest against publishing "such stuff" in the *Crisis*. If the Lord is for us, we are more than all that can be against us. This truth must and will stand.

CLAMOR FRANKE, Cincinnati, writes:—My heart welcomed with joy and thanks to our beloved Master the new visitor, "THE HERALD OF LIFE," clothed in the self-same heavenly attire of "No Life except through Jesus Christ," announcing itself to be a weekly visitor, and promising in the name of the Lord to be faithful to this truth. That was a happy moment which gave birth to so glorious an achievement; and it will ever, with gratitude to our Redeemer, be remembered by all who cherish and love the truth. I pray God that the HERALD OF LIFE may never be stopped in its mission until Christ shall have come in His kingdom.

THAT "SMUTTY GRIST."

ELD. J. CRAIG, Clinton, Mass., writes:—I was amused in reading Br. Munger's "smutty grist" in the *Crisis* of Aug. 10th. He tells us he read carefully the Discussion between M. Grant and J. T. Curry, while he was tending a grist-mill—a very smutty or dusty place. He illustrates the two grists brought into the discussion, and says, "Now if you want to know which is the smutty grist, just buy the book of Br. Curry and grind out the grists, and weigh the arguments. If you have scales well balanced, you will detect the smutty grist," etc. All this is very good, Br. M., but how does your "P. S." read? You say, "Coming up is not going up; which is promised to the righteous but not to the wicked: hence they will not rise to meet the Lord in the air." That is true. Now tell me, Br. M., where will you find a promise for the "coming up" of the wicked dead? The same qualification for going up is necessary for coming up: you believe this. Now the wicked dead have not this qualification. Then how are they to come up? You say, "the order is clearly laid down in our Saviour's resurrection." So it is; "the wicked will not be changed, and cannot rise." Thank you, Br. M.: this makes all plain; but will it remove the bone of contention? All that are raised by Jesus Christ, sing the conqueror's song—they triumph over death. Now if the wicked dead are raised to life—no matter what life—they sing the victor's song; therefore universalism would be true. I do not know which is the smutty grist in Br. Munger's mind; but certain his P. S. favors Br. Curry's view.

J. L. KNAPP, Saratoga, writes:—I see that H. Munger, in the *Crisis* has ground out the arguments of Mr. Grant and J. T. Curry on the resurrection of the wicked dead, and in bolting them, found good flour in both; but one had more than the other. This makes the Bible give evidence on both sides, but more on one side than the other. That looks to me as if God was not settled on the subject. Perhaps Eld. Munger will give some light on the matter. I should like to "grind out, smut and bolt" the Discussion for myself. Please send me a copy.

THE DISCUSSION between M. Grant and J. T. Curry, on the resurrection of the wicked dead, which was published in a pamphlet some time since, should be scattered more widely than it has been. Br. Curry was at the entire expense of its being reported and published; the other party declining to do any thing towards it. Nearly $100 of the expense is still unpaid. To meet, in part, this burthen on him, he now proposes to sell the remainder of the edition at the rate of 50 copies for $5. The retail price has been 25 cents; but to help meet the demand against him, he will put them at 15 cents. Will not the friends send for them in quantities of at least 50 copies? By doing so, Br. Curry will be helped to bear a burden which he ought not to bear alone. Those who cannot take 50, send for less, and do it without delay. Direct, "JOSEPH T. CURRY, 30 Union St., *Boston*, Mass." *Buy and scatter them.*

Miscellaneous Items.

THE CATHOLICS of nearly all Europe give their sympathies to the two Western European powers in their real if not avowed war on our Republic and the popular freedom it represents. They favor the Confederacy, wish it success, and set up a yell of exultation at every disaster that befalls the Federal arms. * * * In Ireland we have a few Catholic friends, in England we have none; in the rest of Europe none, except the supporters of the new kingdom of Italy. Nowhere has our Republic more bitter enemies, and nowhere is there a stronger desire to see its power and influence destroyed, than among European Catholics, who seem to have resolved * * on linking the Catholic cause throughout the world with that of Cæsarism."—*Brownson's Quarterly*, (Roman Catholic.)

THE EMPEROR AND THE POPE.—Light begins at last to dawn upon the proceedings of NAPOLEON in Mexico. Popery has much more to do in the matter than at first sight appears. It is the policy of the Iron Emperor to lay the Vatican under the highest possible obligations. Already he has wrought wonders in Rome. But for him the POPE had been long ago cast out as an unclean thing, and the 'Eternal City' had become in fact what it is in right, the seat of the Italian Kingdom. The The 'Eldest Son of the Church' is not satisfied with this, and all the glory—such as it is—which attends it. He must needs move into far distant latitudes to perform great feats on behalf of the 'Man of Sin.' The Mexican Bishops and Clergy, who were expelled by JUAREZ, and took refuge in France, are all going to embark for Mexico. * * These priests hope to hold a high jubilee of ecclesiastical domination in Mexico, such as has not been seen anywhere in the world for a long time.

These priests, then, throughout Mexico are the men that throw their caps in the air, and shout 'Long life to NAPOLEON III.!' He has torn up by the roots the tree of liberty which had been planted by JUAREZ, and restored these ghastly oppressors to the cruel tyranny that they have been accustomed to exercise over the millions of Mexicans. Thus in China, in the South Seas, in Italy, and wherever he can, LOUIS NAPOLEON is intent on building up an edifice to the glory of France as the protecting power of the Papacy."—*Christian World.*

PRACTICAL SERMON.

A number of years ago, Parson B. preached in a certain town which need not be named. A sound theologian was Parson B., as a published volume of his sermons evinces; but, like many clergymen of the past generation, he was too much given to preaching "doctrinal sermons," to the exclusion of practical themes. At least, so thought one of his parishioners, Mr. C.

"Mr. B.," said he one day to the clergyman, "we know all about the doctrines by this time. Why don't you give us some real practical discourses?"

"Oh, very well. If you wish it I shall do so. Next Sabbath I shall preach a practical sermon."

Sabbath morning came, and an unusually large audience, attracted by the report of the promised novelty, were in attendance. The preliminary services were performed, and the parson announced his text. "Opening his subject," he said he should make a practical application to his hearers.

He then commenced at the head of the aisle, calling each member of the congregation by name, and pointing out his special faults.

One was a little inclined to indulge in creature comforts; another was a terrible man at a bargain, and so on. While mid-volley, the door of the church opened, and Dr. S. entered.

"There," went on the parson, "there is Dr. S. coming in, in the middle of the service, just as usual, and disturbing the entire congregation. He does it just to make the people believe that he can't get time to come to church in season; but it is not so—he has not been called on to visit a patient on a Sabbath morning for three months!"

Thus went on the worthy clergyman. At last he came to Mr. C., who had requested a practical sermon.

"And now there is Mr. C. He is a merchant. What does he do? Why, he stays at home on Sabbath afternoons to write business letters! If he gets a lot of goods up from New York on Saturday night, he goes to the store and marks them on Sabbath, so as to have them all ready for sale on Monday morning! That's how he keeps the Sabbath! and he isn't satisfied with doctrinal sermons—he wants practical ones!"

At the conclusion of the services the parson walked up to Mr. C. and asked him how he liked the "practical sermon."

"Mr. B.," was the reply, "preach what you please after this. I shall never attempt to direct you again."

DR. S. B. BARLOW.
62 East Twenty-First Street,
Near Fourth Avenue.
OFFICE HOURS, { From 8 to 9, A. M. / " 1 to 2, P. M. / " 6 to 7, P. M. } NEW YORK.

Married.

In Bridgeport, Oct. 20th., Mr. G. L. RICE, of Springfield, Mass., and Miss LIZZIE WELLS, of Bridgeport, Conn.

The Life & Advent Union.

"The Life and Advent Union" was organized at Wilbraham, Mass., August 30th, 1863, under a noble chestnut tree—sacred to the memory of the event: an event which forms a new era in the history of the advocacy of the doctrine of "*Life only in Christ.*" In an open field—in the cloudless light of heaven, with the fresh breezes thereof blowing on those assembled—it was unanimously resolved, the time had come for a more concentrated and thorough effort to scatter abroad the glorious truths on life in Christ alone, and his return from heaven to confer glory, honor, immortality, and eternal life, by a resurrection from the dead, to be shared only by such as have a union with him in God,s appointed way: all others, among the dead, being forever excluded from these gospel benefits, and eternally held by death's power, as the reward of their neglect or rejection of God's method of bringing men from the consequences of their sins—viz., DEATH.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustainiug a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and thirteen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Secretary, who shall keep account of the same and transfer them to the Treasurer.

V. The Board of Managers shall have power to choose an Executive Committee from their number to facilitate business.

VI. All receipts for the Union shall be published monthly by the Secretary, with the name of the donor.

VII. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving six weeks' notice.

VIII. The Secretary shall keep a record of the names and post-office addresses of the members.

IX. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union.

GEORGE STORRS, President.
RUFUS WENDELL, Vice President.
JOSEPH T. CURRY, Secretary.
LEONARD C. THORNE, Treasurer.

Directors.

Randolph E. Ladd, Springfield, Mass.
Ozias Clapp, Boston, Mass.
S. W. Bishop, Warner, N. H.
W. S. Campbell, New Britain, Conn.
Jas. L. Boyd. Philadelphia. Pa.
S. F. Rogers, Salem, Mass.
Isaac L. Allen, Albany, N. Y.
Walter Stickney, East Winsted, Conn.
Albert Fox, Pawling, N. Y.
Caleb Thompson, Providence, R. I.
John Billings, Corinna, Me.
Alex. Decker, Newark, N. J.
Jacob I. Johnson, Lynn, Mass.

The Union voted, The paper shall be called, "THE HERALD OF LIFE *and of the Coming Kingdom*;" to "be under the immediate control of an Editorial Board, composed of GEO. STORRS, Editor; Rufus Wendell, Joseph T. Curry, W. S. Campbell, and S. W. Bishop, Assistant Editors." "RUFUS WENDELL to be *Business Agent*."

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

BUSINESS MATTERS.—The Business Agent, owing to the multiplicity of duties demanding his immediate attention, is obliged to delay the publication of Receipts, Donations, Pledges, and other business matters. They will fully appear in the paper of next week. Meanwhile, let every friend of the HERALD OF LIFE put forth unceasing efforts to give us a large list of paying subscribers. Bro. Bishop seems to have an excellent "knack" for securing patronage to the paper, as is attested by about every letter he sends to the office. Perhaps he will tell us one of these days how he does it. We know his whole soul is in the work, and suspect *that* to be, under the Lord's blessing, the main element of success. Others, also, are doing good service for the enterprise, for all which we feel thankful. The prospect is very encouraging, and we hope this fact will stimulate the zeal of our friends in every direction. Remember, brethren and sisters, that each one of you can do *something* for the paper. Find out what that something *is*, and then *do* it! After that, *keep on doing*, and thus earn the satisfaction that will flow in abundant measure to those who, at this time, come forward and sustain a weekly messenger, whose mission it is to proclaim the true doctrine of God's love to dying men.

We will continue to send sample copies of the HERALD OF LIFE to persons whose names and address are furnished us by patrons of the paper.

Owing to the writer's absence from New York during the nine days immediately succeeding the issue of No. 1, the mailing of a large lot of sample copies of that No., to various persons, had to be delayed until two days ago. We hope speedily to have matters in such shape that all the business of the office shall be attended to with the utmost promptness. We expect very soon to be able to mail our editions regularly on Wednesday. We are this week compelled to be a little late in going to press. R. W.

Died.

FELL ASLEEP in Jesus, at 11 P.M., September 24th, 1863, SUSAN M. DICKSON, of Groton Junction, Mass., widow of Phillip D. Dickson, and daughter of Aaron and Sybil Mason, aged 33 years, 4 mos. See remarks on the last page, by J. T. CURRY; also, see the poetic effusion under the head JEHOVAH-SHAMMAH.

In Somerville, Mass., Oct. 6th, 1863, ANNIE E. BATCHELDER, daughter of Alvin J. and Sarah S. Batchelder, aged 16 years, 5 mos. and 21 days. She died without a murmur, trusting in the Lord. Funeral attended by J. T. CURRY.

Books and Pamphlets
FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid*. The following works will be sent, any distance under 3,000 miles, postage free, on receipt of the retail price:

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, 75 cents. In paper covers, 50 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only.

Tracts and Small Works.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*. Price, 7 cents.

THE ATONEMENT: by GEO. STORRS. Price, 3 cents.

DOOM OF THE UNGODLY: OR, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

Other Tracts will be added, if funds are to be had.

THE BIBLE EXAMINER, volumes 13 or 14 can be had, bound or unbound. Vol. 13, bound, $1.75. Vol. 14, $1.85. This last volume contains 18 numbers, six of which were issued in 1861 and twelve in 1862. The prices named include the postage: $1.50 each without postage. Unbound, $1 per volume. The nine numbers of the *Examiner* for 1863 can be had for 75 cents, and are worth three times that amount.

All Letters in relation to any of these works, for the present, to be addressed,

"GEO. STORRS,
Box 4658, New York."

ΙΩΔΗΣ.

IODINE WATER.

A SOLUTION OF PURE IODINE IN PURE WATER

IT ACTS UPON THE

HEART,

LIVER, KIDNEYS,

DIGESTIVE ORGANS, AND GLANDULAR SYSTEM,

AND HAS GREAT CONTROL OVER

SCROFULOUS AFFECTIONS.

It dissolves metalic mercury and all the mercurial compounds which can possibly occur in the living body.

AS A TONIC,

its operation is evinced by strengthening the digestive organs and increasing the appetite. In cases of Dyspepsia, Emaciation and Debility, an increased nutrition of the body is the result of the employment of Iodine Water. The patient recovers flesh, strength and color; hitherto pale, relaxed and feeble, he becomes full, strong and florid.

The unparalleled success in private practice and the indorsement of

HIGH MEDICAL AUTHORITY

enables us to recommend

IODINE WATER

as a specific cure for the following diseases, viz.: Scrofula in all its manifold forms, Consumption, Cancer, Bronchitis, Heart, Liver and Kidney Diseases, Rheumatism, Neuralgia, Nervous affections, Female Weaknesses, Dyspepsia, Syphilis, and Mercurial Disease.

Full directions accompanying each bottle.

Price $1 per bottle: $5 per half dozen. Sold by Druggists, or sent by express on receipt of price.

All consultations free. Dr. H. ANDERS & Co., Physicians and Chemists, No. 428 Broadway, New York.

CERTIFICATE OF ANALYSIS.

I have analyzed the "IODINE WATER" prepared by Dr. Anders, and find it to be a solution of pure iodine in water. It has long been a desideratum to prepare iodine so that it can be administered in its uncombined state; this preparation by Dr. Anders enables us to effect that object. Each fluid ounce of the water contains about half a grain of Iodine. I consider it a valuable preparation, and one which will prove serviceable in all those cases where the use of Iodine is indicated.

JAMES M. CHILTON, M. D., Chemist.

Certificate from Prof. James C. Booth, United States Mint, Philadelphia.

Dr. Henry Anders:

The sample of IODINE WATER tested by me I find to be Iodine dissolved in pure water.

Respectfully yours,
JAMES C. BOOTH.

TESTIMONIALS.

Remarks from the *American Medical Monthly*, edited by Edward H. Parker, A. M., M. D., late Professor of Anatomy in the New York Medical College.

IODINE WATER.—Samples of a preparation with this name have been sent to us by Dr. Anders, of this city, by whom it is prepared. Chemists generally state that Iodine can be dissolved in water, but that the solution is a very weak one, containing in fact on 1,7000 part of Iodine by weight. Dr. Anders states that this is only a simple solution in Croton water, and may be made as strong as 3-4 of a grain to the ounce. The preparation is a decidedly brown fluid, with a strong smell and taste of Iodine. When allowed to stand in an open vessel the color and taste both disappear, the remainder being simply limpid water. We have seen a copy of the report of an analysis, made by Dr. Chilton, in which he states that he finds it "to be a solution of pure Iodine in water." It is a question of interest, by no means unworthy of investigation, what may be the therapeutical value of this preparation. If we can in this way introduce pure Iodine into the system, without combination with any other substance, important results may follow. Practitioners should remember this solution when prescribing Iodine.

GENTLEMEN: I have examined your Liquid Iodine or Pure Iodine Water, and find it a pure solution of Iodine, containing a sufficient quantity for all practical purposes, as a remedial agent. I have used it in obstinate cases of scrofula, and can attest its superior value in the treatment of this class of disease. I am fully convinced your solution of Iodine in pure pure water, is far preferable to any other form in which it has hitherto been used. Respectfully, yours, &c. E. WHITNEY, M. D.

The August number of the Bible Examiner, edited by REV. GEORGE STORRS, contains the following editorial notice:

"IODINE WATER.—In this number of our magazine we introduce to the attention of our readers this medical preparation. We have done so, not for pay, nor because our pages are used as a medium of advertisements—for we have uniformly declined them—but gratitude to God, and a sense of obligation to Dr. Anders & Co., have made us insert the following:

My only son, George F. STORRS, now 37 years old, has been afflicted, for some dozen years, more or less, with painful swellings and inflamations in various parts of his body; oftentimes, seemingly, he was near to death; then a respite for a season, but only for a return of the disease with more violence. For the past three years he has had an open sore on his breast; and latterly one near his collar bone, with ulceration in his throat, that was rapidly increasing, so that dissolution appeared inevitable. In this condition he applied to Dr. Anders & Co. By the use of the Iodine Water the ulceration in his throat disappeared in a short time. Continuing its use, in less than two months he was apparently healed, and his general health much improved. This son, whom I had feared would fall asleep in death before this Summer should close, is now, apparently, in a fair way to recover as perfect health as is common to our mortal state. In gratitude to God, who has thus answered prayer, and in justice to Dr. Anders & Co., I have made this statement, satisfied that there is virtue in the Iodine Water treatment which the readers of this magazine will thank its editor for bringing to their notice.

GEO. STORRS.

JULY 27, 1863.

DR. H. ANDERS & Co.:

GENTS: I have taken one bottle of Iodine Water, with decided advantage, for a chronic bronchitis of several years standing. Yours, &c.,
A. MANN, JR.,
No. 39 Wall-st.

EAST HAMPTON, L. I., May 10, 1863,

Dr. ANDERS & Co:

GENTS: The package of Iodine Water came all right. My disease is that of the *mitral* valve of the heart. Before using the Iodine Water a grating sound being very distinct, even so distinct that it could be heard without difficulty with my overcoat buttoned. Now that rubbing sound is not to be heard.

Yours truly,
GEORGE L. LESTER.

NEW YORK, January 23, 1863.

Dr. H. ANDERS & Co.:

GENTS: It affords me the highest pleasure to inform you that your Iodine Water has entirely cured my son Felix of Chronic Inflamatory Rheumatism. His limbs and his extremities were drawn up, and his heart was so affected as to jar his whole body by its excessive palpitations.

T. BERTELING,
Musical Instruments,
167 Bowery.

The original of the above, with other testimonials, may be seen at our office.

Dr. H. ANDERS & Co.
Physicians and Chemists.
428 Broadway, N. Y.

A Charge to the Herald of Life and of The Coming Kingdom.

BY A LIFE LOVER.

Go on thy mission flying sheet,
And spread the tidings round
Where'er the sons of men will hear,
That life in Christ is found.

Do thou on swift and tireless wing,
The joyful tidings spread,
That those united to the Lord,
Through him rise from the dead.

That only those united thus,
To life shall wake and rise,
When Christ shall call his chosen ones
To meet him in the skies.

Go where the sons of poverty,
Grow weary with their toil;
And for the present fleeting life,
Give all their strength of soul.

Go tell them of the better life
Which Jesus came to give;
A life of joyous lasting rest,
Believers shall receive.

Go to the banquet halls of mirth,
Where men for pleasure throng,
And make the joys of present life,
The theme of all their song.

Tell such the great LIFE GIVER made
Provision rich and sure,
Through him, for life at God's right hand,
With pleasures evermore.

Haste to the chambers of disease,
Where forms are sealed for death,
And there thy glorious tidings speak,
Ere the expiring breath.

Go bid the dying saint rejoice,
And shout aloud for joy;
In certain hope of blessed life,
Which death can ne'er destroy.

And bid the dying sinner look
To him, who life can give;
That *he too*, when he yields his breath,
May hope *again* to live.

Scatter like Autumn leaves around,
O'er Earth's great waiting field;
Sow thick and fast the seed divine,
Which shall rich harvest yield.

Thy mission shall not fruitless be,
Thy words of life and cheer
Shall bid the saddened heart rejoice,
With music charm the ear.

The best of tidings thou shalt bear,
"Herald of *Life*" *indeed:*
Of resurrection glory, thou
Shalt tell to all who read.

And blessed they who *hear* thy words;
Twice blessed they who *heed;*
An endless life they shall receive,
A coming from the dead.

Rail Car, Sept. 11, 1863.

Presence of God.

The habitual conviction of the presence of God is the sovereign remedy in temptations; it supports, it consoles, it calms us. We must not be surprised that we are tempted. We are placed here to be proved by temptations. Everything is temptation to us. Crosses irritate our pride, and prosperity flatters it; our life is a continual warfare but Jesus Christ combats with us. We must let temptations like a tempest, beat upon our heads, and still move on; like a traveler, surprised on the way by a storm, who wraps his cloak about him, and goes on his journey in spite of the opposing elements.

In a certain sense, there is little to do in doing the will of God. Still it is true that it is a great work, because it must be without any reserve. This spirit enters the secret foldings of our hearts, and even the most upright affections, and the most necessary attachments, must be regulated by his will; but it is not the multitude of hard duties, it is not constraint and contention, that advance us in our Christian course. On the contrary, it is the yielding of our wills, without restriction and without choice, to tread cheerfully every day in the path in which Providence leads us, to seek nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God. Let us pray to our heavenly Father that our wills may be swallowed up in his.—*Fenelon.*

"What Canst Thou do Against God?"

The madness and folly of those who fight against God and his truth is exemplified in the efforts of the apostate Emperor JULIAN, who wrote against Christianity in order to justify his own wicked apostacy. This was about A.D. 336. He was exceedingly bitter and sarcastic in his attack; but much as he hated JESUS and his religion, he undesignedly furnished valuable arguments for the historical character of that he affected to despise. DR. LARDNER thus sums up Julian's testimony which favors Christianity:

"Julian argues against the Jews as well as against the Christians. He has borne a valuable testimony to the history and to the books of the New Testament, as all must acknowledge who have read the extracts just made from his work. He allows that Jesus was born in the reign of Augustus, at the time of the taxing made in Judea by Cyrenius; that the Christian religion had its rise and began to be propagated in the times of the Emperors Tiberius and Claudius. He bears witness to the genuineness and authenticity of the four gospels of Matthew, Mark, Luke, and John, and the Acts of the Apostles: and he so quotes them, as to intimate, that these were the only historical books received by Christians as of authority, and the only authentic memoirs of Jesus Christ and his apostles, and the doctrine preached by them. He allows their early date, and even argues for it. He also quotes, or plainly refers to the Acts of the Apostles, to St. Paul's Epistles to the Romans, the Corinthians and the Galatians. He does not deny the miracles of Jesus Christ, but allows him 'to have healed the blind and the lame, and demoniacs, to have rebuked the winds, and walked upon the waves of the sea.' He endeavors, indeed, to diminish these works, but in vain. The consequence is undeniable; such works are good proofs of a divine mission. He endeavors also to lessen the number of the early believers in Jesus, and yet he acknowledgeth, that there were 'multitudes of such men in Greece and Italy,' before St. John wrote his gospel. He likewise affects to diminish the quality of the early believers; and yet acknowledgeth that, besides 'men-servants and maid-servants,' Cornelius, a Roman Centurion at Cæsarea, and Sergius Paulus, pro-consul at Cyprus, were converted to the faith of Jesus, before the end of the reign of Claudius. And he often speaks with great indignation of Peter and Paul, those two great apostles of Jesus, and successful preachers of his gospel. So that, upon the whole, he has undesignedly borne witness to the truth of many things recorded in the books of the New Testament; he aimed to overthrow the Christian religion, but has confirmed it; his arguments against it are perfectly harmless, and insufficient to unsettle the weakest Christian. He justly excepts to something introduced into the Christian profession, by the late professors of it, in his own time, or sooner; but has not made one objection of moment against the Christian religion, as contained in the genuine and authentic books of the New Testament."

"In Memoriam."

The writer would express his gratitude to God for the rich privilege vouchsafed to his unworthy servant, in that he was permitted to attend the funeral of SUSAN M. DICKSON—whose death is announced in another column. "The memory of the just is blessed" in all cases; but now and then a person's life is marked by circumstances of such peculiar interest as to invest the obsequies with unwonted impressiveness.

The subject of this sketch was evidently a Christian, in the comprehensive sense of the term. She began to manifest a personal concern in things Divine at the age of thirteen; and her whole course, from that period unto her decease, was in beautiful conformity with her early confession. Her father's testimony on her burial day was—"She *lived* a Christian."

In her youth she learned a lesson which sometimes appears difficult to old professors—that all her attainments in spirituality were owing to *the grace of God*. She understood the tendency of the flesh to exalt self, the innate pride of the human heart, the poison lurking in the pronoun "I." Her language was that of the Apostle Paul: "We have not an high priest who cannot be touched with the feeling of *our infirmities*. . . . Let us *therefore* come boldly unto the throne of *grace*, that we may obtain *mercy*, and find grace to *help* in time of need."

A touching episode in her life began with her marriage with PHILIP D. DICKSON. Five days thereafter (July 23, 1852,) the happy pair embarked for the land of holy memories and glorious hopes—*Palestine*. She kept an interesting Journal of the voyage, in pursuance of "one of the last requests" made by her father before she started. A few extracts therefrom will indicate the state of her mind.

"July 25th. This is our first Sabbath at sea. . . . We are far away from all our friends, far away from our accustomed place of meeting for serving our Father, away from the sweet family circle where we have so often mingled our voices with those dear beings who seem like a part of ourselves—but we are not alone. Our Eather is with us, He ever guides and directs us; He is on the restless ocean as well as on the land. Yes, He has promised to go with us to the end, if we trust in Him. O how precious are those words! How sweet to claim them by faith as ours!"

"Thursday, July 29th. . . . If we but prove faithful a little while longer, we shall be gathered *home*—to our sweet, our happy, our *endless home*. What songs of victory will then rise from the fair plains of Canaan! Then the apostles, the martyrs, yes, all the dear saints of God will unite in singing 'Alleluia! for the Lord God Omnipotent reigneth!'"

"Tuesday, Aug. 10th. . . . This afternoon, as I was sitting alone, thinking of 'things past, things present, and things to come,' I felt sad. I thought of the future, how little I know what changes await me, how many unlooked for wants will take place, and how many hopes I may never realize. In the midst of these thoughts, I *almost repined*. I said to myself, 'Why hath the Lord led me thus? Indeed, it is a way that *I kn w not*, neither did I desire it—yet it is not in man that walketh to direct his steps—the *Lord* shall guide us by His counsel.' Yes, and when I perhaps *should have murmured* at His will, these words of the sweet singer of Israel came to my mind, imparting peace and consolation: 'Why art thou cast down, O my soul? and why art thou disquieted within me? *Hope thou in God!* for I shall yet praise Him for the help of His countenance.'"

When our sister started from home with her husband, she knew not that a year thence she would have her face turned thitherward, to retrace her course alone, to return a widow, to her father's house. Philip D. Dickson died in Jerusalem, at Dr. Barclay's house, April 25th, 1853, between 11 and 12 P. M. In her letter of May 2d, 1853, his wife tells the sad story. We transcribe a part of it:

"I, who but a few months ago left my native land, my childhood's home a happy bride, am now in a strange land, far away from fathers and mothers, brothers and sisters, with my chosen love, (even him with whom my Heavenly Father was pleased to let me journey awhile in this Holy Land,) parted from me *never more* to meet in this vale of tears—but I do not wish him back again. He sleeps in Jesus, *blessed sleep!* No more will anxious care cloud his brow, nor will those eyes ever again be moistened with tears; and though that which is mortal and corruptible must fade and decay, yet will he behold the 'King in His beauty,' and in his flesh shall he see God. . . . We kept the body of my loved one until Wednesday, the 27th, when, at 5 o'clock in the afternoon, we followed it to the American Cemetery on Mount Zion. There within a sweet, walled enclosure, beneath the spreading branches of a beautiful olive tree, we laid him to repose by the side of three missionaries, who had devoted themselves to the same cause so dear to his heart. There he sleeps safe from the rude blasts of this stormy life, where no Moslem foot can intrude, nor stranger eye gaze upon the spot without realizing that the *lost* and *loved* are there. . . . I think if he had expressed his desire, it would have been none other than that his resting place should be in this loved land. . . . On April 7th, as he was sitting in bed, looking towards Mt. Olivet, he remarked; 'If Jesus should come to-day, and his feet should stand on Mt. Olivet, how soon we should go home!' He then said: "He suffered and is glorified; we suffer, and are not yet glorified.'"

Philip D. Dickson was a young man of superior mind. His writings give evidence of a lively imagination and a correct taste. Some of his poetical effusions deserve a wider notoriety than they have in the circle of his personal acquaintances. We propose to select two or three of his pieces for the HERALD OF LIFE.

Our departed sister has lived with her parents since her return. From remarks in her Journal we judge that she was not of robust health. Her death was probably hastened by her attendance on a beloved sister who died about eighteen months ago. She over exerted herself and since that time has been ailing. Consumption fastened its deadly fingers on her, and since the first of June last, she failed perceptibly. When she knew that she was about to die, she appeared anxious to console her parents in view of the event. One day she asked her father to read the account of Abraham's offering his son, and appeared desirous that her father should be as willing to renounce her.

Our sister was a believer in the glorious doctrine of Life *only* in Christ, and before her death particularly requested that her views should be presented on her funeral occasion. The writer felt the influence of the Holy Spirit in his endeavors to declare the Gospel of *life* to the company assembled on the day of her burial. The *hope* looked bright and its great basis—the resurrection of our Lord Jesus Christ—presented a firm foundation. "If we believe that *Jesus* died and *rose again*, even so them also who *sleep*, will God, through Jesus bring with him."

The assurance that the living "shall not go before those who are asleep" was dwelt on by our sister before her death. When her father read the passage, she exclaimed: "Yes! we shall all rise together in the morning."

Thus another has been added to the number of Christ's sleeping saints. Another temporary triumph for death! But let him not

"Think his reign is long:
Though saints are feeble, frail and poor
Their coming King is strong."
The day breaketh!
"We feel the resurrection near."

Soon the glad song of triumph shall reverberate among the mountains of Israel! Soon shall the exultant cry be heard—"Out of Zion, the perfection of beauty, God hath shined!" Soon shall the kings and priests immortal, range themselves around the King eternal!

"While angelic legions, with harps tuned celestial,
Harmoniously join in the concert of praise,
The saints, as they flock from the regions terrestial
In loud Hallalujahs their voices shall raise.
Then songs to the Lamb shall re-echo through heaven;
My soul will respond, To Immanuel be given
All glory, all honor, all might and dominion,
Who brought us through grace to the Eden of love."

JOSEPH T. CURRY.

The Loving Friend.*

There's a friend above all others,
O how He loves!
His is love beyond a brother's
O how He loves!
Earthly friends may fail and leave us,
This day kind the next bereave us,
But this friend will ne'er deceive us,
O how He loves!

Blessed Jesus! would'st thou know him?
O how He loves!
Give thyself o'en this day to him,
O how He loves!
Is it sin that pains and grieves thee,
Unbelief and trials tease thee,
Jesus will from all release thee,
O how He loves!

Love this friend who longs to save thee,
O how He loves!
Dost thou love? He will not leave thee,
O how He loves!
Think no more then of to-morrow,
Take his easy yoke and follow,
Jesus carries all thy sorrow,
O how He loves!

All thy sins shall be forgiven,
O how He loves!
Backward all thy foes be driven,
O how He loves!
Best of blessings he'll provide thee,
Naught but good shall e'er betide thee,
Safe to glory he will guide thee,
O how He loves!

*Sung at the funeral of Susan M. Dickson, and published by request.

A Sign of the Times.

THE CUP OF WRATH TAKEN OUT OF THE HAND OF THE JEW, AND PUT TNTO THE HAND OF THE GENTILE.

"In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and He poureth out of the same; but the dregs thereof all the wicked of the earth shall wring them out and drink them." Psa. lxxv. 8. In Jer. xxv., it is referred to as the "sword" that God would send among guilty nations, see 15th verse, in the shape of wars, tumults and persecutions. It was to be presented first to Jerusalem (*i. e.*, to the Jews.) See 29th verse. The same cup is referred to, Isa. li. 17 to 20th verse, as having been in the hand of the sons of Zion, till they had wrung out the dregs thereof, and fainted under the hand of the Lord. Jerusalem was to be destroyed; Dan. ix. 26. Her people carried away captive into all nations; Deut. xxviii. 64. Fear and trembling should seize on them, and their life was to hang in doubt among all those nations; vs. 65—6. They were to be robbed and spoiled alway; vs. 29. These predictions have been fulfilled to the letter. In England the most frightful atrocities were perpetrated upon them, from the time of the Saxon Heptarchy till the commencement of the nineteenth century. The first attempt at legislation in France was an ordinance against the Jews. They have been robbed, and seven times banished from that kingdom. In every country of Europe they have been deprived of every right of citzenship, and classed with the vilest malefactors. Says Southey: "Till within the last fifty years the burning of a Jew formed the highest delight of the Portuguese; they thronged to behold this triumph of the faith, and the very women shouted with transport as they saw the agonized martyr writhe at the stake." "The remark is common to most recent travellers, both in Asia and Africa, that the Jews themselves are astonished, and the natives indignant, at any act of kindness, or even justice, that is performed toward any of this despised nation."

Bitter has been the cup, and strangely has it been quaffed to the very dregs. For a more extended notice of the tribulation they have passed through, see Keith's Evidences of Christianity—Art. Jews.

But when they had been spoiled to the uttermost, and had received at the Lord's hand "double for all their sins," the cup was to be *taken out* of their hand and put into the hand of their spoilers; Isa. li. 22, 23. When the Jew is enfranchised with the right of citizenship everywhere—even in his own native land—when the "proveb," the "taunt," the "byword" and the "reproach" cease, the cup may surely be said to be taken away. As lately as A. D. 1827, the most severe edicts were issued against them in Russia and Italy; and till about that time they were declared by Mahomadans, Greeks, Romans and Protestants, to be a people "who had *no rights* that men were bound to respect." Since that time the tide has turned; every nation in Europe respects the right of the Jew equally with that of the Christians; and almost all have revoked their laws against them, and made them eligible to offices of honor, trust and profit. England has made them eligible to every office save that of reigning monarch of the realm. And already she boasts two Jewish members of her House of Lords, several of the Commons, and one member of the Queen's Council. Other nations are fast ranking them among their honorable men; and in 1844 the Sultan of Turkey issued an edict, giving them the rights of citizenship in Palestine which rights they had not before enjoyed since they were carried away captive by Titus; thus marking an important epoch in their natural history, as brought to view in sacred prophecy.

But the cup was to be put into the hand of the Gentile spoilers; Isa. li. 23. About the time Israel is to be gathered (whatever that gathering may be,) the Lord speaks by the prophet thus; Joel iii. 9: "Proclaim ye this among the Gentiles; wake up the mighty men, let all the men of war draw near; beat your plowshares into swords, and your pruning-hooks into spears," etc. Says a recent writer, speaking of the multiplication of armed men since 1844: "The armies of Rome and Macedon were like two little flocks of kids, compared with the armies of that Christendom which professes to follow the Prince of Peace." And the increase of armies is no less surprising than the increase of ordnance and destructive missiles of war. From 1815 to 1844 the dream of PEACE took possession of the world. But immediately after the cup was taken out of the hand of the Jew, the clarion of war sounded, and during the years 1847-8, the fiery chariot of Mars ran rampant almost all over Europe. In 1852 France was revolutionized, placing at her head a man, who—more than any other man—holds in his hands the destinies of the world. In 1854-5 the Crimean war, involving five of the European nations. In 1857-8 the war in India. In 1859 the "battle summer." In 1860 the revolution in Sicily and Italy. In 1861-2 and onward, our own most horrible war. Beside the dreadful war in China, the Syrian massacres, the wars in Central and South America, the war clouds are looming in the horizon of every nation on the earth. Men are awakening from their dream of peace, and as the wild waves of war roll higher and higher, they begin anxiously to inquire, "What next?" And as they pause the poisoned chalice is presented to their lips; they turn away, for their judgment is not to drink; but the determination of the Lord is, "Ye shall certainly drink." For thus saith the Lord: "I will call for a sword upon all the inhabitants of the earth. . . . He will give them that are wicked to the sword. . . . And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. xxv. 29, 31, 33.

The cup is clearly out of the hand of the Jew, and it is just as clearly put into the hand of the Gentiles. Compare Isa. li. 23, with Joel iii. 1 to 12. The sword has a commission from God to destroy;—fearfully is it doing its office work—and soon all that are wicked will meet a dreadful doom. For soon, very soon, the "the day of the Lord's vengeance and the year of recompenses for the controversy of Zion" will be upon us.

O, son of man! repentance alone can save thee. Be warned in time. Fly to the hiding-place that Omnipotence hath provided, "till the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." O, seek the only place of safety.

"Fly to the shelter of the Cross,
And find salvation there."—*Selected.*

THE DIGNITY OF THE TRUE CHURCH OF GOD.—The following items are worthy to be treasured up in every heart. They are selected.

There is nothing so *august* as this church, seeing it is the temple of God.

Nothing so worthy of *reverence*, seeing God dwells in it.

Nothing so *ancient*, since the patriarchs and prophets labored in building it.

Nothing so *solid*, since JESUS CHRIST is its foundation.

Nothing so closely *united* and *indivisible*, since He is the corner-stone.

Nothing so *lofty*, since it reaches as high as heaven, even to the bosom of God himself.

Nothing so *regular* and well proportioned, since the Holy Spirit is the architect.

Nothing more *beautiful*, or adorned with greater variety, since it consists of Jews and Gentiles of every age, country, sex, and condition: the mightiest potentates, the most renowned law-givers, the most profound philosophers, the most eminent scholars, besides all of those of whom the world was not worthy, have formed a part of this building.

Nothing more *spacious*, since it is spread over the whole earth, and takes in all who have washed their robes and made them white in the blood of the Lamb.

Nothing so *inviolable*, since it is consecrated to JEHOVAH.

Nothing so *divin*, since it is a living building, animated and inhabited by the Holy Spirit.

Nothing so *benificent*, seeing it gives shelter to the poor, the wretched and distressed of every nation, kindred and tongue.

It is the *place* in which God does His marvellous works: the *theater* of his justice, mercy, goodness, truth and love—where He is to be sought, where He is to be found; and in which alone He is to be retained.

Children's Department.

Letters to Children.—No. 2.

BY GRANDFATHER THATCHER.

DEAR CHILDREN,—How did you like our new paper? And how about the Editor's "Sermon for Children? I hope that you will not fail to practice what he told you. And, if an old man may be so bold—pray, how are you pleased with "Grandfather Thatcher?"

I wish to relate a little story, in a little way, about a little Dutch boy. Can you tell what country the Dutch belong to? I think I hear some one answer—Holland. Yes, Holland is the land of the Dutch. It is a part of the *Netherlands* or *Low Country* of Northwestern Europe. It is a fact that Holland once belonged to the sea. From certain causes, what I will not state at present, the Netherlands gradually lifted themselves from the ocean, hundreds of years ago. The inhabitants of the coast went to work and drained the lands—that is, they made great mounds of earth, called embankments, and on these embankments they put windmills, which worked pumps, and thus the water was removed, so that people have lived ever since on the very land which was once overflowed by the sea. But, ever, since, the people have been compelled to surround the whole country with embankments to keep the sea from coming back and taking its old property. At first, the embankments, or—as they are commonly called—the *dikes*, were not very substantial, which the people learned to their sorrow; for, not to speak of the multitudes who were destroyed in the 13th Century by the overflowing of the sea, in the 15th Century, about *one hundred thousand* lives were lost through the imperfection of the dikes. But to my story.

I have said that the country is surrounded by dikes. Dikes to keep the *sea* out—dikes to keep the *lakes* within bounds—dikes to prevent the *rivers* drowning out the inhabitants. One evening, a little boy—I do not know his name—was near one of the dikes that protected his native village, when, what should he see but a little water trickling through the side of the dike. The little boy looked at it a moment, and he thought to himself—"It will not take long for that little break in the dike to grow so big that it cannot be stopped, and so the *village will be drowned*. What shall I do?" The little boy was quite a distance from the village—there was no one within the sound of his voice—if he went for help it might be too late—so he ran to the place where the water came through and *clapped his hand over it*. This of course, stopped the water from running, and kept the break from getting larger. He waited very patiently for some one to come that way and relieve him, two minutes, five minutes, fifteen minutes, an half hour, an hour—and no one came. He felt chilly, but no one came. Hour after hour went by, his hands were numb, he felt sleepy, but no help. But he kept his courage up.—He thought what a dreadful thing it would be if a dike should give way—and he kept to his post. Thus passed *the whole night*. At early dawn some of the villagers found the poor little boy, cold, sleepy, with the signs of tears on his face, ut with his hand firmly pressed against the break. He was instantly relieved, the dike was mended, and the faithful boy had the satisfaction of hearing his praises from every tongue. Was he not a noble boy?

Now I wish my young readers to learn something from this story. The Bible says—Proverbs xvii. 14—"The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with." If the little boy had not seen the water when it *began* to find its way through the dike, it would have increased in strength and volume until it swept away the whole dike as easy as the water in a street gutter scatters a little dam made by the children to stop its progress. So it is with *strife*. Sometimes two children who have been very friendly together get a little affronted at each other. First, they will not speak pleasantly; next, they will not speak *at all;* then they will not *look* at each other; and sometimes they will go so far as to quarrel and fight. Now, the best way is to leave off contention before it begins its unhappy effects. And when contention begins, how beautiful it is to see some little girl or boy *put their hand over it* and keep it from going farther.

It is said that George Washington, when a boy, was a peacemaker among his companions. How much better than to be like some children, who delight to make quarrels! Now, if any of my young friends are quarrelsome, I hope they will make up their minds to conquer the sin. I know you cannot do it with your own strength, therefore you must ask your Heavenly Father to help you, and He will. Hereafter, whenever you are tempted to get angry and strive with any of your companions, remember Grandfather's story about the little Dutch boy.

This story also has another moral—it illustrates the nature of sin. One sin leads to another. If you allow a bad habit to break through the embankment of your mother's counsel and your father's teachings, the stream of sin will grow larger and larger until you are drowned in it. O how many men and women have been ruined by not stopping the stream of guilt at first!

One more remark and I have done for this time. The conduct of the little boy in giving up his comfort to save *others* was Christ-like. Jesus followed a career of sorrow and of suffering to teach us how to hold back our own desires ond live for the good of *others*. Let us use every effort to make every one around us happy, even if we have to do as the little boy did—suffer some. Thus we shall follow Jesus, who died that we might LIVE FOREVER.

FRIEND STORRS.—I am right glad you have left a place in the HERALD OF LIFE AND OF THE COMING KINGDOM, for little children. We want to hear all that *Grandfather Thatcher* has to say to us; for we are sure he loves the Lord; and as the Lord loved little children and "took them in his arms and blessed them," Mark x. 16, so Grandfather Thatcher must love them; wish them well; and tell them about those things that will do them good, if they give heed to his kind words.

But what we want to know is, if you will let us write some times for the paper? I am not a grandfather, for I am only nine years old; but I love the Lord, and want to love all who love him: for Jesus tells us we must love "one another." John xv. 12. We know it is not very hard to love all who love us; but then the Lord says we must love our enemies. Matt. v. 44. This I sometimes think is not so easy. But then, I ask Him to help me to love them also; and He fills my heart with love to him, because he "died for us, that we might live;"—"while we were enemies to him." Rom. v. 11. If every one would obey this commandment of Jesus, how much happier they would be; they would not fight and destroy each other; for then we would have no more wars; and so many hearts would not be made sad by the loss of loved relations and friends, slain in battle. Oh, we do wish the time would soon come, when all would learn to love and not to hate their fellow men! But we know this will not be until Jesus comes; and it makes me feel like praying "Come Lord Jesus, and come quickly." So I am determined, if the Lord will help me to do as the Saviour has told us, to love and do "good to our enemies."

I have a kind father, and he instructs me in many things that do me good; and I think, if I could tell other little children, what he has taught me, it would be useful to them also. If they would join our family circle and listen to the conversations we have on the Scriptures, I think they would be delighted. I hope with your kind permission, to tell in the HERALD OF LIFE about some of these things that so much interest us. A LITTLE CHILD.

[NOTE.—We have inserted the foregoing, though we have no knowledge of its author: the child's name not being sent with the manuscript. Hereafter, if any child expects us to insert what they write, the proper name and residence must accompany the letter. Without this we cannot know but we are imposed on; and we must be satisfied on this point. Give us your name and residence, then. If you do not wish it inserted in the HERALD OF LIFE, you can say so, and we will withhold it: but we *must* have it.—EDITOR.]

"GRANDFATHER THATCHER:" *Dear Sir.*—As you wanted the children to watch for mistakes and correct you, I thought it might not be out of place for me to say, that you made a small mistake. The Scripture you quoted [in letter No. 1], happens to be the 10th verse, instead of the eleventh. You will pardon me for correcting you. EMMA JEAN MUNGER.

SPRINGFIELD, MASS., Oct. 12, 1863.

[Here comes another little one with the same discovery. How many more have detected the "mistake" we do not know; but "Grandfather" must keep a sharp look out now that he has waked up the children.—ED.]

DEAR GRANDFATHER THATCHER:—Allow me to inform you that you have made a mistake in your quotation: it is the tenth, and not the eleventh verse of the thirty-eight chapter of Isaiah, which says "For precept must be upon precept line, upon line, here a little and there a little." Your Grandchild,

A. M. KEMP.

[This last little friend must look sharp; for perhaps "Grandfather Thatcher" will say, "Cast first the beam out of thine own eye." Now see; was it the "*thirty*-eighth chapter" that he referred to? Try again; do not be discouraged; only be careful and see you have it right.—ED.]

RECENTLY a venerable and respected farmer in the parish of Kinneff, Scotland, who has attained the great age of ninety-three, sat down at the communion-table in the parish church, and has done so regularly since his twentieth year. This was consequently the seventy-third time, in so many years—the sacrement being observed annually—that he has taken his place at the solemn ordinance. He was never absent on a communion Sabbath—and never communed elsewhere.

Herald of Life
AND OF THE COMING KINGDOM.

Terms:—TWO DOLLARS A YEAR; ONE DOLLAR FOR SIX MONTHS; invariably in *advance*. When served by Carrier in New York city, 50 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2,20 a year, or $1,10 for six months.

Directions to Correspondents

1. Letters which are wholly on *Business* relating to the HERALD OF LIFE should always be addressed—"RUFUS WENDELL, Box 4658, New York."

2. Letters filled entirely with matter for the *Editor* should be addressed—"GEO. STORRS, Box 4658, New York."

3. Letters containing a mixture of business and other matter (not private) may be enclosed to *either* of the above addresses, but in such cases the two kinds of matter should be so written that they can be readily separated at this office.

4. Letters designed only for the *private* use of the Editor or Business Agent should be directed (as above) to the party for whom they are intended, and distinctly marked "*Private*" on the upper left hand corner of the envelope.

5. Every letter should state distinctly the *Post office address* (i. e., the name of the *Office*, *County* and *State*) of the writer, and of any persons to whom the HERALD OF LIFE is ordered sent.

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

VOLUME I. NEW YORK: WEDNESDAY, NOVEMBER 4, 1863. NUMBER 3.

The Herald of Life

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

At 37 Park Row (Fourth story, Room 22), New York

GEORGE STORRS.....EDITOR.

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☞ *For Terms, &c., see last page.* ☜

TRUTH: AN ALLEGORY.

BY MRS. L. R. K. BISHOP.

Long years ago, when earth was young, there wandered
Down to these mundane shores, a wondrous youth.
Perfect he seemed, though but the merest stripling,
And strangely beautiful—his name was TRUTH.

He grew at length to manhood's lofty stature,
Of noble countenance, and fearless eye;
His princely form was more divine than human;
His bearing—mingled grace and dignity.

His wealth of hair—marvelous in its beauty,
From off a massive brow was proudly flung;
His flowing beard, glist'ning like molten silver,
Just kissed the girdle over which it hung.

How like a Prince he walks among the people,
Rich blessings scattering with lavish hand!
Here, light springs up "to them which sat in darkness;"
The desert blossoms there, at his command.

But Truth (like those who worship at his footstool,
Willing for him either to "*die*" or "*do*,"
As suiteth best the Providence that guides them)
Has with his triumphs, had his *trials* too.

There came a time—its woes I need not mention,
The darkest in earth's fearful history:
As Sampson on Delilah's lap once slumbered,
So truth lay helpless on Tradition's knee.

His "glorious golden locks" were rudely severed;
His faultless limbs were fetter-clasped, half blind
He grew at length—the dust of superstition,
So filled "the prison-house," where "he did grind."

("They part his garments," and his royal mantle—
Though "without seam"—shares the same hateful doom;
The shorn-off symbols of his strength are woven,
With Error's warp, in vile Tradition's loom.)

But *Truth*, like the elect, "shall *never perish*;"
Though crushed, and marred, and mangled for a time,
The eternal elements of strength and beauty,
Are inate, and shall yet spring forth sublime.

* * * * * * * *

Earthquake and thunder shakes his gloomy prison!
The shivered fetters from his limbs are flung!
And with a shout of triumph he has risen,
And like a giant walks his foes among!

"The end is not yet,"—his outstretched hand, "the pillars."
Of "False Theology" is grasping—*soon*
He'll "*bow himself*," as bends thy stately cedars
When tempest-swept—majestic Lebanon!

Alas, for Error then, and Superstition!
Alas, for hoary headed Bigotry!
Alas, for heartless, false, sweet-voiced Tradition!
Their "*sins have reached to heaven*," *and* THEY SHALL DIE!

WARNER, N. H.

"But why Talk so much about it?"

This question is frequently asked by our brethren who differ from us on the great truth, "no Life out of Christ." In answering the inquiry I remark: There are several reasons why this doctrine is made prominent in the public teachings of those who believe it. First. *It is Truth*: and being truth, its importance must be conceded by all. No one would assume for a moment, that an infinitely wise God would make a revelation, when the matter revealed was of no importance to the Church, or to the world. Such an assumption would certainly be "charging God foolishly;" it would be saying, that he had by a special act of power done a needless thing.

Such questions as the one at the head of this article, betray either a want of something better to say, or of implicit confidence in the great Author of truth. The first question to decide concerning any point of doctrine, should be, is it true? If it be true it is most certainly a part of the "all scripture" declared by divine inspiration to be "profitable" to those who receive it. Nothing that a holy God has revealed is either non-essential or unimportant: and surely no theme can be more appropriate for pulpit, or press, than the great system of divine truth. But some truths are *more important* than others: and any truth that will relieve the word of God of a fancied unreasonableness in its doctrinal parts, must be very essential and ought to be talked about.

When we look back over the past, we find many stumbling into Universalism and Infidelity, over the Papal doctrine of torture, that by mistaken zealots had been interwoven into the creeds of the self-styled orthodox churches. Some of these were strictly honest in their neglect of the Bible, and their want of confidence in its truths. They supposed,—for thus they had been taught from their baby-hood,—that the precious volume was burdened with absurdities; and among these, the doctrine of future endless woe seemed the hugest in its uncomely proportions.

Some of us could talk from experience. We could tell of the mighty load that rolled from our troubled hearts—long agitated by a conflict between a reverence for the word of God, and a supposed enormity incorporated into its teachings—when we learned, by light from heaven shining on the sacred page, that none would live forever except the truly good: but eternal life was an infinite blessing, and not an everlasting curse. It is true, that then, as now, our dear brethren, who were "greatly beloved," labored hard to convince us that such doctrines were "non-essentials;" but our hearts were so much filled with the prospect of a universe cleansed from all that is evil, that *talk we must*. And talk we did, till others saw the same beauty in the great system that had ravished our hearts; and thousands knelt lovingly, and in holy reverence around the same altar of truth where we delighted so much to worship.

It is also true, that in those days—as in the present time—through the earnest zeal of some (who supposed themselves to be the divinely constituted leaders of the faithful) in trying to crush out what perhaps they honestly thought was error, some of us "lost cast"—were shut out of places of worship—and were looked upon with suspicion, by those who had been wont to speak words of cheer to our pligrim hearts. But though we suffered, and ate coarser bread, and had more homely fare; it was for the love we had in our hearts for the truth of God: and our sufferings proved to be blessings, rich and rare; for they brought us nearer our glorious head.

If the doctrine of torment—supposed to be the penalty of the law of God—by being so greatly modified, brought an almost infinite degree of satisfaction to our hearts, how much greater will be the feelings of gratitude that will go up to the great Author of light, and heavenly wisdom, when we are shown that the doctrine of torment is altogether human—that it finds no place in God's system of Jurisprudence.

If the first step was important, surely this second is much more so. If that first improvement made the christian system look more like its Author in character, how much more does this reveal the infinite loveliness of the law of that God, whose very nature is love. And is it not important that he to whom the light is given, should defend the character of God from the reproach that is being heaped upon it, (in honest ignorance it may be,) by the ardent votaries of future woe, to be visited, unrequired by justice, on those who are already penally dead in the eyes of the law they have broken? Its importance is commensurate with the value we would put on the right appreciation of the plan of God.

The *importance* then, of the doctrine of "life only through Christ," as a great fundamental principle in God's scheme of redemption, urges us onward in its zealous propagation.

But there is another reason; it may be considered of little importance, but nevertheless it exists as a reason, why we are compelled to write, publish, and preach on this great subject. People entertain false notions about our system. Some wise ones are *continually talking*; and some things they say, are said unadvisedly. We are as conscientious as others, and cannot sit in silence and see the truths we love, brought into disrepute by an attempt, (made by those who might be better informed,) to associate with them, incongruities that none of us believe, and make them foster inconsistencies that are no part of the plan of redemption, as we understand it.—Therefore, because *they* talk so much, we are compelled to say the more And while we write and talk with the earnestness of conscientious christians—men who believe what they say—still, we shall endeavor to do all because "the love of Christ constraineth us."—And though as in days past, we may be called to suffer for the truth, we can still afford to "suffer long and be kind." Though we may be compelled to forego some of the comforts of this life, and bear the reproach of being heretical in our faith; yet our position with respect to this last development of truth, is so surpassingly excellent, that it pays us well for all we suffer.

We cannot deal, save in love and kindness with all; for we have nothing but love in our hearts: ours is a perfect system of love.—Where in other theories, torture, woe, and suffering, sit haggard and unrelenting, unheeding mercy's pleadings, in ours, mercy, and justice bow in a willing obedience, to the dictates of eternal, unchanging love.

Thank God that we have learned, theoretically, systematically, and practically, through the power of the eternal Spirit, that "*God is love*, and he that dwelleth, love in dwelleth in God, and God in him." Any system that will make us love more, will make us more like God. Amen. S. W. B.

The American Board and the World's Conversion.

One year ago we had the pleasure of witnessing the deliberations of the American Board of Commissioners for Foreign Missions at its annual gathering in Springfield, Mass. We listened, with interest, to the polished discourse of Rev. Henry Smith, D. D., of Buffalo, who was the selected preacher of the annual sermon. The opening sentence and preliminary outline of the sermon was this: "The kingdom of God on earth; its unity, its organizing principle, its arm, its spirit, and its triumph." From that sermon, in connection with the general proceedings of the Board, we are enabled definitely to state their belief in relation to the Kingdom of God.

They divide the kingdom into two parts, and call one "The kingdom of God in heaven," and the other, "The kingdom of God on earth." The kingdom of God on earth is not "external and visible" but "internal and invisible." "It knows no conquests but that of the heart." Its aim is to convert the whole world, to bring all men to acknowledge and obey the Saviour; which aim will, eventually, be accomplished. The prayer which Jesus taught His disciples—"Thy Kingdom come"—did not, and does not refer to the inception of of the Kingdom, for it was commenced when Christ was on earth; but, to its triumph and completion. "Thy kingdom come"—means, "Let the world be converted," and when all men are converted to God and believe in Christ then, *and not till then*, shall the kingdom of this world become the kingdom of our Lord, and of His Christ.

Without detracting from the sincerity, earnestness, and piety of the Board, we question the correctness of their teachings concerning the kingdom. We have a question to put: If the conversion of the world is the object of the Gospel dispensation, how are we to account for the slow progress in eighteen centuries toward the desired end? We have seen no answer to this query except that of the Secretary of the Board. In his "Memorial Volume of the First Fifty Years of the Amer. Board," Dr. Anderson says:

"It was evidently the design of Providence to develop more fully the evil nature of sin, before the gospel should be made the common inheritance of mankind. That has been accomplished. The 'Mystery of Iniquity,' the 'Man of Sin,' the 'False Prophet,' were to be revealed; and they have been. There is no longer any doubt as to the evil and destructive nature of sin. And now the set time would seem to have come for the great remedial influences." P. 400.

We are astonished at such a flimsy argument for the common view. Was not the evil nature of sin fully and completely developed before the day of Pentecost? When the representatives of Jewish and Gentile *wickedness* seized on the representative of *goodness*, and with unparalleled malignity, nailed the innocent Jesus to the cross, the *utmost height* of evil was reached. When the Jewish nation, at the coming of the Messiah, "shall look upon Him whom they have pierced," the remembrance of that guilt will cause them to break out in wailing and sorrow. Instead of mourning over the development of sin in these days, they will go back eighteen hundred years to find the climax of evil. How unwise it is for men to talk about a fuller development of "the evil nature of sin!" It was the *completed knowledge* of that very thing that *commenced* the Gospel age. "The great remedial influences" *began* on the day of Pentecost, and if it had been the intention of the Almighty that those remedial influences should convert the world before the Second Advent of Jesus, the work would be an accomplished fact now. But that is not God's object in this age. The world will continue in its sinfulness until the last moment, so that the organized power of evil shall be developed in its fullness *immediately before* the coming of the Lord. The "Man of Sin" will be destroyed—not by the efforts of the American Board, but by "the brightness of His coming." 2 Thess. ii. 8. Jesus comes, not to receive to Himself a converted world, but to rule with a rod of iron, to dash to pieces like a potter's vessel the opposing powers. The heathen in their ignorance, and sinfulness, will be given Him for an inheritance, and what the American Board aim to do without Christ, Christ will do when he sits on the Holy Hill of Zion. For "in the last days the mountain of the Lord's house shall be established at the head of the mountains, and shall be exalted above the hills; and *all nations* shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of his ways, and we will walk in his paths: FOR OUT OF ZION shall go forth the law, and the word of the Lord FROM JERUSALEM. And He shall judge among *the nations*, and shall rebuke many peoples, and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 2–4.

What a spectacle is presented in the position of the American Board! They are striving to convert the world, when they themselves need converting to *truth*. In his sermon, Dr. Smith uttered the following sentence: "The throne of David had been hopelessly, overthrown and he did not propose to rebuild it." O Christianity, "what crimes are committed in thy name!" A Divinity dispenser of the 19th Century, the spokesman of one of the chief evangelical bodies of Christendom, deliberately contradicts the plainest assertions of Holy Writ, deliberately denies the chiefest determination of YAHVEH. Contrast with Dr. Smith's statement the following passages.—

"In that day will I *raise up* the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I WILL BUILD IT as in the days of old." Amos. ix. 11.

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, *until* He come whose right it is; and I WILL GIVE IT HIM." Ezek. xxi. 25–27.

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteto grow up *unto David*; and He shall execute judgment and righteousness in the land. . . . For thus saith the Lord, *David* shall never want a man to sit upon the throne of the house of Israel. . . . Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, then may also my covenant be broken with David my servant, that he should not have *a son to reign upon his throne.*" Jer. xxiii. 14–21.

"The Lord hath sworn in truth unto David, He will not turn out from it, Of the fruit of thy body will I set upon *thy throne.*" Psa. cxxxii. 11 "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and *his throne as the sun before me.* It shall be established for ever as the moon, and as a faithful witness in heaven." Psa. lxxxix. 34.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. . . . Of the increase of His government and peace there shall be no end, *upon the throne of David*, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth and forever.—The zeal of the Lord of Hosts will perform this." Isa. ix. 6, 7. "Call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David." Luke i. 31. J. T. C.

The Two Mountains.

The City of Jerusalem was built upon two mountains—Mount Moriah and Mount Zion. Of these two mountains we may well say, as St. Paul said of Sarah and Hager, "which things are an allegory:" an extraordinary allegory, which, when fully understood, reveals to us, as far as we can judge, one of the greatest mysteries of the Word of God. Mount Moriah was the spot on which Solomon built the *Temple*. A thousand years no sacrifice was offered, no blood was shed, acceptable to God, except on Mount Moriah. What could be more sacred than that spot? It was, as it were, heaven upon earth—the point of Union between the kingdom of God and the kingdoms of the world. Compared with it all other ground is common and profane. Moriah, we should have said, is the sanctuary of the globe. "How dreadful is this place—this is none other but the house of God, and this is the gate of heaven!"

Such would have been our conclusion beforehand, or at first sight. Now let us look to the facts and principles of Scripture. Opposite Mount Moriah stood another mount, known by the name of Zion. It was the position chosen by the heathen Jebusites for the erection of their fortresses. It was taken by storm under David, and by him converted into his capital, in conjunction with Mount Moriah. Its buildings were called the city of David, and on it the royal palace was built. Moriah supported the temple of God, Mount Zion only the palace of the king. What proportion did one bear to the other according to human estimation? All the world would, at once, have decided in favor of Mount Moriah. To compare one to the other would have been looked upon as profane. "What! Compare the royal palace to the temple of God! Moriah is sacred—Zion is but ordinary ground." To have compared Zion to Moriah would have been pronounced shockingly CARNAL—and all the spiritualizers of the community would have cried out against such profanation. But spiritualizers seem doomed to be always in the wrong. Scripture seems to meet them face to face, and to drive them back at every point. The decision of Scripture is exactly the reverse of that of Spiritualizers; and, strange to say, is in exact agreement with the opinion which we call carnal. *Moriah*, in Scripture, is hardly mentioned; *Zion* is mentioned perpetually. Moriah is only *mentioned*; Mount Zion is *exalted to the heavens!* It may be said that Zion included Moriah—that Zion was the common appellation of the whole range of hills. But a distinction is drawn between them in 2nd Samuel, chap. v., where we are told that David took "the stronghold of Zion, the same is the city of David." In the above passage the word "Zion" is confined to a single spot on which the stronghold was built, and on which afterwards the palace of David was situated. Besides this, if the *temple* had been the *principal* and the *ultimate* object of Divine contemplation, it seems impossible to conceive that the mountain on which it was built should hardly once be named in Scripture, while the appellation "Zion," which belonged to the whole range, should be the favorite term in every part of the Word of God. In other words, we find the proper and exact spot on which the temple stood quite overlooked, while our attention is invariably fixed, in prophecy, on the place which was especially connected with the city of David and the royal palace.

Or, again, to make the point clearer,—if we regard Divine worship, *Moriah* was the very central figure of all Jewish policy; it was the only spot where sacrifice was offered; the place which contained the ark, and the breastplate, and the prophetic oracles of God. It was the representative of Judaism, both as a policy and a religion. Mount Moriah was the centre of the central nation of the world, because it was the centre of that nation's spiritual life; whereas "Zion" was a name common to the whole Israelitish capital, and specially connected *not* with the centre of religion, but with the centre of *monarchy*. Yet, "the Lord loveth the gates of ZION more than all the dwellings of Jacob." "Beautiful for situation, the joy of the whole earth, is Mount Zion." "The Lord hath chosen ZION: He hath desired it for His habitation." In these striking and emphatic passages Zion alone is mentioned—Moriah is never named—the religious centre of Israel is overlooked: its MONARCHICAL centre is made all in all.

This, at first sight, seems unaccountable. It is contrary to what any one would, beforehand, have expected. It would, surely, have been as easy to say "Moriah," as to say "Zion." When a man is speaking of the religion of England he does not speak of the royal palace; he speaks of its churches, or its cathedrals. In the case of Zion and Moriah we observe a departure from the ordinary customs of mankind in every similar case. For this there must be some special reason.

What can that reason be? It is worth while to enquire.

We believe the true reason to be this: That the *Temple* was not the *principal* or the *ultimate* object of Divine contemplation. That there was something still greater than the temple, which was supreme in the mind of God. Not a superior form of *religion*, but something superior even to religion itself. There was something greater than any religious rites, or any religious institution, not then revealed to the world, and even now imperfectly understood. "What!" you will say, "can there be anything greater than religion—anything superior to religion even in the Divine mind?" No doubt the answer may appear to some to be heresy. It may shock those who delight in spirituality, while they live, all the time, like people of the world. Yet we do not shrink from saying, that there is something in Scripture still greater than religion. Something superior both to Judaism and to Christianity. We assert that neither Judaism nor Christianity is the principal or ultimate object of Divine contemplation. We know what is the ordinary preaching of the age. We are told that Christianity is to advance until it has converted all nations. Then the Lord is to come down to judge in one day all the human race, amounting to thousands of millions; to judge in one day all the thoughts, words, and actions of countless millions; then to burn up the earth, and to put an end to all earthly dispensations by putting an end to the earth itself. Such is the puerile doctrine of the present age—as contrary to Scripture as it is to common sense. It is not only unscriptural, but impossible. Such is not the teaching of God's Word. It reveals a new dispensation following on the Christian one; and a still more remote dispensation to follow in the new heaven and the new earth. Our false traditions terminate in Christianity. The tradition of Scripture makes Christianity only the *beginning* of the *end*.

Beyond doubt, the Christianity and Spirituality of the present day are leading on to the last Apostasy. In our Christian assemblies man is everything—God is all but forgotten. In our "Spirituality" Christ is banished to the furthest distance; he is made a shadow—never to be realized as long as we can contrive to live. His personal reign is denied, and His personal presence is put off for thousands of years. Then the Apostasy comes in with all its force. Men must have something to lay hold upon; they cannot sit down and dream. They must have something comprehensible, something which they can GRASP. Our false Spirituality withholds what they require, and offers them in its place a shadowy object. Christianity as it now is was never intended either to *convert* or even to *improve* the world. It was intended only to gather out of the "Church," the Bride of Christ, that favored body of saints which is to reign over the earth with the Redeemer, to whom it shall be united. Such is the true intention of Christianity as it is. That it should convert the world is impossible. That it *is* converting the world you may judge for yourselves, since all the wars and villianies are the work of Christian hands, and of Protestants especially. Oh! horrible profanation to call the name of Christ upon so foul a religion.

Against all this folly God has provided by the revelation of His grand design. He has placed the centre of religion upon one mountain, and the centre of government upon another; and he has raised the centre of *government* above the centre of *religion*. The world rushed eagerly to the mountain of Religion, for it shrewdly says, "We have no objection to the Religion, provided we can only escape from the *government*. We can serve God at a distance as much as you please—only deliver us from His *personal* government." Scripture foresees this treasonable policy, and sternly counteracts it. "Yet have I set my King on my Holy Hill of Zion." Where now is Spirituality? Called back from the air and from the clouds, and compelled to stop its flight upon the summit of Mount Zion. Why is Zion, on which the royal palace was built, the favorite name through all the Scriptures? For this reason—The Lord is to come down again in the form of man, and is to set up the throne of David on Mount Zion. The heathen may furiously rage together—the people (of Christendom) may imagine a vain thing. They may imagine to substitute a shadowy religion for the Real Presence of the Lord: but in spite of all, God will set His King upon the holy hill of Zion. That Hill is high enough to raise men above the exhalations of the earth, yet low enough to meet the eye; and is just the height adapted to man's nature. And on that middle height, between earth and heaven, God sets His King, His Government, and His ultimate Religion.—"*Last-Vials.*"

Slow to Believe.

"Then said he unto them, O fools and slow of heart to believe all that the prophets have spoken."—LUKE xxiv. 25.

This text as translated has a harshness that does not appear in the original. The idea of *fools* in the sense now understood is not there.

The Greek word *anoeeti*, signifies *unwise*, and is so translated Rom. i. 14. There seems, however, a providence in its being translated as it is in our text; for, we know of no folly that equals that of discrediting the words of God by the prophets; and they are discredited when not received according to their most obvious import. Those words may be accommodated to other events, but in doing so must not be withdrawn from their plain and obvious meaning.

The words of the text were spoken by our Lord Jesus Christ to two of his followers after his resurrection, while on their way to Emmaus, the evening after that event. They were walking and sad. Jesus drew near and went with them, but their eyes were holden that they did not know him. He inquired the cause of their sorrow, and they expressed astonishment that he should be ignorant of the events which so deeply afflicted themselves. They then state the fact of the crucifixion of Jesus of Nazareth, and add, "We trusted that it had been he which should have redeemed Israel." In this expression there could have been no such idea of redeeming as is now usually attached to the term redeem, but it signified to liberate, to deliver Israel. Though the redemption by Christ was far more extensive and important than had entered into the conceptions of the apostles, yet the full deliverance from mortality and death had not been comprehended by them: but we must contemplate the subject now from their stand-point.

Israel was in bondage to a Gentile nation, or to the rulers of it. Israel's throne and kingdom had centuries previously been overturned, and Israel subjected to a foreign rule. But Israel had been promised a Deliverer—the Messiah. When Jesus appeared, the nation were in expectation of their Messiah; but overlooking certain prophecies which spoke plainly of his sufferings, death, and resurrection, they fixed *only* upon his reign and their deliverance from this bondage to a foreign power. This view was common to the disciples and the nation generally. Hence when Jesus was condemned by the Jews and put to death, the hope of his followers was laid in the grave, and sadness filled their hearts; and that sorrow was not dissipated by the report that he was risen from the dead, but their perplexity seemed to be increased. All this arose from want of a clear understanding *of* and faith *in* the things which the prophets had spoken. That which seemed to them so exceedingly improbable, or impossible, arose from lack of faith, or an implicit belief in what the prophets had said in a literal sense. This unbelief was the result of an inveterate prejudice against the idea of a literal death of Messiah, as is evident from the fact when our Lord announced to his disciples that he would "be killed and raised again the third day," Peter rebuked him, saying, "Be it far from the, Lord: this shall not be unto thee." Matt. xvi. 22. They could not believe he meant to be understood according to the literal import of the words. The disciples, in this respect, were no more unbelieving than many now are with respect to many of the prophecies still on record, and clearly unfulfilled, unless some spiritual interpretation of them can be given, which, in our apprehension, is as wide of truth as fancy is from reality. Yet we do not condemn those who err in these matters: they may be as sincere and love Jesus as well as the sorrowful and stricken disciples did when Jesus rebuked them, as in our text. They are unwise in their departure from the plain and obvious sense of the prophets, and slow of heart to believe that which shocks their prejudices or previous opinions.

Jesus goes on to say, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." That was a wonderful sermon, and it made the hearts of these sorrowful disciples burn within them. Jesus concludes that sermon the same evening at Jerusalem in the midst of all his disciples, thus: "And he said unto them, These are the words which I spake un-

to you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Luke xxiv. 44–46. Thus forever settling the principle that the prophets are to have that interpretation which their language most plainly and obviously imports. Not to adhere to this principle, is to launch forth into the wide sea of speculation where thousands have already been wrecked, and wasted their strength in fruitless efforts to save a sinking vessel.

As there is no longer a controversy as to the fact that the things which the prophets spoke concerning Messiah at his first advent had a fulfillment agreeing with the principle we are contending for, *i. e.*, the obvious literal one, we shall now proceed to inquire relative to another subject of prophecy relating to Messiah and his reign. We may find men are as slow to believe the prophets now as at the first advent. The prophecies to be considered are those which obviously have not yet had their full accomplishment relating to Messiah as KING—HIS THRONE—AND THE PLACE OF THAT THRONE.

Psa. cxxxii. 11. "The Lord hath sworn in truth unto David—he will not turn from it—Of the fruit of thy body will I set upon thy throne." It is David's seed, then, that is to possess the throne which David occupied; and that never was in heaven above: for there David never had a throne; and Peter tells us, Acts ii. 34, "David is not ascended into the heavens." The place is distinctly stated in the Psa. before us, for it is added, "The Lord hath chosen *Zion*—he hath desired it for a habitation. This is my rest forever—*here* will I dwell, for I have desired it" He then proceeds to say what He will do there. "I will abundantly bless her provision—I will satisfy her poor with bread. I will clothe her priests with salvation; and her saints shall shout aloud for joy"—instead of groaning in themselves as under the gospel economy. See Rom. viii. 23. It is then added—"There" [in Zion] "will I make the horn" [power] "of David to bud." [Heb. *tsomakh*—to grow forth, to spring up] "I have ordained" [Heb. *orakh*—prepared] "a lamp" [Heb. *nair*—a light] "for mine annointed." Messiah was to be God's "prepared light." Accordingly, at His first advent, Simeon thus speaks of him: "A light to lighten the Gentiles and the glory of thy people Israel." Luke ii: 32.

Messiah then is yet to become "the glory" of Israel. This will be done by setting up that throne which had been overturned and restoring the kingdom. That throne had been cast down as the prophets had said. In Psa. lxxxix, is a very peculiar prophecy relating to this matter. "I have found David my servant." * * * "I will set his hand in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation:" a prophecy of the Psalms "concerning" Christ, and which, so far as fulfilled, has been literal. "I ascend to my Father and your Father, to my God and your God." John xx. 17. And his Father and God was the "Rock of his salvation." When He poured out his soul unto death, death would have held its prey, but God his Father raised him up from the dead, and thus became the rock of his salvation.

The prophecy proceeds—"I will make him my first born, higher than the kings of the earth. * * * His seed" [the children which God hath given me; see Heb. ii. 13,] "will I make to endure forever," [and therefore, they shall be made immortal as well as the first born] "and his throne as the days of heaven." * * * "His seed shall endure forever," [hence incorruptible and immortal] "and his throne as the sun before me." But before it would be thus established it would be subverted and remain for a long time trodden under foot of Gentile governments; hence it is contained in the same Psalm, "Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened; thou has covered him with shame." That throne was cast down several hundred years prior to the first advent, and in the days of its youth: the throne is left desolate for a long period, not yet ended; but nevertheless God hath said, "Once have I sworn by my holiness that I will not lie unto David:" verse 45; therefore that throne must be re-established and Messiah must sit thereon.

In confirmation of this fact, let us examine the prophet Isaiah, chap. ix. 7. Speaking of the child born—the Prince of Peace—the prophet saith, "Of the increase of his government and peace there shall be no end," [where?] "upon *the throne* of David, and upon his kingdom to order it," [Heb. *koon*, literally, to set firm, to establish it; Prof. Pick: "to reestablish it"—Septuagint,] "and to establish it" [to support it—Sept.] "with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this."

Here is a full confirmation of the fact that the throne of David is to be re-established, and be overturned no more. That Jesus is the person who is to possess it, when it is again set up, Gabriel expressly affirms, Luke i. 32, 33, when he spake of the child to be born of Mary. He said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

The indications are strong that this kingdom is soon to be re-established, and "the kingdoms of this world to become the kingdom of our Lord and of His Christ"—His *Annointed*. But men are "slow to believe it."—Nevertheless the time is at hand and will come suddenly.

Herald of Life.

NEW YORK: WEDNESDAY NOV. 4, 1863.

Immortality.

The *New Covenant*, a Universalist paper, published at Chicago, says:

"The doctrine of the immortality of the soul was held before Christ came. But he effected a change in the manner in which it was held."

A strange assumption this! Christ made an improvement on the manner in which the immortality of the soul was held by the pagans! Yet, He never utterred a word about the doctrine, which, it is affirmed, was held before he came. He did, indeed, effect a mighty change from the pagan fables and speculations. He taught life hereafter was by a resurrection from the dead. A doctrine as far removed from the fable of an immortal soul as light is from darkness, or as truth is from fiction: a doctrine which cuts up root and branch the pagan speculations about the soul; and equally lays in the dust the paganized christianity of our own times; which, by its assumption of an immortal soul in man, has made havoc with the words of God, and made void the resurrection, by making it as useless as it is undesirable to all who consider the body a clog, a prison, a hindrance to spirituality. Thus by their traditions they have taken away the Bible and Christian hope of life from the dead by a resurrection, at the last day, when Christ shall appear in his glory, to glorify his people with himself.

The *New Covenant* introduces Dr. CHAPIN as most "beautifully" illustrating "the character of that change," or improvement, which Christ effected in the doctrine; but we are astonished to see the Covenant introducing Dr. C.'s remarks, in proof or illustration of "the doctrine of the immortality of *the soul*." Dr. C. speaks of the doctrine of "immortality." He says:—

"The doctrine of immortality was held to a certain extent before Christ came. I do not suppose that we have added a single grain to the natural argument since Plato spoke of it, and Cicero sat weeping for his daughter in his Tusculan villa, and wrote about it. What was the result of their reasoning? It went a little way; but mark the difference. When Jesus Christ came into the world the doctrine of immortality became a *conviction*, and I ask any skeptic to account for that. How was it before Christ? It was merely a philosophical opinion, limited to the few; but after Christ came it was a mighty conviction pressing upon the souls and hearts of the many. What produced this result? Was there not some grand transaction that gave it such vital power? Walk through those Roman catacombs; mark the difference there between the epitaphs of the philosophers and epicureans on the one side, and of the Christians on the other. Go there, and you will find one of the Romans has this inscription, 'While I lived, I lived well; my play is now ended; soon yours will be—farewell and applaud me.' Another says—'Baths, wine and love, ruin the constitution, but they make life what it is—farewell.' Then comes the tender stroke of a mother's grief—'Oh, rebutless fortune, that delights in cruel death, why is Maximus so early snatched from me? Turn and see the epitaphs of the early Christians. 'Zoticus laid here to sleep.' 'The sleeping place of Elipsis.' 'Valeria sleeps in peace.' This is one teaching of Christ, that death is sleep. What can have brought such change in the world? Whence did it come? Philosophical opinion produced nothing but epicurean carelessness and stoical contempt for death, or here and there a little jet of grander faith. But here a poor mother lays down her daughter, slain it may be, by the persecution, but she says—'She sleeps in Christ.' I say that is a characteristic of every Christian. Immortality is not a mere opinion, it is a conviction, and the Christian realizes it *now*."

Surely there is nothing in this extract from Dr. Chapin about the immortality of "the *soul*." No: immortality is the theme, and he shows very distinctly that Christ did not undertake any improvement on the heathen notions, but developed the great fact that immortality is by a resurrection from the dead; and he shows what was the hope of the early Christians by their inscriptions on the tombs of deceased friends, who died in the Lord. Dr. C., truly, brings out the Christian doctrine of immortality, but says nothing of an immortal *soul;* and we marvel that the *Covenant* should see anything in this extract from Dr. C. to illustrate the pagan speculation about a soul! It is true, those who undertake to to prove an immortal soul in man, when appealing to nature—like Prof. Mattison and others of the same school—have not "added a single grain to the natural argument since Plato spoke of it." No: and the reason is obvious—there is no natural argument either for the fancied soul or its immortality; all nature gives that theory the lie.

Dr. Chapin's concluding remark that, "Immortality is not a mere opinion," but "is a conviction" which "the Christian realizes *now*," shows, we think, he does not hold to inherent immortality, but that is a realization which belongs to a Christian experience. Whatever, however, were his views of the subject, it is plain, Christianity alone reveals the doctrine of immortality; and that not as inherent in man, but as a gracious gift of God in and through Jesus Christ, in whom God has given us eternal life; so that, he that hath the Son, hath life; and he who hath not the Son of God, hath not life.—See 1 John v. 11, 12. All therefore who reject Christ, reject life and utterly perish in their own corruption: they "shall not see life, but the wrath of God abideth on" them. John iii. 36.

CHURCH SLEEPERS.—Some persons in the sanctuary on the Sabbath are as little benefitted by the sermons preached, as the pews they sleep in. Shame, thatthe place dedicated to divine worship—the house of God—should thus be converted into a dormitory. "Wake up," said a good deacon, as he nudged such a sleeper with the contribution box; "wake up and pay for your lodgings."

The Men We Need.

The following description of earnest and full-grown men, is from the pen of Rev. R. S. Foster, in his work on "Christian Purity."

Now is the time when every soldier of Jesus should be at his post, should be a full man, should have on his armor, should do valiant battle for the Lord. See how God has honored us—what a breach he has given us to fill! Oh that we may feel our mission, and rise up and gird ourselves to honor it! Now the world wants men, full grown Christian men. not babes or dwarfs. The man who will dignify his position at this crisis, or even hereafter, must be worthy of it. If you would do anything, men of God; if you would not be ciphers in the glorious strife: if you would not die without issue,—prepare for the portentous day in which God has seen fit to give you existence. *Behold your work! Behold your privilege!* Do not come short, be animated to duty; and may God make of us such a people as in his providence, the wants of the age and race require! See, what a work is before us! It hastens. We need to be up, in earnest. Everything now is in earnest. The universe is in earnest. Quick time, is the watchword. What we do must be done quickly; a moment, and the opportunity rushes past us; a moment, and we are gone; a step, and the grave contains us. If we would make impression for God, for man, we must strike now. Oh that we could awake and see and feel the mighty verities thronging around us, and display for once that noble and glorious spirit which becomes sons and daughters of the Most High! Everything else will perish. Our fortunes, our heroic deeds, our distinctions,—these will sink down to be remembered no more; what we do here, and in this cause, will live forever: the waves we create here will roll on in widening circles through eternity.

Baptism of the Holy Ghost.

Does this great blessing belong to the entire gospel church, or is it restricted to the Apostolic age?

We have raised a very important question. It is important for two reasons at least. First. If this blessing is peculiar to the Apostolic age of the church, no individual can now contend for it without being in imminent danger of becoming fanatical. To reach after that which God has confined exclusively to another age, is to fight against his special arrangement. There are other influences working in the world at the present time; and if we are determined to become possessed of an influence of power, not warranted us in the gospel, we by that determination put ourselves in a position where we cannot claim God's protection; and being on the enemy's ground, we are almost sure to be taken in some of his delusions.

Second. If it is not only the privilege, but the duty of the church, both to receive, and abide in this glorious gift, we need to be cautious lest by warring against such a position we are found "resisting the Holy Ghost." We design to consider the question in the light of the Scriptures of truth.

It is urged that the church does not now receive the baptism of the Holy Ghost, from the cosideration that all who were thus baptized in the apostles' day, were endowed with the miraculous power to talk in the "unknown tongue." If it should turn out on examination that the above position is entirely unfounded in truth, it will follow that whatever inferences may have been drawn from it to prove there is no baptism of the Spirit for believers living this side of the Apostolic age, must vanish into thin air.

We call attention to a number of instances where individuuls have received the baptism of the Holy Ghost; premising that the "gift of the Holy Ghost,"—"filled with the Holy Ghost," and "baptised with the Holy Ghost," are only three different expressions to denote the same thing. In proof, I refer to Acts ii. We have in this chapter an account given of the pouring out of the Spirit, in fulfillment of the promise of our divine Lord that the church should be baptised with the Holy Ghost. In v. 4, this work is called, "filled with the Holy Ghost." In the 38th v., it is called the "gift of the Holy Ghost."

Wherever, then, in the New Testament an individual is said to be filled with the Holy Ghost, or to receive the gift of the Holy Ghost, that individual has been baptised with the Holy Ghost. In Acts viii. 15–17; ix. 17, 18; xi. 24; Luke i. 15, and 41, we have five instances where different individuals received this especial gift, and did not talk in tongues at the time they received it. Indeed, in four of the cases named, there was no manifestation of miraculous power whatever; and in the other case, Luke i. 41, Elizabeth simply praised God, and prophesied.

The statement, then, that the bestowment of this gift always produced in the individual who received it, a miraculous manifestation of power, is certainly incorrect. That it did sometimes produce that effect, we have the most undoubted proof in Acts ii. 2–13; x. 44–48; and xix. 1–6.

But again: It is urged that the baptism of the Holy Ghost was especially needed in the Apostolic age, to confirm the Gospel, *etc.* That it was especially needed at that time, I most fully believe; but that it was more needed then than now, I do not admit. I know of no purpose for which the Holy Spirit could be given then, but it is needed for the same purpose now. Surely the Gospel needs confirming now, as much as it did then; for it is certain the power of Satan to resist it was never so great, or manifested by such nicely invented systems as in the day in which we live.

But the confirmation of the Covenant with unbelievers was not the only work to be accomplished by sending the "promise of the Father" to the Church. Neither was it then, or is it now, the whole intent of the Divine mind in sending the Holy Comforter into the world to bring into use in the church those special manifestations called "spiritual gifts." The great object had in view in sending the Holy Ghost on the day of Pentecost, was the introduction of an entire new dispensation.—Previous to the pouring out of the Spirit on that day, the Gospel was wholly a dead letter to the church. Even the twelve apostles were profoundly ignorant with respect to its great fundamental principles.

The Gospel in its practical workings for the accomplishment of that for which it was instituted, was just as much dependent on the work wrought on the day of Pentecost, to give it efficiency, as was the pulsation into conscious life of that collection of atoms of dust called man, dependent on the breath of God. Man could never have "multiplied and replenished the earth," fitly formed as he was, had not God given him vital energy and power by "breathing into his nostrils the breath of life;" and neither could that "better Covenant" bear children in the "image of the heavenly," till by the life-giving Spirit of JEHOVAH—manifested through Jesus Christ his Son—it became impregnated with re-creative power.—This was accomplished on the day of Pentecost; and at that time a dispensation which was absolutely spiritual in its nature was fully introduced as a living agent in the plan of God through Christ, to bring a "holy nation" to inherit an incorruptible earth.

To assume, then, that the baptism of the Holy Ghost has ceased in the church, is virtually saying, that God's spiritual dispensation has ended. The Gospel dispensation had no vitality whatever previous to the pouring out of the Spirit on the day of Pentecost. The Spirit of God, as it was then poured out, was the divinely constituted Agent to make it a *living* thing. We read of no other gift of the Spirit save this one that was bestowed on the gospel church at its institution. That is called the "*baptism* of the Holy Ghost." When that ceases, we have no longer a gospel, or a gospel church. But mark well the fact, that the promise of the great Head of the church stands unaffected by the cavils of men. He has told us that when the Holy Ghost is come, he will abide with the church FOREVER. If he *abides* with the church, it will be in the same manner in which he came. He came by a baptism, and in a baptismal form he remains with the church to the end. Yes, the promise is to us, and to our children, and *to all that are afar off*, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL. Acts ii. 39.

The baptism of the Spirit, is the *great essential* of the Christian dispensation. Others may be satisfied with "a form without the power;" they may be content with a nice arrangement of theological notions; but I shall rest nothing short of a system of eternal truth, nurtured into a life of power by the Holy Spirit of God. Abiding in such a system, it will give us a future life. Amen. S. W. B.

The Chief Error.

The greatest doctrinal error of the day, judged either on the score of barren proofs, or dire effects, is the immortality of the soul. That it has no proofs is palpable to every one who candidly investigates. The modern pulpit defenders of the doctrine indulge in rhetorical flourishes and high-sounding declamation, but stern logic tears away the tinseled drapery of words and leaves but a spectacle of nakedness.

Some progress has been made in the demolition of the popular Juggernaut. Theologians were quite certain in former days that the Scriptures prove the immortality of the soul. But that plea begins to fade away. The most thoughtful upholders of the error now seek refuge under the ample protection of an assumption. "The Scriptures," say they, "*assume* the doctrine." But where? We ask the proof that it is assumed in the Scriptures. Until the proof is given, the statement is worthless.

If man has immortality, why did Paul say that "God *only* hath" it? If it is peculiar to the Divine nature, how can the animal man have *it*? God says He will "give to them who, by patient continuance in well-doing, *seek* for glory and honor and immortality, eternal life." Rom. ii. 7. It is said that this phrase may be rendered "immortal glory and honor" or, "a glorious and honorable immortality;" leaving the way open for the assumption that those who do not obtain a glorious immortality, may have an infamous one. But suppose we accept this, what becomes of the expression "eternal life?" God will give *eternal life* to those who *seek* for a glorious immortality; will He give eternal life to them who do not seek for it? If our assumers could only have the glorious and honorable attached to the latter phrase, as well as the former, their case would be somewhat relieved, but it is not so.

Paul further says, (1 Cor. xv.) immortality will be obtained at the resurrection; and in 2 Tim. i. 10, that "Jesus Christ hath abolished death, and hath brought *life and immortality* to light through the Gospel."

"To be sure," says Orthodoxy; "Christ brought to light what the people never knew before—that they possessed immortal souls." Where? When? How? Name the chapter and verse! When did Jesus tell a single soul that there was any immortality except by union with Himself? Did He not say, "Except ye eat the flesh of the Son of man and drink his blood, ye have *no life* in you?" And did He not proclaim the resurrection as the means of obtaining immortality?

In Matthew x. 28, we have the following statement: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to *destroy* both *soul* and body in hell" (*Gehenna*, a word which conveyed to the Jewish mind the idea of *utter destruction.*)

Jesus gave this warning to His disciples. They were to remember that although man could only take away this animal life, God could destroy their very identity—that identity which He promises to preserve in the case of him who continues faithful. But if man has an immortal soul, his identity cannot be destroyed. As God declares that He is able to destroy the entire man, it follows that man has nothing immortal about him.

But Paul's words in 1 Cor. xv. 18, 32 are conclusive against the immortality of the soul. "Then they also which are fallen asleep in Christ are perished." "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink for to-morrow we die."

These two texts would have no sense whatever on the assumption of the soul's immortality. The eminent German theologian and commentator, Olshausen, has recognized the force of these texts. His testimony is the more valuable, as he leans to the popular theory, notwithstanding the strong positive statement in the following:

On vs. 19,20, he says: "Regarded from our modern point of view the idea is startling; it would seem that the apostle might be answered: if the body is not raised, assuredly the spirit of man may yet continue to exist; for him it is not indifferent whether the life of the man has been one of stern self-denial, or self-indulgence. But the apostle by no means recognizes the possibility of existence as a pure spirit without bodily organs; the *doctrine* of the immortality of the soul and the name are alike unknown to the entire Bible; and indeed with justice, because a *personal consciousness* in created beings necessarily presupposes the limitations of body."

On vs. 32–34, he remarks: "We may observe that the apostle sets completely aside the possibility of a pure spiritual existence; if there is no resurrection of the dead, the destruction of the individual is unavoidable."

Olshausen is so sound on the import of these passages that we are averse to criticizing his expression—"pure spiritual existence." Suffice it to say that, a pure spiritual existence is not an immaterial or unsubstantial one.—We believe in *spirit* substance as well as in flesh substance. God is Spirit—His essence is Spirit. And we shall be thus in the resurrection state. "*Afterwards* that which is *spiritual.*

Let us now briefly state some of the bad effects of the doctrine of natural immortality. We have said that it is the greatest doctrinal error of the day. From the numerous reasons that might be given we select five.

1. Because it is the foundation of the blasphemous theory of eternal torment, the unscriptural theory of universal salvation, and the foul monstrosity of spiritualism.

2. Because it virtually makes the Gospel of none effect. The great inducement offered to a perishing world by the Gospel is the *hope of life.* But the chief incentive presentod to sinners among the orthodox is—*the fear of torment.*

3. Because it prevents the Church from seeing God's revealed plan, and obscures the Scriptures.

4. Because it robs Christ of His glory as a LIFE-GIVER.

5. Because it prevents the Church from responding to the apocalyptic—"Come, Lord Jesus." Why should the people look for Jesus, if at the moment of death they go to be with Him? Is it not more natural for them to prefer the H. W. Beecher twist—"Even so, *we* come, Lord Jesus?"

We feel more than ever opposed to this great fundamental error. And we are somewhat astonished to notice the cosy indifference of some who have the light. We have one person in our mind who does not believe in the immortality of the soul, and yet has not scrupled to connect himself with a denomination which upholds it. He does it on the plea of *union.* The unity of the Church! Happy the day when every denomination crumbles into ruins and the people begin to rally around the Word of God—the truth.

In his last work—Hist. of Ref. in the time of Calvin—D'Aubigne sets forth two representatives of the French reform movement in the 15th Century—Margaret of Angowleme, Dutchess of Alencon, Queen of Navarre, sister of Francis I.—and John Calvin, the Picard student. Margaret and Calvin differed in their ideas of the work to be done. "While Calvin desires *truth* in the Church above all things, Margaret clings to the preservation of its *unity*, and thus becomes the noble representative of a system still lauded by some protestants—*to reform the Church without breaking it up*: a specious system, impossible to be realized." J. T. C.

Advent Herald Logic.

The following statement was made some months ago, in the Advent Herald: "Christ always uses the term *zoen aionion* [eternal life], not for *simple existence*, but for an *eternal, vital union with himself*." The statement would be correct if it said that the Editor of the Advent Herald *assumes* that Christ uses the term thus. But like all his brother assumers he gives not a syllable of evidence. And why should he? Is he not on the popular side? Why should the majority condescend to prove anything? "Is not the Sorbonne the oracle of Europe!" said the imperious Beda, the mouthpiece of Popery, in 1533. But God still lives! The oracles of the nineteenth century will yet be deserted as those of the sixteenth.

It is true that those who obtain "eternal life" obtain it by a "vital union" with Christ. It is true that this "vital union" is as eternal as is the life. But it *is not* true that "the term eternal life" means "eternal vital union with" Christ. Neither is it true that "Christ uses the term" in that sense. Let the Herald oracle give his proofs instead of dealing so liberally with skin and bone assumptions!

Zoee aionios is properly translated eternal life. It contains the idea of life, and the idea of eternity. We defy any one to prove that any other idea can be extracted from it. Everything that lives has *zoee.* The word itself does not define the *condition* of life. In Acts viii. 33, we read. "His life (*zoee*) is taken from the earth." The Herald oracle says that *zoee* is not used by "the New Testament writers" for "simple animal existence," "but for *lifetime*, and for the Divine life imparted to men through Jesus Christ." What then does the foregoing text mean? It does not mean that "the Divine life imparted to men through Jesus Christ" was taken from earth. Neither does it mean the "lifetime" of Jesus was taken from the earth; for his life-*time* was the time he lived, and the time he lived was not taken from the earth. We have but one meaning left and that is the very one rejected by the oracle; "the simple animal existence," or life of Jesus was taken from the earth.

Zoee occurs in Act xvii. 25: "He giveth to all *life*, and breath, and all things." Here the rejected definition again demands admission. The animal life is referred to. In Rom. viii. 38, the word appears: "Neither death, nor *life*." The animal life again. So in 1 Cor. iii. 22: "Or the world, or *life*, or death." Again in 1 Cor. xv.19: "If in this *life* only we have hope in Christ, we are of all men most miserable." Phil. i. 20: "Christ shall be magnified in my body, whether by *life* or by death." Can the Herald get away from the *rejected* import here? or will he invent another assumption? 1 Tim. iv. 8: "Having promise of the *life* that now is, and of that which is to come."

Our last reference is, James iv. 14; "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Does not the word life in this place refer to "simple animal existence?" How would the Herald's definition—"*lifetime*"—fit here? How sensible this sounds: Your *life-time* appeareth for a little time!! There is but one place in the N. T. where *zoe.* is rendered "lifetime," in Luke xvi. 25; and there is no reason why it should not be "life" in that place,

Zoee means life; life, without any explanation. It means LIFE. Can the Herald learn this simple lesson? The subject in question may connect another idea with it, but the word itself has no other meaning than *life.* The New Testament use of the word is not different from the classical sense. And no one has a right to assume that it is, without giving the evidence. It will not do to affirm in the matter without the proof.

Concerning the Herald's statement "Christ always uses *zoen aionion* for an eternal vital union with himself"—we put it to the test. In John xii. 25 is the following language of Christ: "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it *unto life eternal* (*eis zoen aionion.*) Now although, as we have said, it is true that eternal life is obtained by a union with Christ, it is not true that eternal life is in *itself* a union with Christ. The union is one thing, and the the life consequent upon that union is another. The standard gospel illustration will explain: *Death* is the consequence of our union with the first Adam, but the *union* is not the death. "By man came death." "In Adam all die." The connection is one thing, the death is another. So on the other hand, "By man came the resurrection of the dead." "In Christ shall all be made alive." But the connection with Christ is one thing, and the being made alive is another. The life we get at the resurrection, but the union is in this life. Now, in the text quoted above, the simple idea of *life* is conveyed, without any reference to the way in which that life is to be obtained. Where., we ask, is the slightest evidence that there is any allusion to the union with Christ in the phrase *life eternal?* He that hateth his life in this world shall keep *it* (his life) unto eternal life—he shall live forever. While it is true that he lives forever, because of the union with Christ, yet the union is not the life eternal.

The Herald further says: "There can be no punishment where there is no existence. Eternal punishment and nonentity are incompatibles."

Let us suppose a case. If the Almighty were to tell aperson that, in consquence of his evil deeds, and to punish him for them, his mortal existence should be shortened a year, would not that loss of a year's life be a punishment? Every candid mind must admit that it would. And it would be punishment for a year, being a loss of all the enjoyments of life for that period. And although the person would have no consciousness of his loss when once dead, yet the loss would be none the less *real.* Instead of being alive to enjoy the blessings of existence another year, the person would be in a state of non-existence. The limits of that year of non-existence would be the limit of a year's punishment. If there is any flaw in this argument, the Advent Herald is at liberty to show it.

If the Almighty goes further, and declares that all the incorrigible shall be *eternally* deprived of their existence, is it not an *eternal loss*, and being a *punishment* for sin, is it not an *eternal* punishment? But if this reasoning is correct, where goes the Herald's position?

J. T. C.

THE best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to your father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

Correspondence.

How I was Led.

BY GILBERT HUBBELL, MOUNT KISCO, N. Y.

BRO. STORRS:—Your remark that "the article in the Northern Christian Advocate shows progress in the right direction, and that the subject of the coming kingdom as it advances cannot fail to affect the life views also," accords with my own experience. I regard the immediate coming of Christ and the establishment of his kingdom as the milk of the gospel.

The state of the moral, social and political world, first led me to look, and pray, and anxiously desire to know if some new era was not soon to take place in our world's history. The more I looked at this subject, the more I became convinced that Christ would soon come.

That the object of his coming was to set up a kingdom on this earth; that he was to reign on the throne of David in Jerusalem; that good men were to be his subjects, and that its territory was to extend under the whole heaven.

These views came in direct collision with my former ones of a kingdom "beyond the bounds of time and space," composed of unimaginable, undefinable spirits.

Then I was led to inquire whether men had natural immortality? or, whether Christ was their life-giver? What the condition of men at death? and when the righteous are rewarded? at death, or at his coming?

Thus was I led along into the deeper, and what I regard stronger truths of revelation, of which I may speak at some future time, if you regard this worthy an insertion in the HERALD OF LIFE.

To the Loved Ones Scattered abroad.

FROM W. N. HOUGHTAILING.

Although I had not the privilege of meeting at Wilbraham and witnessing the Life and Advent movement, yet it filled my heart with joy and thanks to God, for that movement; above all, that there is a weekly paper now issued by the Union, a medium through which we may by the silent language of the pen, cheer the heart of the pilgrim, and comfort each other with the blessed hope of life from the dead, and a home in the Coming Kingdom. Therefore I wish to present a few thoughts as they occur to my mind on a text of scripture found in John iii. 18, which reads as follows:

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

In this text we see there is a great and important truth involved. The first we notice is, belief or faith; which if we have, we are not condemned. Now we may simply believe there was such a man as Jesus Christ, who came into the world and died according to the scriptures, and rose again the third day, and then, at the same time, in all our walks in life, act just as though we did not believe it; hence, we should conclude the man who acted thus would not be benefitted by the salvation that our Saviour came to give.

But let us see what James says about faith, Jas. ii. 18 and onward, "Yea, a man may say, thou hast faith and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." Do we see that faith or belief, with corresponding acts is what God demands of us in order that we may be justified by him? "But he that believeth not is *condemned already*." In John iii. 19, we read: "And this is the condemnation, that light is, come into the world, and men loved darkness rather than light, because their deeds were evil." Thus we see why men are condemned already. Not because Adam sinned are they condemned as here mentioned, but because life was offered them and they would not accept it: hence, the declaration, "he that believeth not the Son shall not see life, but the wrath of God abideth on him." Although we naturally die, being the descendants of the first Adam; who entailed death on all the human family, still Christians die not as those who know not God; for it is written, "Our life is hid with Christ in God." The life of the wicked is not in God, for theirs is but a blood life; while ours is spiritual life. Thus, while the letter kills, the spirit offers and gives life; for, "if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—This Spirit dwelling in us, is the eternal life which we may know that we have: see 1 John v. 13. Thus we see the harmony between our text and the one found in John xii. 31. "Now is the judgment of this world." Hence we see why and when men are judged; and why and when they are justified or condemned.—According to the whole tenor of the Gospel, our judgment as individuals, and as a world, is going on now. And now, dear reader, with this Bible view of the subject, may the good Lord give us, each, grace to do his will, that a home in the coming kingdom may be ours, where we may evermore enjoy the society of the pure and the blest. Then let us faithfully observe and obey his commands; and especially the "new commandment," which is to "love one another."

Shelborne Falls, Mass.

From E. Wolcott.

BRO. STORRS:—There is room to congratulate you and those who are associated with you, in the success of the new enterprise. Whereas the truth of no immortality out of Christ was resisted *apparently* on every side, it is a matter of astonishment as well as pleasure, that so many from all sections should come up to its maintenance, as if by magic. It must be refreshing to you, in the closing years of your life, to see a truth for which you have sacrificed so much, enthroned in the hearts of many zealous for its propagation. This is through the grace of God, who is pleased that all truth should abound; and to him is due thanksgiving and praise from all who stand and rejoice in hope of the glory of God through Jesus Christ *alone*.

And our thanksgiving may be increased when we remember, that this truth, with its salutary influence, has been *revived* just at a time when God is sending them strong delusion to believe a lie, who believe not the truth, but have pleasure in unrighteousness.

Permit me to suggest a thought or two for the cause of our common Lord. While so many of us are confident of our position upon the subject, there are many who feel (I suspect) that they hold opposing views in the fear of God; and being men of approved ability there is great need of long-suffering and charity, with an admixture of brotherly love; if by any means they may be convinced and won to the "one *faith*," as saith the beloved Apostle, "In meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii. 25, 26.

There is another thing: many of those who are united on the life theme, hold opposing views upon other subjects in the fear of God (I know) and many will think they glorify God in maintaining the same. Here is more need of the increase of forbearance. I know you have it, and shall pray that it fail not, and that the "HERALD OF LIFE," may be a model of excellence; that from it, the simple hearted may gather the comfort which comes of the word of truth rightly divided. You will notice that I speak a word for myself in this last.

Sister Helen Robertson's sojourn among us was a comfort to many. I hope she will be appreciated wherever she goes. She spoke twice (with her head covered) to full houses, thus honoring God's ways and appointments.

Yours as ever, waiting for the COMING-ONE.

Oceanport, N. J.

Extracts from Letters.

A. G. HUDSON, Florence, Minn., sends several subscriptions, and writes:—If I can do more, I will. May the blessing of God the Father, through his Son Jesus, be upon the Editor and his Assistants. My heart is too full of gratitude to God for the success of the effort put forth by the brethren in the east, to say anything; but I do invoke the blessing of our heavenly Father upon the enterprise.

WM. RIDGEWAY, Paterson, N. J., writes:—We had Prof. MATTISON here lately preaching, trying to prove the immortality of the soul from nature and natural phenomena. A more perfect failure I never witnessed: he could not in any way, I think, have more effectually shown up the fallicy of his position than he did. No positive attack on his views, could have so completely demolished them, as his effort to prove this point.

J. LEWIS, Grafton, Ill., writes:—I was overmuch rejoiced in receiving the HERALD OF LIFE. May it live and herald the pure and unadulterated truth of no eternal life this side the resurrection; and that the wicked will never see life—will not rise up; "For, as the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation." Prov. x. 25. Amen. Praise the Lord.

J. HAMILTON, Fredonia, N. Y., writes:—Your paper, the first number of the HERALD OF LIFE, was duly and joyfully received; and more joy still when its contents were read; for I feel that the good Lord is in the movement and will own and bless your efforts to send light and truth abroad to a perishing world on the important doctrine of life only through Christ and the glories of his coming kingdom. The leading articles, and the Editorial Salutation I heartily indorse. May the blessing of God rest upon the noble effort.

WM. KAY, Moline, Ill., writes:—Your good paper, your valuable paper, your Christianizing paper, which is calculated to do much good, has come to hand full of valuable matter. At first, I thought I could not subscribe, as I am taking the World's Crisis. Whose works, or writings do you think converted me from my old pre-conceived notions on immortality, and life to the wicked, who die in their sins? It was no other than GEO. STORRS'. I read the *Bible Examiner*; then sent for the Six Sermons: that set me all right. By reading that book, and comparing it with the Bible through the blessing of God, I was set on a foundation from which no preacher of natural immortality can move me. Can any thing that is immortal die? You say, no: I say, no: reason says, no: and it seems as if any man who will exercise common sense, must say, no. Thank the Lord, immortality is a purchased blessing—purchased by the blood of Christ. If we seek it, we shall find it. If we repent of our sins and turn to God, through the agency of the Holy Spirit, we shall be put in possession of it.

I. M. CHAFFEE, Red Wing, Min., writes:—I am in hopes, the place of the *Examiner* will be supplied by the new sheet; but I fear it will not; and we feel as if we were laying aside an old and valued friend to give place to one of which we were in doubt.

[As some other of our old and valued friends have the same feelings that friend CHAFFEE has, we would say, he who edited the *Bible Examiner* is, at present EDITOR of this paper. While life, reason, and health are preserved, and the Divine aid is granted him, he will speak out on the life theme, as heretofore; nor will he submit to any shackles from any human being, or body of men. His honest convictions he will utter at all hazards and at any sacrifice. If he cannot do this in the HERALD OF LIFE, the *Bible Examiner* will be found alive and active as ever, at short notice. We have hoped the interest of the cause would demand the Examiner as a QUARTERLY issue; nor do we despair of that being the case, at no distant day. It could be issued with 64 pages quarterly, for about $125 each quarter, or, $500 per year for the mechanical work. If pledges are made for that object, sufficient to warrant, the work shall not be delayed.—EDITOR.]

Miscellaneous.

President's Proclamation.

NATIONAL THANKSGIVING.—*A Proclamation by the President of the United States of America.*—The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature, that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever-watchful providence of Almighty God. In the midst of civil war of unequalled magnitude and severity, which has sometimes seemed to invite and provoke the aggressions of foreign States, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere, except in the theatre of military conflict, while that theatre has been greatly contracted by the advancing armies and navies of the Union. The needful diversion of wealth and strength from the fields of peaceful industry to the national defence have not arrested the plough, the shuttle, or the ship. The axe has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege, and the battlefield; and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect a continuance of years with large increase of freedom.

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and voice, by the whole American people. I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea, and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of thanksgiving and prayer to our beneficent Father, who dwelleth in the heavens. And I recommend to them that, while offering up the ascriptions justly due to him for such singular deliverances and blessings, they do also with humble penitence for our national perverseness and disobedience commend to their tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty hand to heal the wounds of the nation, and to restore it, as soon as may be consistent with the divine purposes, to the full enjoyment of peace, harmony, tranquillity, and union.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this third day of October, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-eighth.

ABRAHAM LINCOLN.

By the President:
WILLIAM H. SEWARD, Secretary of State.

Died.

In Berlin, N. H., Aug. 23, 1863, of Diptheria, ALICE only daughter of John S. and Albina COTES, aged 5 years 5 months and three days.

After much suffering, in which it seemed little Alice would rise above the terrible disease, there is a change for the worse and the grim monster secures his victim.

The writer tried to comfort the mourning ones from the words, "An enemy hath done this."

God grant the parents may so live that they may meet the little one on the other shore.

Monroe, Me. B. K. DAVIS.

DR. S. B. BARLOW.

62 East Twenty-First Street,

Near Fourth Avenue.

OFFICE HOURS, { From 8 to 9, A. M. / " 1 to 2, P. M. / " 6 to 7, P. M. } NEW YORK.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustainiug a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and thirteen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Secretary, who shall keep account of the same and transfer them to the Treasurer.

V. The Board of Managers shall have power to choose an Executive Committee from their number to facilitate business.

VI. All receipts for the Union shall be published monthly by the Secretary, with the name of the donor.

VII. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving six weeks' notice.

VIII. The Secretary shall keep a record of the names and post-office addresses of the members.

IX. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union.

GEORGE STORRS, President.
RUFUS WENDELL, Vice President.
JOSEPH T. CURRY, Secretary.
LEONARD C. THORNE, Treasurer.

Directors.

Randolph E. Ladd, Springfield, Mass.
Ozias Clapp, Boston, Mass.
S. W. Bishop, Warner, N. H.
W. S. Campbell, New Britain, Conn.
Jas. L. Boyd. Philadelphia. Pa.
S. F. Rogers, Salem, Mass.
Isaac L. Allen, Albany, N. Y.
Walter Stickney, East Winsted, Conn.
Albert Fox, Pawling, N. Y.
Caleb Thompson, Providence, R. I.
John Billings, Corinna, Me.
Alex. Decker, Newark, N. J.
Jacob I. Johnson, Lynn, Mass.

The Union voted, The paper shall be called, "THE HERALD OF LIFE *and of the Coming Kingdom;*" to "be under the immediate control of an Editorial Board, composed of GEO. STORRS, Editor; Rufus Wendell, Joseph T. Curry, W. S. Campbell, and S. W. Bishop, Assistant Editors." "RUFUS WENDELL to be *Business Agent*."

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons a dverse to its object.—ED. OF HER.

BUSINESS MATTERS.

DONATIONS to aid THE LIFE AND ADVENT UNION in raising TWO THOUSAND DOLLARS for the support of the HERALD OF LIFE.

In the first number of the paper we reported Donations paid in to the amount of $1156 00

PAID IN SINCE:

Royal Boston	10 00
J. C. Works	5 00
Nathan Putnam	5 00
Benj'n Terpening	5 00
Eseck Wolcott	20 00
A. L. Shipman	2 00
John Campbell	1 00
H. G. Armstrong	8 00
David W White	10 00
Geo W Hanna	1 80
B. F. Trask	3 50
Chas. H. Sutton (part of Pledge)	10 00
Ophir Haynes do do	13 00
Once a month do do	1 00
Total am't of Donations paid in	$1251 30

DONATIONS PLEDGED.—In our first number we reported unpaid Pledges to the amount of $250,—of which sum there remains unpaid $192, as follows, viz:

Walter Stickney	25 00
Ophir Haynes (balance)	7 00
J. B. Eggleston do	10 00
V. N. Davis	5 00
H. J. Sweetland	5 00
R. W. for others	15 00
Thos Kenny	5 00
Chas. H. Sutton (balance)	15 00
Wm Floyd	5 00
R. E. Ladd (2d Pledge)	100 00
	$192. 00
H. J. Sweetland's Pledge, withdrawn,	5. 00
Balance	$187. 00
ADD NEW PLEDGES:	
Stephen B. Billings	2. 00
Roswell Hart	5. 00
Once a month (balance)	11. 00
Total am't Donations pledged.	$205. 00

Subscription Monies Received.

Since the publication of No. 1, the payments on Subscription to the HERALD OF LIFE have been as follows:

TWO DOLLARS *each* from—Jacob Cocks, Theo Hanford, J H Carty, E F Hinckley, B Glidden, G W Ramsdell, Wm Cooper, Mrs W B Green, C H Sutton, Nath'l Chase, B Terpening, Leonard Hall, B M Williams, Harriet A Robinson, N T Moulton, W S Olmsted, Mrs W Woodbury, Peter Kemp, James Kemp, Alex Kemp, Wm Kemp, Geo Kemp, Mrs Martha Laing, Mrs Scholes, Mrs Tompkins, Wm Derbyshire, T H Leggett Jr, J I. McDurmut, James Thorne, J F Travis, David Anderson, Mrs L D Heath, Isaac S Small, Julia A Dodge, Harrison Wright, J W Dye, Wm Montgomery, D N Clark, C H Plumbley, Chas H DeVine, Alfred Newman, Wm Farry, James Herbert, Rich'd Wolcott, John Smock, S B Billings, Sylvanus Anderson, Wm L Brown, Eseck Wolcott, Geo N Maps, Sidney Cook, James Howland, Peter Farry, Edmond Wolcott, Bloomfield D Wolcott, Henry Wolcott, John S Jackson, Elizabeth Jackson, Wm Cary, John Conro, Hannah Martin, Mary Stites, Roswell Hart, R R Hart, D M Hart, R Harrison, D B Salter, Jesse Gilbert, Benj Mitchell, John Rowland, Dan'l Salter, Clarissa Salter, Edw'd Powell, Joseph Lingle, J Whitcomb, C D Adams, Cha's A Righter, Gilbert Hubbell, Polly G Pitts, Josiah Lewis, I N Jerome, John Campbell, A G Merwin, Fred'k Reed, Esq, J F Busch, H G Armstrong, Amy Cobbe, Joseph Swartz, Silas H Gilbert, Jacob Grim, Adam Hare, David W White, Wm Stauts, Jas S Hannah, John R Scott, F E Downs, Geo W Hanna, Jos McFarland, A G Jayne, Mrs Lucretia B Lamb, James Trask, Geo W Brown, Stephen C Lord, Eliza S Wescott, Caleb Thompson, Catharine Colver, Edw'd Morse, Wm H Whitman, A G Hudson, Dr. John Kelley, Calvin Potter, Polly Eastman, Betsy Wolverton, Dan'l Brainard, Geo U Lewis, S A Van Aken, John Hamilton, Sr., A R Eastman, La Fayette Norris, Wm Dutton, Nath'l Kinion, Zacheus Adams, Wm Kay, Abiel Wood, D F Stinson, Henry Pennie, Wm Swinburne, Emeline Hill, S Cooper, J P Cowles, Rob't B Hurd, T K Butler, W B Dayton, Mrs P Waterman Fuller, Ezra Matteson.

ONE DOLLAR *each* from—C W Brundege, G Wentworth, N Putnam, Tho's Kenny, Mrs Deborah A Young, H A Batchelder, E C Swaine, A F Stark, Sam'l G Thatcher, Mrs Henry Moore, D H Tichenor, N S Latimer, Catharine Vredenburgh, Mary A Tillotson, Dr A Fox, Isaac Olivet, Wm Proper, Wm O Cushing, B Beal, A G Turk, David B Sanford, — Burrows, J S Ely, Ja's Cunningham, Joseph Burkeitt, Tho's Langehr, Mrs S D S Bussier, Rob't Steel, J Parks, John King, H Beatty, Ja's H Parke, Abby P Nye, Phebe Sweet, Alonzo Phuris, Geo Adams Jr, F N Bean, S A Prescott, Moses Hammons, John Hammons, John Prescott, J B Worcester, James B Davis, Rebecca Merrill, Henry Perkins, S B Chandler, Stephen Wyeth, Joseph Thomas, I M Chaffee, A J King, M A Belt, Cha's H Johnson, Wm Lindsey, Edward E Lloyd, Cha's S Patson.

From Allen Cameron $2 50, James Carless (2 copies, prep'd,) 5 00, E S Brown, 1 25, Wm J Smith 1 25, John Kemp (2 copies) 4 00, Palmer Converse (3 copies) 3 00, C C Backus 2 50, Mrs J M Scott 2 50, Clamor Franke (2 copies) 4 00, Ja's Grant 1 52, Sam'l Wetherstine (2 copies) 4 00, Dr John Fondey (3 copies) 5 00, Cornelius Myers 2 20, Chauncey Cushing 2 20, Tho's Jenks 50 cts, Stephen Munro (2 copies) 4 00, Frances Bond 25 cts, Wm M Ross 2 20, Oliver Harris 50 cts. Robert Richmond (2 copies) 4 00 Isaac Van Blarcome (2 copies) 4 00. To prepay postage, 50 cts each from M E Green, Wm Floyd, Miss L Strang and John Speirs.

☞ The foregoing acknowledgments include all sums furnished us for prepayment of postage. Should persons making remittances to this office not find them promptly acknowledged in the paper, they are requested to give immediate notice of the fact to the Business Agent. We do not wish, except in those cases where the Regulations of the P. O. Department require it, to prepay (here in New York) the postage on the HERALD OF LIFE. Subscribers in the United States, and outside of New York city, will settle their newspaper postage at their own offices. Persons, however, ordering the paper at their own expense for other parties, and wishing also to prepay the postage, will be cheerfully accommodated in the matter by us. H. W.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid*. The following works will be sent, any distance under 3,000 miles, postage free, on receipt of the retail price:

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, 75 cents. In paper covers, 50 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only.

Tracts and Small Works.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*. Price, 7 cents.

THE ATONEMENT: by GEO. STORRS. Price, 8 cents.

DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

Other Tracts will be added, if funds are to be had.

THE BIBLE EXAMINER, volumes 13 or 14 can be had, bound or unbound. Vol. 13, bound, $1.75. Vol. 14, $1.85. This last volume contains 18 numbers, six of which were issued in 1861 and twelve in 1862. The prices named include the postage: $1.50 each without postage. Unbound, $1 per volume. The nine numbers of the *Examiner* for 1863 can be had for 75 cents, and are worth three times that amount.

All Letters in relation to any of these works, for the present, to be addressed,

"GEO. STORRS,
Box 4658, New York."

ΙΩΔΗΣ.

IODINE WATER.

A SOLUTION OF PURE IODINE IN PURE WATER

IT ACTS UPON THE

HEART,

LIVER, KIDNEYS,

DIGESTIVE ORGANS, AND GLANDULAR SYSTEM,

AND HAS GREAT CONTROL OVER

SCROFULOUS AFFECTIONS.

It dissolves metalic mercury and all the mercurial compounds which can possibly occur in the living body.

AS A TONIC,

its operation is evinced by strengthening the digestive organs and increasing the appetite. In cases of Dyspepsia, Emaciation and Debility, an increased nutrition of the body is the result of the employment of Iodine Water. The patient recovers flesh, strength and color; hitherto pale, relaxed and feeble, he becomes full, strong and florid.

The unparalleled success in private practice and the indorsement of

HIGH MEDICAL AUTHORITY

enables us to recommend

IODINE WATER

as a specific cure for the following diseases, viz.: Scrofula in all its manifold forms, Consumption, Cancer, Bronchitis, Heart, Liver and Kidney Diseases, Rheumatism, Neuralgia, Nervous affections, Female Weaknesses, Dyspepsia, Syphilis, and Mercurial Disease.

Full directions accompanying each bottle.

Price $1 per bottle: $5 per half dozen. Sold by Druggists, or sent by express on receipt of price.

All consultations free. Dr. H. ANDERS & Co., Physicians and Chemists, No. 428 Broadway, New York.

CERTIFICATE OF ANALYSIS.

I have analyzed the "IODINE WATER" prepared by Dr. Anders, and find it to be a solution of pure iodine in water. It has long been a desideratum to prepare iodine so that it can be administered in its uncombined state; this preparation by Dr. Anders enables us to effect that object. Each fluid ounce of the water contains about half a grain of Iodine. I consider it a valuable preparation, and one which will prove serviceable in all those cases where the use of Iodine is indicated.

JAMES M. CHILTON, M. D., Chemist.

Certificate from Prof. James C. Booth, United States Mint, Philadelphia.

Dr. Henry Anders:

The sample of IODINE WATER tested by me I find to be Iodine dissolved in pure water.

Respectfully yours,
JAMES C. BOOTH.

TESTIMONIALS.

Remarks from the *American Medical Monthly*, edited by Edward H. Parker, A. M., M. D., late Professor of Anatomy in the New York Medical College.

IODINE WATER.—Samples of a preparation with this name have been sent to us by Dr. Anders, of this city, by whom it is prepared. Chemists generally state that Iodine can be dissolved in water, but that the solution is a very weak one, containing in fact on 1,7000 part of Iodine by weight. Dr. Anders states that this is only a simple solution in Croton water, and may be made as strong as 3-4 of a grain to the ounce. The preparation is a decidedly brown fluid, with a strong smell and taste of Iodine. When allowed to stand in an open vessel the color and taste both disappear, the remainder being simply limpid water. We have seen a copy of the report of an analysis, made by Dr. Chilton, in which he states that he finds it "to be a solution of pure Iodine in water," It is a question of interest, by no means unworthy of investgation, what may be the therapeutical value of this preparation. If we can in this way introduce pure Iodine into the system, without combination with any other substance, important results may follow. Practitioners should remember this solution when prescribing Iodine.

GENTLEMEN: I have examined your Liquid Iodine or Pure Iodine Water, and find it a pure solution of Iodine, containing a sufficient quantity for all practical purposes, as a remedial agent. I have used it in obstinate cases of scrofula, and can attest its superior value in the treatment of this class of disease. I am fully convinced your solution of Iodine in pure pure water, is far preferable to any other form in which it has hitherto been used. Respectfully, yours, &c. E. WHITNEY, M. D.

The August number of the Bible Examiner, edited by REV. GEORGE STORRS, contains the following editorial notice:

"IODINE WATER.—In this number of our magazine we introduce to the attention of our readers this medical preparation. We have done so, not for pay, nor because our pages are used as a medium of advertisements—for we have uniformly declined them—but gratitude to God, and a sense of obligation to Dr. Anders & Co., have made us insert the following:

My only son, George F. STORRS, now 37 years old, has been afflicted, for some dozen years, more or less, with painful swellings and inflamations in various parts of his body; oftentimes, seemingly, he was near to death; then a respite for a season, but only for a return of the disease with more violence. For the past three years he has had an open sore on his breast; and latterly one near his collar bone, with ulceration in his throat, that was rapidly increasing, so that dissolution appeared inevitable. In this condition he applied to Dr. Anders & Co. By the use of the Iodine Water the ulceration in his throat disappeared in a short time. Continuing its use, in less than two months he was apparently healed, and his general health much improved. This son, whom I had feared would fall asleep in death before this Summer should close, is now, apparently, in a fair way to recover as perfect health as is common to our mortal state. In gratitude to God, who has thus answered prayer, and in justice to Dr. Anders & Co., I have made this statement, satisfied that there is virtue in the Iodine Water treatment which the readers of this magazine will thank its editor for bringing to their notice.

GEO. STORRS.

JULY 27, 1863.

DR. H. ANDERS & CO.:

GENTS: I have taken one bottle of Iodine Water, with decided advantage, for a chronic bronchitis of several years standing. Yours, &c.,
A. MANN, JR.,
No. 39 Wall-st.

EAST HAMPTON, L. I., May 10, 1863,

Dr. ANDERS & Co:

GENTS: The package of Iodine Water came all right. My disease is that of the *mitral* valve of the heart. Before using the Iodine Water a grating sound being very distinct, even so distinct that it could be heard without difficulty with my overcoat buttoned. Now that rubbing sound is not to be heard.

Yours truly,
GEORGE L. LESTER.

NEW YORK, January 23, 1863.

Dr. H. ANDERS & Co.:

GENTS: It affords me the highest pleasure to inform you that your Iodine Water has entirely cured my son Felix of Chronic Inflamatory Rheumatism. His limbs and his extremities were drawn up, and his heart was so affected as to jar his whole body by its excessive palpitations.

T. BERTELING
Musical Instruments,
167 Bowery.

The original of the above, with other testimonials, may be seen at our office.

Dr. H. ANDERS & Co.
Physicians and Chemists,
428 Broadway, N. Y.

THE JOYFUL SOUND.

BY LIFE LOVER.

And man must die; for he has sinned:
The penalty is just:
Tis God who says he must return
To mingle with the dust.

And so he falls in death's embrace,
Enshrowded with its gloom;
Till earth becomes a charnel-house,
The sea a mighty tomb.

But in oblivion dark and drear,
Must *all* for'eer remain;—
No loved and death-divided ones
E'er meet and greet again?

Nay—for glad music greets my ear,
A sweet and glorious sound.
E'en this; that for a death-doomed race,
A way of life is found.

Life from the bondage of the grave;—
From its tyranic power:
Life such as Angel bands possess:
E'en life forevermore.

For Christ, the Lord of glory, once
Became death's victim sure;
But soon he burst the chains, and rose
A mighty Conquerer.

And now he says to Adam's race,
I have all power to save;
And all who will on me believe,
I'll ransom from the grave.

O, what a soul-inspiring theme,
Proclaim it loud and long,
Let every one catch up the strain,
And each the sound prolong.

Let every soul who pants for life,
To Jesus quickly fly;
And when the great LIFE-GIVER comes,
The'll rise no more to die.

CONSTABLE, Sep. 25, 1863.

Retribution.

BY REV. B. F. CRARY, D. D.

(*Continued from No.* 1, *last page.*)

Cæsar, away before the Christian era, found the Gauls among the ungovernables, and had occasion to say they were *intractabiles bello*, that is, unmanageable in war, always getting whipped, of course by Cæsar, and only submitting for the time with an ill grace, ready to fight again at the proper moment. Many of these kings, Bourbons especially, had been laying up wrath against the day of wrath, and a little after the American Revolution the French people attempted to empty the treasury at once in a very expeditious and irregular way. Do you not know that if you injure and dishonor a race of people they never forget it till they recover their place again?

These people are not God-fearing, neither were their rulers. The rulers taught the people not to fear God, and the people learned not to fear God nor man, not even crowned men. The people are bad enough, the priests are worse, and nobles are worse than all. Now, how shall retribution suddenly be meted out to all this godless nation? Who shall send destruction to them who are not fit to live any longer? The French Revolution does the whole work in one terrific tempest of wrath and indignation. The nobles and priests had murdered the Huguenots, and hundreds of thousands of the people had perished. Millions even of this long-suffering people had died for royalty and priestcraft, now let these die a little for the people. That is the way the wheel of fortune turns. Nobility must get bayoneted, must be stoned, carried to the guillotine, and then, headless, be forgot. Louis XVI was not a bad man nor a bad king; Marie Antoinette was amiable, beautiful, innocent enough, but they answered for others, and begin this fearful round of tribulation, and the feast of death is initiated. The vials of wrath are poured out on royalty, then on nobility in a descending flood, dire as judgment, awful beyond comparison. Royal heads are chopped off, noble heads are held up covered with gore to feast the eyes of these people whom these same noble, livid lips had taught not to fear God. Away goes nobility in a storm of hot, unanswerablo wrath quick as the thunderbolt. Red vengeance speeds over thrones, palaces, sanctuaries, and huts, and ingulfs nobility, priesthood, and Sans Culottes in one yawaing abyss. Ages of crime stalk out before the day to stern execution. A whole people stand before an unseen judgment-seat with none to defend or pity.

All are godless, rulers, people, all; all must come to judgment. The Girondists follow royalty, respectability goes to the guillotine to pay homage to nobility, and all are hustled off to the Potter's field with marvelous facility. We may well weep over the slaughter of the Girondists. Many of them were true and good, real lovers of liberty and man; but they had forgotten God as a class, and retribution has fixed its law. Respectability dies, pouring out its blood where royalty expired before it, and now the people rule by their Triumvirate. The *Sans Culotte* have the victory—that trio of blood-stained wretches exalted to places of power now are ruling for the masses. Will every thing go right now? Danton, Marat Robespierre—names of fearful import—let them tell how things are moving. They have killed all the time, they have kept the carts going all day, every day, hauling men and women to the guillotine. Danton was condemned to death by the tribunal he had established for the purpose of destroying others. He went to the guillotine. Charlotte Corday killed with her own hands Marat—killed him while plotting the destruction of others. Vengeance was thus gradually descending from the throne along the lines of distinction down to the commonest of the common people.

The first Triumvirate who began to rule France covered with blood, and themselves only fit to die, go thus, as we see. The vengeance of Heaven on Robespierre, the greatest monster of the three, was still more signal. His lower jaw was shattered by a pistol ball; he was then dragged by the heels over the pavement into his own quarters, and laid on the very table on which he had signed so many death-warrants. There he lay for nine hours, enduring agony unutterable from his wound, half frantic with terror of death, and cowering under the jeers and taunts of the mob. He was next taken to the very cell in which he had a few days before confined some of his victims. At four o'clock next morning he was taken to the scaffold, erected on the very spot where his royal victims, Louis XVI and Marie Antoinette, had been executed. The blood from his jaw burst through the bandage and overflowed his dress; his face was deadly pale. He shut his eyes, but could not close his ears against the imprecations of the multitude. A woman breaking from the crowd, exclaimed, "Murderer of all my kindred, your agony fills me with joy; descend to hell, covered with the curses of every mother in France!" Twenty of his comrades were executed before him; when he ascended the scaffold, the executioner tore the bandage from his face; the lower jaw fell upon his breast, and he uttered a yell which filled every heart with horror. For some minutes the frightful figure was held up to the view of the multitude; he was then placed under the ax, and the last sounds which reached his ears were their exulting shouts, which were prolonged for some minutes after his death. "Yes, Robespierre, there is a God!" said a man, approaching the lifeless body of one so lately the object of dread. His fall was felt by all present as an immediate manifestation of the Divinity.

Couthon, St. Just, Fouquier, Tinville, Hebert, Camille Desmoulins, committeemen, accusers, judges, apostles of liberty, goddesses of liberty, all went into this whirlpool of blood and despair. The storm swept down all barriers, all restraints, all customs, laws, relationships, down altogether to that dread abyss which so many ages before France had toiled to dig. A whole nation for a thousand years wrought to make a bottomless pit, deeper than God's eye could see, lower than God's arm could reach. Priests, people, kings made this pit, and then came and gazed down its depths, and caught each other by the throat, and hurled each other down into blackness of darkness. That nation had been a long time learning the monstrous lie, "*Death is an eternal sleep!*" and now, as if to try it, they write the execrable sentence over graveyard gates as their last will and testament, and are ingulfed together. All are gone into one huge grave, over which the world might write the terrible word, *Retribution.*

Our own nation ought to learn from the past of her own history, and avert a doom to which every index finger in time points. Unless this world and all that is in it is one immeasurable falsehood and sham, and all the past a stupendous cheat, we are in imminent peril, and must quickly repent, or meet inflexible retribution. If the national consciousness does not recognize the presence of wrong, this stupidity is more alarming than remorse could be. The injustice, cruelty, licentiousness, peculation, treason and violence which is so apparent in the nation ought to make every man blush and every Christian tremble. God can never be counted on the side of wrong. Oppression is a challenge to his justice, the defiance of his throne. Oppression is the parent of pride, folly, rebellion, revolution, and treason, all rampant now, all calling for vengeance. The way of the transgressor is hard. There are tiny leaves that float in the air with the wind, bearing seed far away. They sow the land far and wide; they tell us the course of the winds. The incidents of an hour foretell ages of history. Behold that United States Senator—a name grander far than that of Praetor, Consul or Emperor—sitting quietly at his desk within the sacred temple of liberty, under the very shadow of the nation's Palladium. In a moment that Senator lies senseless, bleeding, mangled for uttering his honest convictions. The cowardly assassin who seeks his life goes out from that scene like another Cain—a marked man, applauded but doomed, an assassin and a hero. Ovations attend him at home; judgment waits for him. The band of conspirators against God and freedom, the traitors who even then were plotting against this Government, dwelt with delight on the deed. Where now is Preston A. Brooks and his illustrious uncle? Both have stepped off the stage, but Sumner still lives. There is a Judge who disregards both bludgeons and bribes. While he sits on the throne of justice, treason will find itself staid. Villainy is inherently forlorn, hopeless, helpless, and must sink by its own weight. "Whatsoever measure ye mete it shall be measured to you again," is written on the last page of every nation's history. Other matters press upon our memory, and time bids us haste. * * * Repentance always moves heaven to pity, and that is our only method of escape from a retribution we have been courting. Whining and complaining, and making ourselves miserable generally is a very poor way of saving a soul or a nation; but repenting and bringing forth works meet for repentance is a very creditable way of manifesting an interest in the welfare of man. The age is producing grand results so fast that we need not attempt to hasten them by dolefully crying over revolutions.—*Ladies Repository.*

WAIT AND SEE THE END.—If our eyes are always open to see the end as well as the beginning of troubles, we should find our experience similar to that of the merchant in the following story:

"A merchant was one day returning from market. He was on horseback, and behind him was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this he was vexed, and murmured because God had given him such bad weather for his journey. He soon reached the borders of a thick forest. What was his terror on beholding on one side of the road a robber, with leveled gun, aiming at him, and attempting to fire! But the powder being wet by the rain the gun did not go off, and the merchant, giving spurs to his horse, fortunately had time to escape. As soon as he found himself safe he said to himself, 'How wrong was I not to endure the rain patiently as sent by Providence! If the weather had been dry and fair I should not, probably, have alive at this hour, and my little children would have expected my return in vain. The rain, which caused me to murmur, came at a fortunate moment to save my life and preserve my property.' It is thus with a multitude of our afflictions: by causing us slight and sohrt sufferings they preserve us from others far greater and of longer duration."

Rewarding and Punishing the Wrong Party.

How did the Creator propose to punish disobedience, in the beginning? After the offence, whom did He sentence and punish? Did he not propose the infliction of death? And did he not put it in force, and has He not kept it in force up to this day?

Who was the punishable party? Was it an immortal soul, which, according to the theory, could not die? Or was it the mortal soul the LORD had made and placed in the garden, with orders to keep it, priviledged immensely, and restrained in a single instance only? A thousand accesses to a single interdict.

Is it said—some do say it—"It is the immortal soul that survives the death of the body, that is made entirely responsible for all the evil the body perpetrates, or is rewardable for all the good done in the body?" This theory also involves a certain consequence—generally allowed—viz, that the body is of no consequence—better off without it, a happy deliverance to be quit of it; and more of this inconsistency.

This view makes the soul the sinner or the saint. Let us try the original law upon such a creature. "Of every tree in the garden thou mayest freely *eat*, but of the tree of knowledge of good and evil thou shalt not *eat;* for in the day thou *eatest* thereof thou shalt surely die." Could an immortal soul be put on trial by such a test? It could not be supposed capable of appreciating the large privilege granted, or care the least for the threat of death in the event of disobedience. It could feel no temptation to eat good or bad fruit: and could not die in any event. But it may be said—The soul in the first man was the prompter in the case. I always thought the serpent was. But let us look into this matter a little further.

After the disobedience and fall, what have we? Is it judgment pronounced on an "*immaterial* being,"—said to be the stuff souls are made of—or on the man of dust? Here it is: "Cursed be the ground for thy sake. Thorns and thistles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread all the days of thy life until thou return to the ground from whence thou wast taken, for dust thou art and unto dust shalt thou return!"

This is the kind of punishment, according to God's law, for man—and this is the limit—the extreme of it, also. Die! go back to dust! be as you were before you was! And there has been no new law since—no repeals, or suppliment. Paul, in Romans v, says "death by one man's sin: many were made sinners; by the offence of *one* Judgment passed upon all to condemation; death reigned from Adam to Moses over those who had no law; if by the offence of one many be dead," etc. No one will say, Paul is not speaking of the original penalty of sin.

This being so, how could an immortal soul suffer by plowing, hoeing, and grubing a cursed earth? or how sweat in harvesting and gathering fruits? Could it be pricked by a thorn, or stung by a nettle or thistle? How could it go back to dust as it was? How die at all? How could this supposed creature participate much or little in the penalty of sin, according to the Scriptures?

If the immaterial soul is punishable or rewardable at all, it must be according to a peculiar code of which we have no knowledge, nor can we have. Again, if there was such an entity in, or about Adam, God knew nothing about it; or, if He did, he said nothing about it, and must have regarded it as altogether innocent. For it is plain from the text, that He took cognizance of all the guilty parties and sentenced them to condign punishment. The serpent should go upon his belly and eat dust. He persuaded Eve to rebel; told her the forbidden fruit was good to make one wise, and now dust shall be the serpent's meat? The woman should have more children than meet, and excessive sorrow in bringing forth; and should be sebject to her husband. "He shall rule over thee." The man was to till an accursed earth, involving a thousand fold more worryment and labor than would have been in the event of faith and no curse. All three of these curses are applicable only to living, organized, ponderable and tangible beings, purely mortal.

If there was or had been an immortal soul on the spot, when the law was announced, it must have been, or would be at any time and any where, irresponsible. There was no test imposed upon it, nor law broken by it, and no sentence was pronounced upon it.

All this being strictly true, see how the truth is daily and persistently reversed by the monstrous hetrodox orthodoxy! For, as true as logic, the immortal soul theory has negatived and rendered nugatory, God's original law and sentence. He punished the man of dust: but the other lets him go quite clear, except to die—which they say is no punishment at all, and heap all the reward or punishment upon the soul, the merest abstraction! The same is supposed to be singing "to him that hath saved us, and redeemed us by his blood," etc,—*souls* redeemed by blood! or are for ever, without end, sentenced to unavoidable and unutterable wo!

This administration of law is, as if C. a criminal before the bar for arson, should have his trial and be sentenced to one day's imprisonment, while D. his nearest relative, entirely innocent, should be sentenced to perpetual, distressing confinement! Or that Haman should be rewarded for saving the king's life, and Mordrcai be hung who did the service; or, as if Pharoah should have the "recompense of the reward" which Moses believed for! Surely they "make the word of God of none effect by their traditions."

B. MATTHIAS
Armonk, Westchester Co., N. Y.

Search the Scriptures.

IF we buy knowledge, we pay in study. By observation we gather facts; from facts we deduce laws; and by applying these laws we conclude what is in the present, or must be in the future. By the use of senses, and from a few intuitions, the wisest man has gaind all that he may know. But everything is gradual. God never gets in a hurry. Men are always in a hurry—too often hurrying toward their own ruin; but God has time enough. We know not what millions of years the earth has been in reaching its present condition. Men have grown, physically, intellectually, and morally. Slowly, indeed, but there has been progress. The world has been preparing.

How do things grow? Whence arise progress and development? From action; effort in moving forward or resisting. The tree gathers its material from the air and earth; it resists the storm and grows strong. The brute in search of its food developes its strength. What ever grew by idleness? The law of progress, in any cause, good or bad, is a law of activity. God has made it so. The school boy studies that he may learn his lesson, the philosopher, that he may discover some new law in the physical world. The whole world lies before us and demands of us study to solve its simplest problems. God has given us the book of nature wide open, and has sometimes turned down leaves; but each one of us must read for himself. This is true everywhere around us in nature. Is it false in revelation? If study is the law of knowledge in God's world, is it not likely to be so in his word? If everywhere else, God has made human progress depend upon human effort, can we suppose his word is the single exception? We can expect no such thing. Men say, the Bible cannot be the revealed will of God, else all would understand it. As well say, the earth is not the gift of God because it needs subduing, or the harvest is not his gift, because it needs gathering.

Men write their creeds, and thereby say revelation can give us no new truths. Do men writ on astronomy, and insist that no new star can ever be discovered? or on history, and pretend that it contains the whole science of plants? Yet, it would seem, a man might as well claim to have found out nature as revalation. God has given us nature and revelation; from one we derive physical life; from the other, we may derive eternal life. Philosophers say, "Study nature:" God says, Search the Scriptures." M.

Shall the Poor Give?

"But, at all events, surely you would not apply your rule, [of giving *one tenth,*] to the poor." Certainly not to the destitute. One object of liberality is to relieve and comfort them. But rising above those who need help, upon whom do you fix as poor? The man who can afford to spend money on whisky or tobacco; is he poor? The woman who can afford to spend money on fineries; is she poor? It would be no small blessing, if some of those well-meaning but ill-judging persons, who are continually telling the poor that they are too poor to do any good, or support any cause, would stand out of the way of the poor. . . . As to the godly poor, I will test this whole question of proportionate giving by their vordict sooner than that of any other class. Let some of those who would bid us not ask them to give, learn what they do, and perhaps, they will look anew to their own proportions. And when one sees how the poor tax themselves by waste, by hurtful luxuries; by ill-spent time, how often their spare money, non pre-engaged for good ends, is the cause of their ruin, one feels indignant at those self-constituted friends of theirs who would protect them from the calls of generosity—the very calls which would raise and make men of them; and we say, stand out of the way of the poor!

There was One who was no amateur in property, but had known it from the manger, in His own lot and that of His friends. Did He think it a pity that the widow should give away her two mites? or did He tell Mary that the exceedingly costly box of ointment was too much for one of her means? And when the prophet heard from the widow of whom he had begged a little bread, that she was so poor as to say, "I have not a cake," did he think it would be a loss to her togive, for the Lord's sake, a little of her meal? He who delights in mercy has never yet denied to the poor the joy of giving. St. Paul contemplates giving as the immediate result of labor in the case of one recovered from the class of thieves. "Let him that stole steal no more; but rather let him labor, working with his own hands the thing that is good, that he may have to give to him that needeth.' (Eph. iv. 38.) If, then, a reformed thief, just beginning to earn his own bread, is at once set before him the joy of giving away a share of his earnings, who dare degrade the working-men of Christendom by telling them they are to look on themselves as meant only to feed their own wants? O, what a blessing had it been to many a poor working-man, what a saving to his means, what a comfort to his home, had his father trained him to honor the Lord with the first-fruits of all his increase!—*Wm. Arthur.*

Children's Department.

Letters to Children.—No. 3.

BY GRANDFATHER THATCHER.

DEAR CHILDREN,—Did you ever hear tell of a thing *called tobacco*? I think I hear one little boy saying—"O, yes! My father *chews* it!" Another boy says—"And my father *smokes* it!" And a little girl says—"my mother *sunus* it!" Well, I hope that many of you can say, "My father does not use it in any way, and as for my mother, she *hates* it." But is it right to *hate*? What says the Bible? "Ye that love the Lord, hate evil." Ps. xcvii. 10. "The fear of the Lord is to hate evil." Prov. viii. 13. "Hate the evil." Amos v. 15. So it is right to hate *evil.* But is the use of tobacco *evil*? I think it is *one* evil. But you will say, I know many *good* people who use it." Yes, and so do I. But you will say, "How can they be good, and choose to do evil?" Well, there are several ways to explain the puzzle. In most cases, the good people who use tobacco do not think it is an evil. In some cases, they know that is an evil, but habit has become so strong that they think it is impossible to overcome it. But between you and me, children, this latter class are rather weak in argument, for Paul said, "I can do all things through *Christ* who *strengtheneth* me." Phil. iv. 13. Hence, if any one wishes to conquer a bad habit, strength comes from Christ, from the Spirit of God. Remember this dear children, and whenever you feel your own weakness, seek help from God!

I want to convince you that the use of tobacco is an evil.

1. *It does no good.* There may be cases where it may do good as a medicine, and the same may be said of arsenic and other poisons; but as commonly used it does no good. Now everything has either a good effect or a bad one. A thing cannot be neither good nor evil. It must be one or the other. So if tobacco does no good it must do hurt.

2. *It is an unclean thing.* If a person were to snuff *dirt* in their nose it would be unclean. Why, then, is it not unclean to put snuff in the nose? And how unclean a person's mouth who chews tobacco! Smoking is not so unclean as chewing or snuffing, but it defiles the breath and leaves a disagreeable odor.

3. *It is a waste of money.*—Many people spend more for tobacco than they do to support the Gospel. How much good might be done with the money that is wasted for tobacco! How many books might be bought with it, for the family, for the Sunday School, for the poor! A man would be thought foolish who should throw five, or ten, or twenty dollars a year into the sea—how much better is it to buy tobacco with it?

4. *It often leads to worse habits.* Many a boy begins with the use of tobacco, which creates a thirst for intoxicating liquor, which often leads to something worse. How terrible, for a boy to grow up a drunkard! And other vices follow in the same train.

5. *It is a cause of disease.* Many persons die every year, whose lives are shortened by tobacco. They do not always know that it hurts them, but it certainly does. Some strong persons may hold up against it for a long time, but in many cases the effect is fatal soon. Tobacco hurts young persons very much; it saps their vitality or hold of life; it lays the foundation for other diseases.

I might go on and give further arguments to prove that the use of tobacco is an evil, but I think I have given enough. And now children, there is something for you to do in this matter. I want the boys to make up their minds not to begin the use of tobacco; and I want the girls to encourage their brothers and other boys in this good resolve. If all the boys and girls should determine to go against the practice, the next generation would be a great improvement on this one. A great many parents will not allow their little boys to use tobacco, but after a while the boys get to be thirteen, fourteen and fifteen years old, and get from under the eyes of their parents, and then other boys tempt them to take a cigar, or a chew. What makes them do it? It only makes them sick. O how sick they get! They turn pale, and vomit, and endure great pain—and all for what? Oh, so that they will look like men! And when they grow up, then they are so sorry that they ever got into the habit, but it is too late—they are *slaves* for life! "What, slaves!" you say. Yes, slaves! Which is the worse slave—the poor negro who has to toil from morning to night that his master may do nothing, but who never chose to be a slave, or the the man who chooses to become a slave to tobacco or rum?

Now children I want you all, boys and girls, each one for yourself, to make up your minds against tobacco, and all other things which you know are evil. There are other things, no doubt, that you should oppose, and I want you to be strong. Shun all children who have bad habits. If a boy uses tobacco, or swears, or talks filthy—which is worse than swearing—leave his company. If a girl practices wrong do the same. Be pure, be honest, be kind, love God, believe in Jesus, and you shall be made for ever happy when Jesus comes.

As this letter concerns the boys more than the girls, I will try to make my next one face the other way. So get ready, girls!

P. S. When I asked the children to correct me if I went wrong in any matter, I little thought the occasion for a correction would follow so closely on the heels of my request. I was wrong in my statement of the verse in Isa. xxviii. and the children right. I hope they will always show an interest in the Bible, so that as they grow in age and strength they may also grow in the ready knowledge of God's word.

For Grandfather Thatcher.

[The following came too late for our last paper, so we insert it now.—ED.]

EDITOR HERALD OF LIFE:—I have just received a letter from one of the chilrenn who read Grandfather Thatcher's Letters. I extract the most of it for the children's columns. It is as follows:

"I had the pleasure of seeing the Herald of Life. I found a letter written to children by Grandfather Thatcher. I want you to inform him that I am much pleased, and hope he will continue writing. As he wanted us to detect all mistakes, I got my Bible to see if the text was quoted rightly. I hope he will not be offended if I inform him of a mistake. He cannot find the words he quoted in Isaiah 28: 11. I write to you, as I do not know where to direct a letter to Grandfather. I hope you will forward this to him. Your friend. CHAUNCEY A. VAN AKEN.

Esopus, Ulster Co. N. Y. Oct. 19."

In obedience to Chauncey's request I transmit the above to the Herald of Life, that Grandfather Thatcher may confess his error. The old man must take care how he writes, for sharp eyes are on the lookout. J. T. C.

A Sermon to Parents.

BY THE EDITOR.

But why put it in the *Children's* Department? Because we wish the children to know we intend to stir up parents to do their duty, as well as themselves. We gave the children a sermon in our first number, and now one for parents. Children, please show this Sermon to your parents, and perhaps they will be more likely to read and remember it than if we had made a Parent's Department for it.

TEXT.—"And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admoniton of the Lord."—Eph, vi. 4.

We have presented here the duties of parents to their children. "Fathers"—by implication, both parents—"provoke not your children"—stir them not up—excite them not—"to wrath." Many parents wonder why their children are so petulent, and soon angry. They have not seen the "beam in their own eye." If parents deal angrily, and in passion with their children, they may expect to reap anger and passion in return. For what parents sow, that shall they also reap. If they sow anger, strife, and discord between themselves, and among their offspring, they may expect a crop of the same. The law of God and of nature requires this. If men "sow to the wind they will reap the whirlwind." The great secret of so many bad and disobedient children is, one or both parents were lacking in self-government: they ruled in anger, and begat in the minds of their children such an image as they themselves exhibited. Little do most parents think of the wrong they are inflicting on their offspring, by the tempers they manifest in the management of them. To their hands is committed the moulding of the minds of their children: a solemn—an awful responsibility rests upon them: they, most likely, will give that mould or turn to their minds which will lead to death eternal, or result in immortality, incorruptibility, and endless life. How proper, then, the charge to parents we have just contemplated: and how equally important that which follows: "But bring them up"—nourish, educate—"in the nurture"—instruction, information, teaching, or discipline—"and admonition"—reproof, censure—"of the Lord"—with such nourishment and discipline as God has appointed; and *for* the Lord. Our children are not ours, except to nourish and bring up for the Lord: and they are treasures belonging to God, for which he will call us to account to know what we have done with and for them. Let parents realize this, and they will feel less concern to make their children what is called "*respectable*" in the world. If they are trained up as God directs, he will see that they have all the respectability that will be for their safety, or real happiness. Let parents seek, then, to make their children what God requires they should be, first of all.

A little deaf and dumb girl was once asked on her slate, "What is prayer?" She took the pencil and wrote, "Prayer is the wish of the heart."

Herald of Life.

AND OF THE COMING KINGDOM.

Terms:—TWO DOLLARS A YEAR; ONE DOLLAR FOR SIX MONTHS; invariably in *advance.* When served by Carrier in New York city, 50 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2,20 a year, or $1,10 for six months.

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1. Letters which are wholly on *Business* relating to the HERALD OF LIFE should always be addressed—"RUFUS WENDELL, Box 4658, New York."

2. Letters filled entirely with matter for the *Editor* should be addressed—"GEO. STORRS, Box 4658, New York."

3. Letters containing a mixture of business and other matter (not private) may be enclosed to *either* of the above addresses, but in such cases the two kinds of matter should be so written that they can be readily separated at this office.

4. Letters designed only for the *private* use of the Editor or Business Agent should be directed (as bove) a to the party for whom they are intended, and distinctly marked "*Private*" on the upper left hand corner of the envelope.

5. Every letter should state distinctly the *Post office address* (i. e., the name of the *Office, County* and *State*) of the writer, and of any persons to whom the HERALD OF LIFE is ordered sent.

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

VOLUME I. NEW YORK: WEDNESDAY, NOVEMBER 11, 1863. NUMBER 4.

The Herald of Life

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

At 37 Park Row (Fourth story, Room 22), New York

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☞ *For Terms, &c., see last page.* ☜

"Light is Sown for the Righteous."

BY MRS. L. R. K. BISHOP.

On the Pilgrim's lone pathway a Light ever beameth,
With a soft chastened splendor and glory untold,
Through the dim mists of Time, intervening, it gleameth,
Coming down from the city of jewels and gold.

Mid the darkness of earth—mid its woe and it sorrow,—
Mid the numberless ills that surround us to-day;
With a finger prophetic, it points to the morrow,
Whose dawning shall witness all tears wiped away.

It portrays to the weary, the Rest and its nearness;
Weighs an unending Life, 'gainst mortality's doom;
To Hope it gives wings—to Faith's vision its clearness—
'Tis the one polar-star that illumines earth's gloom.

'Tis the cable that holds, on Time's rough raging ocean,
Where tempest-lashed billows, and hoarse breakers roar!
His bark, calm and still, 'mid the fearful commotion,
Whose anchor is cast on "The evergreen shore."

In its soft beams, that child for whom misfortune launches
Her arrows,—and Want like a grim Spectre waits;
Sees Life's tree, low bending its rich ladened branches,
And the "Mansions prepared," ope their beautiful gates.

When the black threat'ning war-cloud envelopes the nation
With thunder-bolts fierce, sweeping mountain and plain,
It points to the city whose jeweled foundations,
Can never be shaken, but o'er shall remain.

'Tis a draught from Life's fount, for the soul that is thirsting;
'Tis a ray of celestial light, gilding earth's gloom!
'Tis "Gilead's balm," for the heart that is bursting;
'Tis a rainbow of glory, encirc'ling the tomb!

Warner, N. H.

"Immortality of the Soul."

Immortality is a word of Scripture usage, and is never applied to mankind generally, never as a present possession, but always and exclusively to the saints of God, and to them an inheritance through Christ, bestowed by he free grace of God, and at the great day of future recompence. Its literal meaning is deathlessness. When, therefore, the phrase "immortality of the soul" is used, it means the deathlessness of the soul.

We have to inquire, then, In what sense is the soul deathless? Is it constitutionally deathless? Has its Creator so constituted it, that it is positively indestructible? Is death lessness an inherent quality, a bona-fide element of its essential fabric? This cannot be, for the following plain reasons: First,—what has been created, or has had a beginning, mus-be capable of being uncreated, and having an ending; and, Secondly,—to affirm that the soul is constitutionally deathless, or incapable of dying, is to deny to the Creator himself the power of destroying it, which power our Lord expressly claims for him when he says, "Fear Him who is able to destroy both *soul* and body in hell." If it be granted that God can destroy the soul, then the soul cannot be constitutionally deathless, for to say that any power can make to die that which is constitutionally incapable of dying, is to utter a contradiction in terms.

Then there is only one other sense in which the word immortality or deathlessness can be used as applied to mankind, namely, as a permission granted by God to live for ever. Immortality, then, is a word descriptive, not of any part of the physical constitution of man, but of the duration of that constitution in its physical integrity. It is not a part of man's nature, as the reason or the conscience, or the memory is a part of his nature, to abstract which from him would be to leave a constitutional defect, and so far not only degrade, but actually destroy that nature. If it belongs to man at all, it can only be something outside of his being, not within him,—a measure of his life-time, not an integrant part of his organic structure. The immortality of any being is its exemption from death, that is, the extention of its life for ever. This may be made conditional upon a certain course of conduct, or it may be granted irrespectively of any conditions at all. But the being would be constitutionally complete either with or without immortality.

The phrase, the immortality of the soul, then, means, that the soul shall live for ever, or, the everlasting life of the soul. Now we have obtained a definite idea of this phrase, still it is not faultless, because it is neither a scriptural idea, nor a scriptural expression. Moreover it contradicts one of the plainest and most important statements of the Bible, namely, that to live for ever, or to have everlasting life is exclusively the privilege of the godly. The Apostle John thus writes of himself and all believers, "This is the record that God hath given to *us* eternal life. . . . He that hath the Son hath life, and he that hath not the Son of God hath not life." "The soul that sinneth it shall die." "The wages of sin is death"

It contradicts, moreover, another equally plain statement of the Bible, namely, that eternal life is not in man himself, but in the Lord Jesus Christ, who bestows it as a reward on the righteous. Thus, "God hath given to us eternal life, and this life is in his Son." "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "I am the resurrestion and the life."

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish."

So far, then, we have seen that the term immortality, in either sense of which it is capable, is a term that must be rejected as applied to man, both by common sense and scripture. Common sense convinces us that no created being can be constitutionally deathless, and the scriptures assure us that life eternal is the privilege, not of *all* men, but exclusively of the righteous.

We proceed, then, to consider the meaning of the word *soul* in this phrase. The popular notion of this word is, that it expresses the idea of a subsistence within, or mysteriously allied to the body, but altogether distinct from the bodily organism, unaffected by the dissolution of that organism, and capable of surviving in a separate existence. Now we affirm that this idea is purely a notion of the Gentile false philosophy, and not an idea suggested or acknowledged by the Jewish and Christian Scriptures. The word *soul* has a various usage in scripture, but never this popular usage. The text upon which the popular notion of the soul is founded has only to be appealed to with a little attention and candor, to be seen what "a baseless fabric" it is for that notion. Gen. ii. 7, "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." What this text teaches is, that after the Creator had constructed the wonderful organism of man from the perishable materials of the earth, he breathed into his nostrils the vivifying breath, and man BECAME a living soul. By this process man did not get a living soul, but he, the man himself, became, in his complete organism and vitality, a living soul,—the lifeless, unconscious soul became a living soul. The Scriptures use the term MAN and SOUL as equivalent terms. Hence they speak of a dead soul, Num. vi. 6; ix. 6; Hag. ii. 13. Of a soul being in the grave, Ps. xvi. 10; Acts. ii. 27, 31. Of slaughtered souls, Ezek. xiii. 18, 19. Of souls being capable of corruption in the grave, Isaiah xxxviii. 17. Of souls coming up out of the grave, Ps. xxx. 3. Of ouls being devoured, Ezek. xxii. 25. Of souls being destroyed, Ezek. xxii. 27. Of souls being smitten with the sword, Josh. xi. 11. Of souls having blood, Jer. ii. 34, and numerous other examples which might be adduced.

The supposed peculiarity and force of the phrase "living soul" are at once set aside by the fact, known to every reader of Hebrew, that the Bible calls all the inferior animals, even the reptiles, "living souls," as well as man. And should any reader be disposed to attach a peculiarity to the expression that "God breathed into his nostrils the breath of life," he has only to turn to Gen. viii. 21, 22, to see that all animals, as well as man, have in their nostrils the breath of life, the gift of the universal Life Producer.

It may also be added, that the Apostle Paul comments on this very text, Gen. ii. 7, in 1 Cor. xv., where he shows that man as a "living soul" is not a "spiritual" but a "natural," "earthy," or mortal being, and that to become a spiritual or immortal being, he needs to part for ever with "the image of the earthy," or first Adam, and be created anew in "the image of the second Adam, the Lord from heaven." Verses 45—50.

It follows from the preceding remarks, that the phrase "Immortality of the Soul," is unscriptural and improper,—that it expresses ideas which neither reason nor revelation can recognize, and that consequently it ought to be disused as a false and mischievous form of speech. The true Scripture doctrine is, that man in his complete organic structure, is a soul,—that while he lives he is a "living soul," and when he dies he is a "dead soul." To become immortal, deathless, or have everlasting life, he must cease to be a soul, which is corruptible flesh and blood, and be "born again" in "the image of the heavenly" Adam, who is "the quickening spirit," and who exists in "a spiritual body," or organization, the model of that immortal nature which all must possess in order to live for ever. "There is a natural body, (which is the "living soul state,) and there is a spiritual body," (which is the immortal or deathless state.) "It is the SPIRIT that quickeneth,"—maketh alive, or immortal, "the flesh,"—the mere living soul,—"profiteth nothing."

The denial of the immortality of the soul, then, is the denial of what can neither stand the test of reason nor Scripture. It is not the denial of anything attaching to human dignity, for it never did attach, in any conceivable sense, to mankind. It is passing strange that immortality, or the duration of being without end, should be so commonly referred to as the most distinguishing mark of human nature, to deny which is declared to be a degrading of man to the level of the brute beasts. It is not more truthful to say that the possession of a mental and moral constitution in which man resembles the Being who created him, and differs so vastly from the creatures beneath him, comprises man's pre-eminence and distinction? Immortality, in the only sense in which it is applicable to man, is, as we have seen, deathlessness,—a duration of being without end. Is man pre-eminently a nobler being than the inferior animals because he has a longer lease of life than they? Is longevity to take the wall of moral greatness? Then must it be true that he is most dignified who lives the longest, so that a man who lives thirty or forty years in the world is more dignified (in this life) than he who lives twenty. If there is such remarkable dignity in mere duration, then to what dignity must some animals, and even trees arrive at, a dignity super-eminent above that of man in many cases; for there are animals and trees which survive the life of man. We shall need to adopt a new classification in our natural history, if longevity is to take so distinguished a place; for the inferior animals must be brought to the same standard, and that must be reputed the noblest animal which lives the longest. The swift and the stately tiger must give place to the creeping tortoise, and the majestic lion must abdicate his throne in favor of not a few of his liege subjects of the forest. It must surely be apparent that the denial to man of immortality as his actual privilege, cannot be equivalent to the degrading of him to the level of the beasts that perish, inasmuch as it denies no constitutional characteristic, but only an alleged circumstance of his being.

And whether the denial of any present immortality to man is equivalent to denying him the possibility of any future immortal life, the following brief remarks may suffice to show. Let it be granted for the sake of argument, that when a man dies he has wholly ceased to exist,—that the destruction by death of the material organism, so "fearfully and wonderfully made," is the destruction of the personal consciousness and being of him whose life, and all the wonderful phenomena of his species, depend upon the integrity of this organism, and all its essential conditions,—we say, let this be granted, does it follow that that being who has returned to his original, ante-birth nothingness, cannot be re-called from that nothingness? He who says to the beings formed of "the dust of the ground," "Return ye children of men" to your original "dust," can surely say, "Come again, ye children of men." We believe in a RESURRECTION from the Dead,"—this is our highway of immortality,—and thus while we deny, on Scripture authority, as we think, that man has any continued life through the night of death, we rejoice to affirm on that same authority, that that dark night is to be followed by a morning dawn when the "day-star from on high,"—"the bright and morning-star" shall visit those dark regions with its herald of light.

* * * * * * *

Here is our hope of immortality. We deny its present possession as a law or condition of our earthly being, but we hope for its future possession as the gift of God through our Lord Jesus Christ. "The gift of God is eternal life through our Lord Jesus Christ." We look first for "the resurrection of the dead" and then for "the life of the world to come." In our judgment we dignify the doctrine of immortality by denying its participation by any but the holy. To people eternity with immortal corruption, immortal wickedness, and immortal suffering, is to befoul this fair heritage of the pure and the good, and reflect upon the wisdom, purity and love of Him who has otherwise ordained.

It suits not the eternal laws of good
That evil be immortal.

"The soul that sinneth it shall die," while those "who by patient continuance in well-doing seek for glory and honor, and immortality," shall have as the recompence of their righteous seeking, "ETERNAL LIFE." Rom. ii. 7.

—*J. Panton Ham, England.*

Skeptical Christians.

If one could, with tears, exclaim, from the depths of his paternal anxiety and distress, to the Redeemer himself—"Lord, I believe; help thou my unbelief," (Mark ix. 24,) and was not rebuked, how should we hesitate before looking with cold distrust and suspicion upon those about us now who are filled with doubts and unbelief, notwithstanding their severe internal struggles, prayers, and supplications?

From the appearance and manners of some Christians, the journey to heaven would seem but a triumphal march, resounding with pæans and rejoicings. For them there would seem no foes to face. Even this vile world but appears "a friend to grace to help them on to God." To them there are no difficulties in religion. No doubts or questions arise upon the perusal of the Bible, and from the peculiar structure of their minds, if one is presented to them, they will not entertain it for a moment as a matter of meditation, or as an object of which it is desirable to possess a solution, but quickly dismiss it as a messenger of Satan sent to buffet them, or an exhalation from the bottomless pit itself. To them it is unwise to employ reason and their own faculties in the interpretation of the sacred volume—forgetting, as they do, that God himself hath said—"Come now, let us *reason* together." (Is. i. 18.)

These Christians, it is true, will complain at times of trials by the way; but however much they may speak of bodily afflictions; of the loss of friends and relatives, of children, of reputation, health and property, these they may properly regard as in His gift, and at his disposal; yet a doubts, with its troublesome distress, never seems once to enter into their minds, and if they meet one who encounters honest difficulties in the Bible, which agonize his heart with doubt, their Christian sympathies seem to shrink and congeal, their love for him cools, his society either becomes irksome or pernicious, and his presence is to be avoided.

It may not be untrue that the difficulties in practice which the rejoicing Christian often experiences, to the doubting Christian may be no difficulties at all, or at least but trifling. These he has no trouble with, and rather performs them with ease and joy—if joy, indeed, he thinks ever can come to his breast. Loss of friends, property, health, reputation, &c., he bears with apparently the same amount of Christian fortitude, and, for any thing that appears, he evinces as much resignation in seasons of keen distress and affliction. Difficulties in speculation are his trials, and it is those which give him that worn appearance, and often a dejected air. It is of those with which he is "sicklied o'er with the pale cast of thought." To him alone the remark is applicable, that "difficulties in speculation *as much* come into the notion of a state of discipline, as difficulties in practice."

Again, while the happy Christian should be thankful for all the joy and comfort he experiences, yet it would be well for him to bear in mind that as a general thing those of his temperament are less zealous for inward purification, and more frequently fail in the discharge of the commonest duties of their profession, and oftener bring disgrace and dishonor the cause of their Master, before the eyes of the world and infidels, than the doubting Christian; for, we think, it will be apparent, upon observation, that the latter are more careful "to depart from iniquity," to walk circumspectly, and to be more sensitive in regard to the honor of religion,—for in fact, though strange as it may appear, their very *skepticism* prompts them to a scrupulous discharge of all the requirements of religion, often so much so as to lay them open to the charge of endeavoring to gain heaven by their own works, or a "half Christ." Upon this very position one of the most profoud thinkers that has yet appeared among men, has remarked: "If the make and constitution of man, the circumstances he is placed in, or the reason of things, afford the best hint that virtue is the law he is born under, *skepticism itself* should lead him to the most strict and inviolable practice of it." He will not, indeed, be heard to give vent to any expression of joy and rapture, neither will he tell of many seasons of comfortable communions with God, much less will he reveal any visions of spiritual elevation, but he will be found to be walking softly before the Lord, and punctilious in the discharge of the most trivial duties of every-day life, and sustaining his heart with the words of the Psalmist, "Wait on the Lord, be of good courage, and he shall strengthen thine heart, wait, I say, on the Lord."

It must not be supposed from what has been said that we design to ascribe any merit to skepticism, or that it should be thought desirable to cultivate it, but these remarks may serve to create in the minds of some Christians a better estimate of their doubting brethren.

Again, the doubting Christian is not so because he thinks Christianity untrue, but because he sees *some reason* for its truth, which is more than many of his other brethren often do, and he has the moral integrity to act in pursuance of the degree of evidence afforded him. He does not turn aside, and say, Because I do not see the whole subject cleared from embarrassment, therefore, I will have nothing to do with it. He rather connects the light which he has upon the subject, with its acknowledged importance, and acts as if he were thoroughly convinced of it in all its details—a subject of which his brethren are really no more informed than he is, and probably no more capable of solving the difficulties which are to him so harassing and distressing. The doubting Christian considers that "it is as real an imperfection in the moral character not to be influenced in practice by a lower degree of evidence, when discerned, as it is in the understanding not to discern it." [Butler's Analogy, part II., chap. vi.

Lastly, while the happy Christian should be thankful for the degree of comfort which he enjoys, he should deal tenderly with his doubting brother. Be patient with him, and sympathize with him in his mental troubles,—for if that be true which we have said about his strict and inviolable discharge of duties, then it becometh him to *respect* his brother; for his strict discharge of duty, with his less,' sensible evidence, does imply a *better character* than the same diligence in the discharge of it upon more sensible evidence."—*Selected.*

The Saviour's Injunction.

"Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? * * * for your heavenly Father knoweth that ye have need of all these things: but seek ye first the kingdom of God, and his righteousness; and all these things shall be added to you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Math. vi. 31—34.

To understand our Lord, we must view this language in its connection. He had assured his followers "No man can serve two masters—Ye cannot serve God and mammon:" or, ye cannot serve God and a mind bent on the things of this world—such as riches, &c. "Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body what ye shall put on."

These verses have been amazingly perverted by some minds, by not considering that it is common in Scripture to speak of a thing of less importance than another as if it were of no importance. Many examples of this may be given. Our Saviour said, Luke xiv. 26, "If a man *hate not* his—wife—and his own life also, he cannot be my disciple." How are we to understand such an expression? By no means in an absolute sense. The apostles are the best commentators on the meaning of our Lord's words that we can have. Do they countenance the absolute sense of these words? See Eph. V. 25, 28, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." And in the 29th verse the apostle says,—"No man ever yet hated his own flesh," or himself—his "life." The thing, in an absolute sense, is impossible. Again, our Lord John vi. 27, says, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." This is a text of the same character as the other; not to be explained so as to contradict inspired exposition of man's duty as to the things of this life. When man was placed in Eden, and in innocency, he was placed there "to dress and to keep it." Paul to Timothy, 1 Tim. v. 8, says—"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." And again, 2 Thes. iii. 10—12, he says—"For even when we were with you, this we commanded you, that if any would not work, neither shall he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

With such a commentary on our Lord's words, we cannot be in doubt as to their meaning; and as we before said, he spoke in accordance with the custom of those days, in which, things of less value when placed by the side of those immensely more valuable are spoken of as of no value—to be hated—not to be regarded; that is, comparatively speaking. So the words "take no thought," &c., we are not to understand in an absolute sense. Paul did not so understand them, when a prisoner at Rome; and at a time, too, when he declares "I have finished my course—I am ready to be offered, and the time of my departure is at hand." In the same chapter, immediately after, he tells Timothy—"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Pray, Paul, are you not taking "thought what you shall put on?" Why think about that "*cloak*," when you are just going "to be offered?" Paul cannot help thinking he shall want that cloak to keep him warm while here. He had learned, it is true, in whatsoever state he was to be content, but not so content as not to use lawful means to make his condition more comfortable when in his power. So when our Lord says, take no thought, he only prohibits such thought as is implied in *serving mammon*—such thought as rules and absorbs the mind to the exclusion of the service of God, the superior and most important of all thoughts and service; or such thought as implies distrust of God's fatherly care over us while we make his service the great, grand and absorbing business of life. We may paraphrase verse 33 and connexion thus: "You cannot have a mind devoted to God, and at the same time bent upon and absorbed by the riches of this world; therefore I say unto you, be not anxiously careful for your life about your food and raiment, lest you serve mammon, and make a treasure laid up on earth your portion, and thus depart from God. To guard you against this anxious care, consider the fowls of the air, though they lay up no stores, yet your heavenly Father feedeth them," &c. "Therefore be not anxiously careful, saying—What shall we eat? or What shall we drink? or Wherewithal shall we be clothed, (for the Gentiles, who know not God, make these things the all absorbing objects of their pursuit) and your heavenly Father knoweth that *ye have need* of these things; therefore, seek ye first the kingdom of God and his righteousness, or that righteousness which he requires, and all these things shall be added unto you, while diligent in business, but without distracting thoughts; take therefore no distracting thought about the future: the future, if it comes, will bring its own cares, but you should not anticipate them, and burden your minds by adding them to those of the present time; sufficient unto the day is the evil it brings." Such, we believe, is the true sense and meaning of our Lord's discourse. And he calls our minds to the immense value of an inheritance in the kingdom of God, in comparison of which, food, raiment, and life itself, are of no value.

Grace, Salvation, Glorious Appearing.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and, and exhort, and rebuke with all authority. Let no man despise thee."—TITUS, ii. 11-15.

This text teaches the great object of God's grace, mercy or favor, and encourages us by powerful considerations to urge our way into the possession of the proffered benefit.

1. The Dispensation of God's grace, or favor, for the salvation of men, is the first thing noted. This grace, it is affirmed, hath appeared—or, been manifest—to all men. None are excluded, unless they exclude themselves. Thus—"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which He had promised by his prophets in the Holy Scriptures—concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith *among all nations*, for His name." Rom. i. 1–5. None, then, need fail, except by their own fault. The grace is free for all.

2. This grace is manifested to cure men of sin—of its love and practice: not to save them in their sins. It comes with the grand inquiry: "Wilt thou be made whole?" Hence

3. It "teaches"—it instructs us. It comes to learn us; and those who yield to it, are *disciples:* a word which comes from *disco—to learn.* A disciple of Christ is a scholar in the school of Christ. We are to learn—

1.) How to overcome sin, by "denying" it: *i. e.*, by refusing to practice "ungodliness," and abstaining from such desires—"lusts"—as brutalize the mind, or which are of such a character as merely to gratify the senses, while they do not benefit either body or mind, but tend to injure both. Such desires and gratifications are properly called "worldly lusts." The apostle Paul enumerates thus: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, they which do such things shall not inherit the kingdom of God."—Gal. v. 19–21.

2.) This grace "teaches"—instructs us not to stop and negative goodness—*i. e.*, a mere abstaining from doing evil—but to go on to active goodness or holiness: "live soberly;" or, with moderation—with becoming gravity, under a deep sense of the vast importance of the work to be accomplished: the victory to be gained; the prize to be secured: "live righteously"—justly, honestly—"live godly,"—piously, religiously, or God-like—doing good to men, even to the evil and unthankful, "that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."Math. v. 45.

4. To stimulate us to this work, we are to "Look for that blessed hope—the salvation itself—or, its consumation in immortality, eternal life; which is to take place at the "glorious appearing," etc., for our conversation is in heaven; *from whence* also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body"—"for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and *so* shall we ever be with the Lord."—Phil. iii. 20, 21. 1 Thes. iv. 16, 17.

Hence this appearing becomes an object of expectation; something to be "looked for." This looking for, implies, the firm persuasion of Christ's reign on earth as King, and looking for *that* as the grand object. He is "the great God"—"the mighty God," or, Ruler, promised long ago: "For unto us a child is born; unto us a Son is given; and the *government* shall be upon his shoulders; and his name shall be called wonderful, counsellor,

The mighty God, The everlasting Father, The Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."—Isa. ix. 6, 7.

5. To stimulate us in the work of "well doing," we are reminded of Christ's *first* advent, or past manifested grace—"who gave *himself* for us" to poverty, reproach, suffering, and death—"that he might redeem"—deliver "us from all iniquity," etc. The conduct of a leader is what determines the character of his true followers: if they are such, they strive to imitate him, and are made bold and fearless in their work by his example.

6. The things thus brought to view, those who minister for Christ are to "speak, exhort, and rebuke" steadfastly, and never to faint till "the glorious appearing," when they will receive the reward of life eternal in the knigdom of God.

"It Denies the Atonement."

An argument which some use against the "annihilation" of the wicked runs thus:

"Christ suffered and died, and it took both the suffering and death to make out the atonement. Now, as his suffering was in the place of our suffering, and his death in the place of our death, that we might be called back from the grave, it follows that if our souls are exposed to the loss of existence through sin, so his soul should have lost its existence, or have been annihilated, to have been a ransom to redeem us from annihilition; but his soul was not annihilated, and therefore annihilation is no part of the penalty of the law, for 'Christ has redeemed us from the curse of the law, being made a curse for us." Now, as Christ has redeemed us from the curse of the law, '*being made a curse for us*,' it follows that annihilation or the loss of the existence of the soul, is no part of the curse of the law, for in this sense Christ was not made a curse for us. It appears to us that this one consideration settles the question, that the soul did not forfeit its existence by the fall, but only its happiness."—*Luther Lee.*

To show the doctrine of endless misery is false, we have only to use the same argument, substituting in brackets the phrase "eternal misery" for "annihilation," thus:

"As Christ's suffering was in the place of our suffering, and his death in the place of our death, that we might be called back from the grave, it follows that if our souls are exposed to [eternal misery] through sin, so his soul should have [eternal misery] or have been [eternally tormented,] to have been a ransom to redeem us from [eternal torments,] but his soul was not [eternally tormented,] and therefore [eternal torment] is no part of the penalty of the law, for 'Christ has redeemed us from the curse of the law, being made a curse for us.' Now, as Christ has redeemed us from the curse of the law, by '*being made a curse for us*,' it follows that [eternal misery] or [the endless torment] of the soul, is no part of the curse of the law, for in this sense Christ was not made a curse for us. It appears to us that this one consideration settles the question, that the soul did not [become liable to endless torment] by the fall, but only [to death.]"

Thus the theory of eternal misery falls by its own weight. Let us see if the doctrine of life from the dead to die again, as maintained by a class of annihilationists, has any better foundation. That doctrine is, that the death all men die, is not for their own sins; therefore, the wicked dead must be made alive to suffer death a second time. That is, life from the dead and another death afterwards, is the penalty. Some of these maintain, as does Luther Lee, that Christ's sufferings and death were in place of the sufferings and death to which we were doomed: or, in other words, that He suffered the very same penalty due us. It follows:

If we were exposed to be made alive from the dead and die again, so Christ should rise from the dead and die again to ransom us from the proper penalty or curse of the law, by being "made a curse for us;" but he did not thus die again, after his resurrection; hence it follows, a revival from death to die again is not the curse, or penalty of the law; and therefore no man is exposed to such a punishment. "Death is the wages of sin": that death holds the forfeited life: that life was the animal, or blood life, which is all the life any man has by natural generation, that life perishes in death: *that life* the atoning Messiah laid down, and lives again by the Spirit of God which dwelt in him without measure; He resumed the blood life no more—it was an eternal sacrifice; being "put to death in the flesh, but quickened by the Spirit." So every sinner of the race of Adam loses his natural, or animal life "*once*," and only once. If he has no connection with another life—i. e., with the Spirit-life, which was in Jesus Christ—his death is necessarily eternal: he lives no more; he is "holden with the cords of his sins"—"the sting of death" remaineth; and remaining, binds him with its cords in eternal and unbroken death. The believer in Jesus becomes a "partaker of the divine nature;" or, has a connection with the "Spirit of life in Christ Jesus," which makes him "free from the law of sin and death;" so that the Spirit which raised up Jesus from the dead, shall also quicken his mortal body. See Rom. viii. 2, 11. Thus, and only thus is there life hereafter for any of Adam's race: that "life is hid with Christ in God, and when Christ, who is OUR LIFE, shall appear, then shall ye also appear with him in glory." Col. iii. 4. And "though we have known Christ after the flesh," [or as living the life by blood], "yet now henceforth know we him" [in that manner] "no more." 2 Corth. v. 16. No *mortal* life flows from him. Whoever is born from the dead, by life from Jesus, is born by that life which dwells in Christ; and hence "the dead are raised incorruptible"—"neither can they die any more." 1 Corth. xv. and Luke xx.

The Herald of Life

NEW YORK, NOVEMBER 11, 1863.

What is Truth? or, Divine and Human Testimony.

"Ye will not come unto me that ye might have life."—JESUS.

HUMAN TESTIMONY.—"The soul of man is immaterial and immortal, and can subsist independently of the body." Dr. A. Clarke.—"Man is endowed with an immortal spirit, which shall exist as long as God endures: either in the paradise of God, or eternally withering, not dying, in the regions of despair!"—Prof. Harkey, Ill. State University.

DIVINE TESTIMONY.—"Till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Gen. iii. 19.—"Shall *mortal* man be more just than God?" Job iv. 17.—"How much less in them that dwell in houses of clay, whose *foundation* is in the dust, which are crushed before the moth." Job iv. 19.—"For he remembereth that they were *but flesh*, a wind that passeth away and cometh not again." Psa. lxxviii. 39.—"He knoweth our frame: he remembereth that we are *dust*." Psa. ciii. 14.—"How much less man that is a *worm*, and the son of man which is a worm." Job xxv. 6.—"The blessed and only Potentate, the King of kings, and Lord of lords, who *only* hath immortality." 1 Tim. vi. 16.

HU. TES.—"A never dying soul to save, and fit it for the sky."—Chas. Wesley.

DIV. TES.—"The soul that sinneth it shall die." Ezek. xviii. 4, 20—"He spared not their souls from death, but gave over their lives to pestilence." Psa. lxxviii 50.—"The wages of sin is death." Rom. vi. 23.

HU. TES.—"Death disengages the soul from the trammels of the body, and gives expansion to its powers: all those passions and propensities which belong to the body will, of course, accompany it to the silence of the grave; but all that belongs to the soul, as anger, malice, revenge, will not only be retained in the disembodied state, but acquire greater capacity and power for action."—Am. Tract Soc., Tract 371.

DIV. TES.—"For the living know that they shll die; but the dead *know not anything*; . . . their *love*, and their *hatred*, and their *envy* is now perished: . . . there is . . . *no knowledge* nor wisdom, in the grave" [Heb., *sheol*—the state of death] "whither thou goest." Eccl. ix. 5, 6, 10.—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 4.—"The dead praise not the Lord, neither any that go down into silence." Psa. cxv. 17—"For in death there is no remembrance of thee: in the grave [*sheol*] who shall give thee thanks." Psa. vi. 5.—"For the grave [*sheol*] cannot praise thee." Isa. xxxviii. 18, and many other texts of like import.

HU. TES.—"The souls of believers at death do immediately pass into glory." Meth. and Presbyterian Catechisms.

DIV. TES.—"Who shall judge the quick and dead at His appearing and kingdom. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me *at that day;* and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 1, 8.—"And when the chief shepherd *shall appear*, ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 4, and many similar texts.

HU. TES.—"He'll in a moment call thee hence, To heaven or down to hell." Hymn Book.

DIV. TES.—"Who shall be punished with everlasting destruction . . . when *He shall come* to be glorified in his saints." 2. Thess. i. 8–10.

HU. TES.—"Eternal redemption is to be regarded as involving an equally eternal enslavement. Heaven is only Heaven while there exists a Hell." Dr. Hamilton.—"O miserable state of the damned! In it they utter as many blasphemies against God as the happy souls in heaven shout hallelujahs to his praise." Amer. Tr. Soc., Tr. No. 277.—"God is therefore himself present in hell to see the punishment of these rebels against his government that it may be adequate to the infinity of their guilt; his fiery indignation kindles, and his incensed fury feeds the the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible, thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert *all his divine attributes* to make them as wretched through eternity as the capacity of their nature will admit." Benson, the eminent Methodist Commentator.

DIV. TES.—"For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch——And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. iv. 1–3.—"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. xxxvii. 20.—When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. xcii. 7.—"But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Ps. xxxvii. 38.—"What fruit had yein those things whereof ye are now ashamed? for the end of those things is death." Rom. vi. 21.—"Who" [the wicked] "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2. Thess. i. 9.—"Behold all they that were incensed against thee shall be ashamed and confounded: they shall be as *nothing:* and they that strive with thee shall perish: they that war against thee shall be as nothing: and as a thing of naught."—Isa. xli. 11–12. "They" [the wicked] "shall be as though they had not been."—Obadiah 16. See also a multitude of other texts of like character.

We have here set before us what men say and have said, and what is the Divine testimony. But a small part of that testimony has been presented, but enough to form a judgment on the merits of the case. Both parties cannot be right. Which shall we credit? Do you not respond, "Let God be true" even if "all men are liars. "God is not a man that, he should lie." "Add not thou unto His words lest he reprove thee, and thou be found a liar." Prov. xxx. 6. Do we not see an amazing discrepancy between the Divine and the human testimony, in what we have presented? It may well fill us with amazement; but the more we study the subject and compare the Scriptures with human theology the greater will be our wonder how men have so perverted and made void the Divine testimony. But in the providence of God, his word is now placed in all our hands, and we can no longer plead a lack of means to know what God has spoken. Let no man, or association of men, under whatever name called, stand between us and our responsibility to God. "SEARCH THE SCRIPTURES," is the solemn injunction of Him who is GOD'S appointed LIFE-GIVER: and no amount of theological reading, or attention to preaching, can excuse for the neglect of this injunction. The opinions of men, however great or good, are not the standard of judgment God has given; "The word that I have spoken, the same shall judge him in the last day," saith He, who is "the judge of the living and the dead." Let all beware how they allow the theories of men to rule their judgments on the things of God and life eternal in Jesus Christ.

Are any who read these remarks still destitute of a living union with the LIFE-GIVER?—Let them make haste to this only ark of safety. Let them take heed to the word of truth, and "Acquaint now thyself with Him and be at peace, thereby good shall come unto thee." Such is wise counsel: let no one slight it; and remember, the Word and the Spirit are the only safe and infallible teachers. Let no man allow the kingdom of heaven to be shut against him by such as "take away the knowledge," to agrandize themselves.

"A Very Mischievous Error."

We take the following item from *The Home Missionary*, for this month. Who wrote it, or from what part of Illinois it came, we cannot tell; but it seems the doctrine of life only through Christ is giving sorrow of heart to some "Evangelical Christians" out there. We are persuaded, however, it arises from "error" in their own heads more than from want of love to Christ. Their long cherished idea of natural immortality is evidently giving way before the march of the Bible doctrine of life only in Christ; and to their minds it is cause of alarm. We trust their hearts will yet be made glad with the glorious truth that Jesus Christ is our LIFE-GIVER: that from this fountain alone can we ever have a well grounded hope of life in the world to come. Here is the Illinois lament:

ILLINOIS.

NO-SOULISM.

Sin and error abound here, as elsewhere. A very mischievous error prevails. I hear it called "No-Soulism," "Annihilationism," and "Adventism." I have not, before, come so directly in contact with it, and cannot very clearly define it. One position is, that "men have no soul or spirit, that is immortal, until regeneration takes place." Another is, that "Christ is soon to come personally, and to set up in this world a literal kingdom." In common with Evangelical Christians, they hold some Bible truths; but these points constitute the burden of their teaching, and seem to be regarded by them as the grand and fundamental doctrines of religion. Those who are not truly evangelical, seem much inclined toward these notions. Universalists, infidels, and the openly immoral, readily fall in with them, and yet become no more moral. When they have preaching, other congregations are small. Some members of evangelical churches attend. Some prominent members of the Baptist church have embraced those views and are doing much harm. Still I am hopeful. The members of the church, though few, seem firmly attached to the doctrines of the Bible, are united among themselves, and are willing to make sacrifices to maintain the institutions of religion.

"Universalists, infidels, and the oppenly immoral, readily fall in with them, and yet become no more moral," says this writer. So Simon Magus, at Samaria, "readily fell in with" Philip's preaching Christ, and was baptized, but "became no more moral." Did that prove the preaching of Philip was an error? Some men have ever held the truth in unrighteousness. It is lamentable that so many who have heard the truth should be no more benefitted by it. Yet so it has ever been: but saith an apostle—"We are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life." 2 Corth. iii. 15, 16.

Again, this writer says—"Those who are not truly evangelical, seem much inclined towards these notions." That is: such persons as are not pledged to the theological notions of what is called "orthodoxy;" such as, an immortal soul in man; going to heaven or hell at death; and the spiritual reign of Christ, rejecting his personal reign on "the throne of his father David," which God has sworn to give his Son—such persons are "much inclined towards these notions," *viz.*, that there is no life out of Christ to any of Adam's race, and that the earth is to be the inheritance of the saints—"the meek shall inherit THE EARTH!" Truly, "the publicans and harlots shall go into the kingdom of God before" some who claim better things; for, "This Man receiveth sinners and eateth with them."

But once more. This Illinois writer says—"When they have preaching, other congregations are small." Has "the world gone after them?" There is a remedy for this, possibly. Do our Home Missionary friends ask, what is it? We will tell you. Preach CHRIST and the RESURRECTION more earnestly than they do, and show the people, from the Scriptures, that there is no other way into life, hereafter, but this one way: press upon the men and women to whom you have access, Christ, the LIFE-GIVER: call them to seek life in him, and tell them if they do not come to him for life, they will utterly perish in their own corruption. Do this, and you will soon have as large congregations as the "no-soulists" of whom you speak, and it will soon give new life and *soul* to your ministrations. Your old theory of an immortal soul, as the fonntain of life hereafter, is dying and powerless: it has degenerated into what you bewail as "Spiritism," which is the legitimate offspring of the doctrine of a spirit entity in man by natural generation.

This Illinois writer says:

In another part of my field, "Spiritism" prevails to some extent. But as its novelty has passed away, its influence is less injurious than that of "No Soulism."

"Spiritism' is no "novelty"—it is as old as the doctrine of an immortal soul. Its present phase may be novel; but that is the result of the death struggle of its parent theory, viz., a soul entity that is immortal. That theory has been attacked, and its advocates driven from the Bible in their attempts to defend it, and, now must resort to "Spiritism," or some other equally groundless source, for the protection of their long cherished idol. No wonder the Illinois writer judged "Spiritism less injurious" than the opposite dotcrine. The truth is, it is the legitimate child of his theological views of man. If the parent dies, the child dies with it: and it seems both are dying in Illinois; for, "when" those who hold, no life out of Christ, "have preaching, other congregations are small." A sure sign that death has set in on the parent and child of the soul-entity theory. Better give both a decent burial, and write on their tomb—"Died for want of a soul: having lost it in battle against those on whose banner is inscribed, NO LIFE OUT OF CHRIST." That will be an honorable confession; and we may follow it with the prayer, MAY THEIR REST BE ETERNAL.

Who Suffers Loss?

"IT IS HARD FOR THEE TO KICK AGAINST THE PRICKS!"

In the late discussion in Boston, on the question—"Do the Scriptures teach the resurrection of the wicked?"—the affirmative quoted 2 Cor. v. 10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." He maintained that Paul in this text, refers to *all men*.

In reply to the affirmative, we referred to the context, showing that the saints alone are meant. The pronoun "we" occurs *thirteen* times in the first nine verses of the chapter, and every time belongs to Christians. Passing the tenth verse—the one in question—the word occurs, with the same application, *eleven* times in the remaining verses of the chapter. The pronoun "we" is thus found twenty-four times in the chapter, and *twenty-three* times it undoubtedly represents the Christians alone—why not in the *other instance*? We remarked, "There is a judgment of Christians; a judgment peculiar to Christians. Paul shows it when he says, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed *how* he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; *every man's work* shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall *try* every man's work *of what sort it is*. If any man's work *abide* which he hath built thereupon, he shall receive *a reward*. If any man's work shall be *burned*, he shall *suffer loss:* but *he* himself *shall be saved*; yet so as by fire." 1 Cor. iii. 10–15.

Here we have the clearest evidence that although all the true followers of Christ—all that build on the foundation—shall be saved in "the common salvation," (Jude 3) yet there is to be a judgment as to *how* every one has builded. This judgment cannot affect the free gift of eternal life, which comes by grace, but it will settle the saint's condition in the kingdom. It is evident from various Scriptures that there will be *gradations* of *rank* in the kingdom of Christ. It will be given to some to sit at the right and left hand of the Messiah. The mother of Zebedee's children solicited this honor, for her sons; and although she did not obtain her request, yet Jesus recognized the fact that this position shall be occupied by hose who are *chosen* to it. If any man has built on the true foundation *wood, hay, stubble*, he shall suffer loss in some way. If he has built *gold, silver, precious* stones, he shall receive a corresponding reward. We are yet ignorant of the process by which this judgment of the redeemed will be accomplished, but it is certain that it will take place. John Wesley, in his ninety-fourth Sermon, in speaking of some christians who fail of the excellence which they have power to attain, says: "They will not have so high a place in heaven, as they would have had, if they had chosen the better part: and will this be a small loss?"

Our opponent in the discussion, rejected this interpretation of the passage, and gave the following exposition:

"Suppose I go and labor, as is frequently the case; a church is gathered; all goes on well for a while, Satan comes in among them, they backslide and are lost; have not I lost my labor? worked entirely in vain? Am I to be lost, too? Oh, no! I am saved; they are lost, my labor is lost. We think that is the idea of the apostle. If a man works his whole lifetime, and it is all swept away in a moment; he has worked in vain, has lost all his labor. Just so, if I preach six weeks in a place—sinners are converted, and they all backslide and are lost, I have lost all my labor. We are are workers. We work with God. What business! To raise up churches. If they are to backslide and are burned, we suffer loss; but we ourselves shall be saved, yet so as by fire."

In relation to this novel talk, we ask, Is the worth of our individual labor to be tested by the *conduct of others?* If a man preaches the gospel, labors faithfully in the vineyard of the Lord, shall his honest, sincere, and earnest work be accepted or not, according to the steadfastness or unsteadfastness *of others?*—And because *others* backslide, shall he be judged worthy of a salvation which is a bare escape from destruction? ("So as by fire.") The position is as monstrous as it is silly. How contrary it is to God's truth may be shown by a reference to Isaiah's prophecy. The Saviour is made to say, "I have labored in vain, I have spent my strength for nought, and in vain." Isa. xlix. 4. According to our opponent's view, it would follow that the Saviour must be saved, "*so as by fire.*" How different is the truth of God—"Yet surely my judgment is with the LORD, and my work (margin, "reward") with my God." We are approved or condemned, according to our personal work, not according to the work of *others*. Let a man but do his duty to his fellow-men and *his work will stand*, no matter *what* course is taken by those whom he has endeavored to save. This undoubted truth shows the littleness of the foregoing exposition.

In our opponent's exposition, he omitted to speak of the *reward* which is to be given, if the work abides. Taking his own view, it would follow that if he did *not* "lose his labor," a *reward* would be given him, which he would not have in the other case. This *reward* is given at the judgment—for "*the day* shall declare it"—so that after all his efforts the peculiar judgment of Christians is a reality even if we should admit his exposition. The fact of a *reward* in certain cases, necessitates a *failure* of the reward in other cases—which is what the Apostle means by the phrase "[illegible]er loss."

By the way, our antagonist has made still another blunder. He says, "I preach six weeks in a place—sinners are converted; they backslide, I have lost all my labor." He assumes that the work is *good* at the beginning—"sinners are *converted*." But this will not answer. The Apostle speaks of BUILDING "*wood, hay, stubble.*" Now are converted sinners *wood, hay, stubble?* The Apostle speaks of two kinds of building material—*good* and *bad*. But Eld. G.'s work is *good*. No one can call a converted sinner bad work. So after all, Eld. G. is suffocated in the smoke of his own absurdities. When he gets wearied with kicking "against the pricks," we hope he will be more careful in his comments on Scripture." J. T. C.

Notice of our Paper.

The American Baptist is edited by Nathan Brown and John Duer, and published by the Board of the American Baptist Free Mission Society, 37 Park Row. As we are neighbors, we take it as kind in them to notice our new paper: and for doing so, we sincerely thank them; and hope we may be able to cultivate friendly feelings, though we may differ in our theological views. If all other religious periodicals, to which we have sent our first No., would treat us as kindly as the *Am. Baptist* has, we might be led to think a new era in Christian courtesy had dawned. Their notice is as follows:

Herald of Life.

The Life and Advent Union have started a new paper called the *Herald of Life*, edited by Rev. George Storrs and others, and published at 37 Park Row, N. Y. It advocates the doctrines of Christ's speedy advent, and the annihilation of the wicked. The editors maintain that the doctrine of endless torment is repulsive to the benevolent heart, and that the only alternative for logical minds is to range themselves under the doctrine of "Life only in Christ," or under the banner of Spiritualism.

Correspondence.

From Randolph E. Ladd.

DEAR HERALD OF LIFE:—How my heart thrills with delight with the euphony of that title; it is like the music of the sweetest bells; and then its twin idea, "The Coming Kingdom," makes it the sweetest cognomen ever given to a periodical: and with these two grand and glorious principles—"Life *only* through Christ," to be obtained at "His appearing and kingdom," what higher motives can we have to "labor for that meat which endureth unto everlasting life." If I was ever satisfied with any one act of my life more fully than another, it is with reference to the help God enabled me to render my brethren in the formation of the "Life and Advent Union." If that plan was not conceived, carried on and consummated under the direct influence of the Holy Spirit, then I am mistaken in its influences. I expect to call to mind "in the heights of Zion," the precious seasons enjoyed under that "Memorable Sacred Tree." I am almost disposed to purchase the land on which it stands, fence it in for protection, and seat it for all future "Annual Conferences" when the Wilbraham gathering takes place.

Just here, I am reminded that *some* suppose that we, who hold the life views, have seceded from the Advent body; but there never was a greater mistake; as our brethren, who think so lighty of us *now*, will acknowledge at some future time. Every tie that ever bound us to those who profess to love "Jesus and his appearing," is now strengthed a hundred fold. Any amount of reproach, insult, neglect, or abuse will not drive us from them: and we will overcome them "through the blood of the Lamb and the word of our testimony."

O, how I do bless the LORD that we have at last found "a faith that is the *substance* of things hoped for, the *evidence* of things not seen." Does not my whole soul praise the blessed LORD, that at last the life-long hope which myself with many others have cherished, is finally consummated? We have a weekly periodical under the charge of our veteran "father in the gospel," to whom, under God, most of us are more indebted than to any other man living or dead, and who, we trust, will not object to our praising God on his account.

It has been my privilege to be a reader of the *Bible Examiner* from its start. I have never missed a number to my knowledge; but have studied its pages with delight and profit. I fully concur in the hope that it may be continued as a QUARTERLY, as has been suggested. "Let it be done."

Now let me say, my heart is in this work as in no other enterprise in which I was ever engaged. By God's blessing, there can be no such word as *fail*. This work is of the LORD. His truth has been smothered and throttled with such loads of rubbish and traditions, from the "Roman dunghill of decretals," that it never has been seen only through opaque and glimmering mediums. But the day has dawned—the beauty and glory of the "latter day" has appeared—the transcendant brightness of a pure theology, that reveals God in his true character, has come. We know the meaning of John's testimony, "GOD IS LOVE;" we now know what caused the Psalmist exultingly to cry out, "Oh, how I *love thy law*; it is my meditation all the day." We, more than any others, can say, "Great *peace* have they that LOVE THY LAW and NOTHING shall offend them." Nothing that I have ever seen or known of revealed truth has done so much to settle me in the joyful hope of the Gospel as this PRECIOUS truth. How clear and bright to my view is the "Reconciliation" made by Jesus, by the offering of himself "as of a Lamb without spot" to God. "Thanks be to God for his unspeakable gift."

May our blessed Lord distill his mercy upon you, dear brethren of the HERALD, and keep you in your important and glorious mission of enlightening the people to whom you have access, with "THE LIGHT OF LIFE."

Our Lord has favored me with temporal prosperity, just at this period of my life, more than ever before, and I am persuaded that it is for this especial purpose, that I may be one of his humble instruments in spreading and sustaining this *despised* but CROWNING TRUTH; and I most devoutly seek His grace and the guidance of his Spirit in doing his will in this matter. My means are therefore pledged to the support of this enterprise. I have put my hand firmly to *this plough*, and shall not look back while God blesses me with his smiles and approval.

Springfield, Mass.

Our First Trip for the Paper.

FROM HELEN ROBERTSON.

On Friday Oct. 9th, the Business Agent expected to be gone from New York ten or twelve days, and suggested that we should spend that time in Ocean Port, and Eatontown, N. J. So we started Saturday, the 10th, with a letter of introduction to Bro. E. Wolcott. I got a hearty welcome from him and sister W. at their own home. How blessed it is to meet God's dear people!

Bro. Welch is pastor of the church in Ocean Port, but he was absent preaching at Newark, Sunday the 11th; so Bro. Wolcott preached for him in the A. M. We attended Sunday School before meeting, and had altogether a refreshing time.

Eatontown is two miles from Ocean Port, Bro. Wolcott is pastor of a church there, so we went with him and his family in the afternoon. Had Sunday School there before preaching in the afternoon. The schools were both very interesting; and Bro. W. greatly blessed in preaching the truth. We had prayer and conference meeting at Bro. Welch's house in the eve; and all felt it good to be there.

We spent the week visiting around among the brothers and sisters getting subscribers for the HERALD OF LIFE, reading the word from house to house, and being mutually strengthened and comforted. Also, attending most blessed evening meetings with both churches.

Bro. Peter Farry has an interesting Sunday School two miles from Eatontown, in a School house. We spent Sunday A. M., the 18th there. The Lord blessed us all, and by request of a Methodist bro. we had meeting there in the evening. The subject was the saint's inheritance. We trust there was good done. The Spirit of the Lord was present anyhow. Bless his name. It is good to labor for him: He can use the feeblest instruments; earthen vessels. The churches in Ocean Port and Eatontown have their meetings to suit each other. They worship together, walk together, and seem to have the unity of the Spirit in the bond of peace. Mon may know that they are Christ's disciples by the love they have one to the other. Both churches believe, to a men, so far as we know, in Life only in Christ. Our mission for the HERALD OF LIFE was successful. All feel the near approach of Christ's Coming, and the great desire is to present their bodies a living sacrifice, holy and acceptable unto God. To abide in Christ, so that when he appears they may have confidence and not be ashamed before him at his coming.

It is good to labor for the Lord; to meet such dear ones; to be mutually strengthed with them, and to have a blessed foretaste of our unbroken fellowship in the kingdom of our Lord and Christ. They too remembered that the laborer is worthy of his hire. The Lord bless them in all things. Let us all be faithful to the death, and we shall receive a crown of life. Glory be to his holy name.

New York City.

From A. F. Cressy.

BR. STORRS:—It is now midnight, and as I sit by the bedside of my little son, who is quite sick, I thank God that the time is near when mortality shall be swallowed up of life. O, how cheering in the hour of trial to meditate on the promises of God: and how blessed are the words of his dear Son, with whose stripes we are healed; and through whose death and resurrection we may obtain eternal

life: and who saith, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John vi. 40. Not as some will have it, a thousand years previous to the last day; but at the last day.

But again, verses 54, 55, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." Verse 63: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." How important, then, that we receive, as meat, the words of the Lord Jesus. For except we eat the flesh of the Son of man and drink his blood we have no life in us. But, "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

But again, John vi. 57, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." But says one, "As by Adam all die, even so by Christ shall all be made alive." But what follows? Does it not follow that all eat Christ, the bread of life, if by him all are made alive? Saith Jesus, "The bread of God is he which cometh down from heaven and giveth life unto the world." Then certainly the world must partake of the bread in order to draw life from it. The question arises, Will all men partake of Jesus, the bread of life? Let Jesus answer, John v. 40: "Ye will not come to me that ye might have life." O then, let us draw near to the great LIFE-GIVER; and like the common people, receive him gladly. O may we drink deep of the living waters, that it may be in us a well of water, springing up into everlasting life.

Shelburne Falls, Mass.

From La Fayette Norris.

BRO. STORRS:—Words fail to express my gratitude to God, and the brethren who have come forward so nobly with their treasures to help advance the great life theme. It is more than I ever expected to see; I began to believe that this glorious truth had always got to creep along in the path of obscurity; but God has been better than my fears; and it fills my heart with joy. O, how I wish I were able to give more than the mere subscription price; but God has denied me this for the present.

Let those who have means that they can spare, and who have been in doubt in times past as to how they should use it, be in doubt no longer, but come forward immediately and invest in this glorious cause what they can reasonably spare. God will bless the cheerful giver,—not the one that gives without thought, but the one that gives understandingly. I am not so foolish as to suppose that everything that is written to you will appear in the HERALD OF LIFE, for that would be impossible. I am willing to trust to your judgment.

There is one passage of scripture that I have thought upon considerable, that has done me a great deal of good; and that is this: "The wicked have not God in all their thoughts." This would imply that the righteous have God in their thoughts often—that this was one mark of a righteous person. I know not how it may be with others, but I have found with myself that when I had God, our Saviour, and eternal life in my thoughts, in a reverential point of view, then I felt the most like being a Christian. And when I do wrong (for I am a mortal and fallible being) I find myself trying to exclude God from my thoughts. 'Tis then I go to God in prayer. I used to think that a person had always got to live in doubt; but now I firmly believe I am a child of God, and O, how it fills my heart with joy. In the hour of trial and distress, after going to God in prayer, this faith shines the brightest; and something seems to be singing to me: "You'r a child of God, you'r a child of God"! Please have my name put on the list of the members of the Advent Union. I remain yours in the hope of a resurrection to life.

Campton, Iowa.

From G. W. Denny.

"Speak to the children of Israel that they go forward."

This language is quoted by S. W. B. in his article in No. 2 of the HERALD OF LIFE. O, how such language, spoken as it was by God, and reiterated by the Watchman, stirs within the heart of the Christian the liveliest emotions and leads us to startle with the idea suggested to our minds. What, have we halted by the way? It seems but as yesterday when I was a member of the Congregational Church in W., in a mahogany top slip on Sunday, comfortably seated, and also with the comfortable assurance that we were all right, looking steadfastly into the face of the worthy Watchman, and then on the congregation; saying to myself, how cosey we are all fixed; when suddenly, from without the cry came pealing out from other watchmen, "Speak to the children of Israel that they go forward." Watchman, said I, what of the night? The watchman said, the morning cometh. But said I, can any good thing come out of Nazareth? He replied, come and see. I went forward and the glory of the coming kingdom shone full in my face. O, how rejoiced I was to know that I had gone forward.

But then another step presented itself. I shrunk back. But the voice came as before, "go forward." I hesitated a little least I had mistaken the shepard's voice; when the voice seemed to increase, and wax louder: "Speak to the children of Israel that they go forward;" so forward we went; and no lack of good things have we found on the march. True, our opposers did cry, "sleepy doctrine." But surely as I live, I have never been so wide awake as I have been since I went forward and received it; and was ashamed of myself that I had been so slow of heart to believe all the Prophets have spoken. Shall I stop now? Who is leading the way? Surely I hear the well-known watchword, "Speak to the children of Israel that they go forward." Shall we halt here? Who advises it? "As I live saith LORD God, I have no pleasure in the death of the wicked." Who is wise above what is written? Then we will go forward, brethren. The noise is dying away, and no evil done: no, no. The cry, "crucify him," is not so loud: and the second sober thought is already at work. Let us work, friends; let us work, brethren. It will work out for us an eternal weight of glory. What comes next? I do not know; but this, I confess, after the way some men call heresy, so worship I the God of my fathers, trying to believe all that is written, and confessing to you all, this day, that God has been good to me all the way; he has led me as well as fed me. His track I see, and I pursue the narrow way till him I view. The way looks clear to me; and soon I believe he will lead his people beside still waters and into green pastures.

New Haven, Conn.

From Julia A. Dodge.

TO THE CONTRIBUTORS OF THE HERALD OF LIFE AND THE BRETHREN AND SISTERS GENERALLY:

DEAR BRETHREN AND SISTERS:—I hardly need to say to you that I am deeply, yea intensely interested in the publication of a sheet which promulgates the blessed truth of "Life only in Christ." I am aware that it is an arduous task for those engaged in it; but the LORD has watched over his truth and blessed their efforts until they have succeeded in extricating it from under the accumulating rubbish of ages and commenced to send it forth to make glad the hearts of those who believe in Jesus and the Resurrection. That He is the Resurrection and the Life, and that without him there is no life, how plain to an unbiased mind. How precious to those who believe it. And while I rejoice in this truth, I cherish the kindest feelings of Christian love and sympathy towards those who do not receive it as truth; and I fondly hope the columns of this paper may not be tarnished by a spirit of sarcasm and retaliation: but that meekness, long-suffering, brotherly kindness, and non-resistance may be its characteristics.

Let us be careful not to drive this truth any faster than the LORD would have us, lest we break off and leave in the back ground other truths closely connected with it. We want them all brought out, a perfect whole, unto the light, to cheer the heart of the way-worn pilgrim, to caution the unweary, and correct that which may have been wrong in the teachings of the past. And my prayer shall be that serpent-like wisdom and dove-like harmlessness may be given to those who write for the HERALD OF LIFE.

Pawling, Nov. 4, 1863.

Modern Antiquities.

I must need take a text, for the reader, after looking at the above caption, will not believe that I am in sober earnest, Well, here it is—Lev. xxi. 17—24—read it at your leisure; it is too long for me to quote.

I have read it with surprise, as, I presume, many have, to see that God should have made "a blemish," as it is called, in man's physical organization—a cause for rejecting him from serving at the altar. "A flat nose, a club foot, a hunchback, or he that hath the scurvy," &c., should be excluded from the service of the Lord! "He might eat of the bread of his God, both that which is the holy, and that which is the *most* holy; but he must not come nigh to offer;" that is, he must not attempt to officiate as a priest.

In all other cases, I believe, in the Bible, *moral* "blemishes," and these alone, disqualified their possessor for serving at the altar of God: but here we have several for which a man is neither praise nor blame-worthy, any more than for the length of his nose, or the color of his skin,—but they were a sufficient reason for thrusting out their possessor, and closing against him the house of the Lord,

And why? Not because any blame could be attached to their possessor, but for a very different reason, surely. *Men are men*, and while they are such, if they can find *deformities* to look at, whether these be moral or those which are purely physical, they will look at nothing else. Not because of their depravity, but by reason of their native preference for that which is perfect; for it is seldom, if ever, that these "blemishes," as they are called, in the text, awaken any other emotions than those of pain, which would not be the case, were they rendered agreeable to us, by reason of our common depravity. There is a natural love of beauty implanted in every human breast, whether of form or countenance, or what-not; a natural love of order, consistency, propriety, justice, benevolence, and the like. We are so made that we cannot help revolting or turning away with disgust from any spectacle of horror or deformity that we are left to contemplate.

Hence the necessity for shutting out those persons which have been thus marred "in their making up;" had they been suffered to stand before the congregation of the Lord, and officiated at his altar, the hearer, the common worshipper, would not have been able to take his mind off from them for a single moment. "A split nose" would be the only thing the hearer could see. His mind and soul, which ought, of course, to be occupied with heavenly and eternal things, would be looking at "blemishes," and consequently would lose the instruction, or miss the improvement, which otherwise he might hope to secure, and which were intended for him. Who ever yet saw a cripple, and could think of anything but his deformity, while looking at him? Who ever witnessed any remarkable deviation from the established modes of dress, and could follow an argument, or listen to an exhortation, or any thing of the kind, while the object of his curiosity was before him?

This being the case, all paintings on the walls of our churches, in the rear of the speaker especially, should be repudiated—whether they be delineations of good or evil, well or ill executed. Before the hearer is aware of it, his mind is drawn to them, and he loses "the thread of the discourse." He may chide himself for it as much as he will, and accuse himself of a want of interest in the discourse; but he cannot help it—he looks steadily at these unimportant things, while the interests of eternity are neglected.

It was in obedience of this law of our nature that the law of our text was enacted. It was a fact well known to the Creator, that while the hearer knew of any *moral* deformity in the speaker, however eloquent or solemn his discourse, however well-argued or conclusive, he would be thinking of nothing else while the speaker was before him. A man may have been, in the course of his life, a very great sinner, and by repentance and faith in the Lord Jesus Christ, he may have become one of God's elect, yet he should not aim at the station of a minister of the church, for the above reason: all of his good deeds will be forgotten, while those of infamy will be remembered.

Application, by way of inference. No man should enter the sacred desk, to officiate at the altar of God, while his face is in such a costume as to engage, irresistibly, the attention of his hearers. A certain man came to our peaceful village a few days since, whose reputation as a minister of Christ was very fair—who also stood high as a preacher of righteousness—a logician—an "eloquent orator"—a man to whose name some excellent institution of learning had seen fit to add "those semi-lunar-fardels," *D. D.*, and our pulpit being vacant, he was invited to preach. No fault could be well found with his sermon; it was well written, well delivered, accompanied with every necessary degree of action; but alas, *his face!* it looked as if it had sunk back into retirement, amidst a wild profusion of hair and beard—mustache and bristles! It was too much, far too much for poor human nature. We could not look thereon, and hear the discourse, so we turned ourselves about. The gentleman threw his head back with all his might, to give his voice a passage through the thicket which had gathered round the natural outlet of sound, but it was of little use—his words came forth as if they had been strained through a hair sieve. No body seemed to have heard his sermon, or to be able to give any account of it, the next day. One man remarked that the Jews would probably start soon on their return, as the high priest was evidently in motion. Another expressed a wish that this fashion of wearing the beard, and every other appendage, among ministers, had been deferred till *he* had got through with the present world. I must not say what some of the other sex said of it. Two or three inquired, with a very significant twirl of the lip, whether the Dr. were a married man or not. In short, every one had seen his face,—knew all about it,—but none could give any acct nouof his sermon, at least, none that spoke of it.

My dear reader, will you just he kind enough to open your Bible, and read the text? Read it *all* from beginning to end—see if you can discover what is meant by "*Modern Antiquities*;" or more important still, see if you can conjecture why the law of the text was written.—SELECTED.

The Life & Advent Union.

SPECIAL NOTICE.

With the present number of the HERALD OF LIFE we cancel the EDITOR'S indebtedness to his EXAMINER patrons for the numbers of that periodical due them beyond the September issue. The Life and Advent Union were quite willing to assume this obligation, in view of the advantage of being enabled at once to introduce the new paper to a body of readers who would be sure to give the enterprise a warm-hearted welcome. The arrangement has been fully justified by the result, and we are glad it was made. The claims of Examiner patrons, on the score of unexpired subscriptions, we now consider *fully discharged*. Indeed, we regard the matter furnished in these first four issues of the Herald of Life as *more* than the equivalent, in amount, of what would have been given them in the remaining portion of the Examiner volume. But we are willing to call the account *balanced*, and have only to ask now that all Examiner subscribers, who have not already done so, will immediately become paying subscribers of the new paper. It is important that they should be heard from without delay; we therefore earnestly request them not to leave us, for even a single week, to conjecture whether we are to have their support. It is but natural that we should count on *them* as among the most reliable friends of the new movement. It needs, as it will endeavor to deserve, their friendship and their best exertions. Shall it have both? And shall it have them *now*—in the infancy of the enterprise?

Bear in mind, dear brethren, that the vessel you are invited to sail in, though new, is in charge of the veteran Examiner pilot. The weekly appearance of the HERALD OF LIFE is all the proof you need that *he* is devoting to it his entire energies of body and mind.—Will you stand by him in his work? He has younger brethren associated with him as Assistant Editors. Shall he have from you the assistance (no small item, you may rest assured) which is afforded by the evidence we now ask you to give that his toilsome labors are appreciated? Many Examiner subscribers have already taken their position nobly. Are *all* of you ready to do so? If you are, you can greatly aid the cause, as well as encourage the hearts of the "Life Company," by acting with promptness. We shall anticipate a very general response to this call, now that it is known that you are no longer entitled to the Herald of Life in virtue of having been paying subscribers to the dear old Examiner.

Many Examiner subscribers, who have already paid for the new paper, request us to date their HERALD OF LIFE from the *first* number—preferring to donate to the "Union" the trifle that was their due from the Editor. To do this affords *pecuniary* aid to the paper, and is, besides, a matter of convenience in the adjusting of our subscription accounts. We however *claim* nothing in this direction, but in behalf of the "Union" will be grateful to all who say—"Let my subscription commence with No. 1."

RUFUS WENDELL,
Business Agent.

Donations Received.

Dr. John K. Finley	$10 00.
Cochrane Fleming,	5 00

Subscriptions Monies Received.

TWO DOLLARS *each* from—A. H. Brown, Jonas Notestine, G. W. Allshouse, Wm. R. Perry, Wm. Tweedy, Daniel Spencer (2 copies), S. V. Miller, James T. Cornell, H. L. Meservey, Alpha Phillips, Wm. Hathaway, Dr. John K. Finley.

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OTHER SUMS: *from*—Stephen Merritt, Jr., 50 cts, Amanda Bailey, $1 20, Oliver Harris, 50 cts, A. G. Case, 50 cts.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and thirteen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Secretary, who shall keep account of the same and transfer them to the Treasurer.

V. The Board of Managers shall have power to choose an Executive Committee from their number to facilitate business.

VI. All receipts for the Union shall be published monthly by the Secretary, with the name of the donor.

VII. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving six weeks' notice.

VIII. The Secretary shall keep a record of the names and post-office addresses of the members.

IX. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union.

GEORGE STORRS, President.
RUFUS WENDELL, Vice President.
JOSEPH T. CURRY, Secretary.
LEONARD C. THORNE, Treasurer.

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Caleb Thompson, Providence, R. I.
John Billings, Corinna, Me.
Alex. Decker, Newark, N. J.
Jacob I. Johnson, Lynn, Mass.

The Union voted, The paper shall be called, "THE HERALD OF LIFE *and of the Coming Kingdom*;" to "be under the immediate control of an Editorial Board, composed of GEO. STORRS, Editor; Rufus Wendell, Joseph T. Curry, W. S. Campbell, and S. W. Bishop, Assistant Editors." "RUFUS WENDELL to be *Business Agent*."

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons a dverse to its object.—ED. OF HER.

APPOINTMENTS.

ELD. JOHN BILLINGS will commence a meeting in Bradley, Me., November 20th at 2 o'clock P. M., to continue over the following Sabbath.

For the Brethren. J. BILLINGS.

RUFUS WENDELL will spend next Lord's day with the Church in Newark, N. J. Conference and prayer meeting at 10 1-2 A. M.; preaching at 2 1-2 P. M., and 7 1-2 in the evening.

The blessing of God is with the tried flock in Newark. The brethren and sisters assemble themselves frequently for prayer and exhortation, and their meetings are often seasons of much heavenly interest. They hope for still greater spiritual prosperity, and are praying that the Lord may so direct their efforts that sinners may be brought to Christ. Brethren, pray for them, and for those who endeavor to hold forth the word of life in their midst. The writer spent last Sabbath with them, and found a goodly number of attentive listeners to the Word of Truth. R. W.

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, 75 cents. In paper covers, 50 cents.

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OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only.

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MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*. Price, 7 cents.

THE ATONEMENT: by GEO. STORRS. Price, 3 cents.

DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

Other Tracts will be added, if funds are to be had.

THE BIBLE EXAMINER, volumes 13 or 14 can be had, bound or unbound. Vol. 13, bound, $1.75. Vol. 14, $1.85. This last volume contains 18 numbers, six of which were issued in 1861 and twelve in 1862. The prices named include the postage: $1.50 each without postage. Unbound, $1 per volume. The nine numbers of the *Examiner* for 1863 can be had for 75 cents, and are worth three times that amount.

All Letters in relation to any of these works, for the present, to be addressed,

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JAMES C. BOOTH.

TESTIMONIALS.

Remarks from the *American Medical Monthly*, edited by Edward H. Parker, A. M., M. D., late Professor of Anatomy in the New York Medical College.

IODINE WATER.—Samples of a preparation with this name have been sent to us by Dr. Anders, of this city, by whom it is prepared. Chemists generally state that Iodine can be dissolved in water, but that the solution is a very weak one, containing in fact on 1,7000 part of Iodine by weight. Dr. Anders states that this is only a simple solution in Croton water, and may be made as strong as 3-4 of a grain to the ounce. The preparation is a decidedly brown fluid, with a strong smell and taste of Iodine. When allowed to stand in an open vessel the color and taste both disappear, the remainder being simply limpid water. We have seen a copy of the report of an analysis, made by Dr. Chilton, in which he states that he finds it "to be a solution of pure Iodine in water," It is a question of interest, by no means unworthy of investgation, what may be the therapeutical value of this preparation. If we can in this way introduce pure Iodine into the system, without combination with any other substance, important results may follow. Practitioners should remember this solution when prescribing Iodine.

GENTLEMEN: I have examined your Liquid Iodine or Pure Iodine Water, and find it a pure solution of Iodine, containing a sufficient quantity for all practical purposes, as a remedial agent. I have used it in obstinate cases of scrofula, and can attest its superior value in the treatment of this class of disease. I am fully convinced your solution of Iodine in pure pure water, is far preferable to any other form in which it has hitherto been used. Respectfully, yours, &c. E. WHITNEY, M. D.

The August number of the Bible Examiner, edited by REV. GEORGE STORRS, contains the following editorial notice:

"IODINE WATER.—In this number of our magazine we introduce to the attention of our readers this medical preparation. We have done so, not for pay, nor because our pages are used as a medium of advertisements—for we have uniformly declined them—but gratitude to God, and a sense of obligation to Dr. Anders & Co., have made us insert the following:

My only son, George F. STORRS, now 37 years old, has been afflicted, for some dozen years, more or less, with painful swellings and inflamations in various parts of his body; oftentimes, seemingly he was near to death; then a respite for a season, but only for a return of the disease with more violence. For the past three years he has had an open sore on his breast; and latterly one near his collar bone, with ulceration in his throat, that was rapidly increasing, so that dissolution appeared inevitable. In this condition he applied to Dr. Anders & Co. By the use of the Iodine Water the ulceration in his throat disappeared in a short time. Continuing its use, in less than two months he was apparently healed, and his general health much improved. This son, whom I had feared would fall asleep in death before this Summer should close, is now, apparently, in a fair way to recover as perfect health as is common to our mortal state. In gratitude to God, who has thus answered prayer, and in justice to Dr. Anders & Co., I have made this statement, satisfied that there is virtue in the Iodine Water treatment which the readers of this magazine will thank its editor for bringing to their notice.

GEO. STORRS.

JULY 27, 1863.

DR. H. ANDERS & CO.:

GENTS: I have taken one bottle of Iodine Water, with decided advantage, for a chronic bronchitis of several years standing. Yours, &c.,
A. MANN, JR.,
No. 39 Wall-st.

EAST HAMPTON, L. I., May 10, 1863,

Dr. ANDERS & Co:

GENTS: The package of Iodine Water came all right. My disease is that of the *mitral* valve of the heart. Before using the Iodine Water a grating sound being very distinct, even so distinct that it could be heard without difficulty with my overcoat buttoned. Now that rubbing sound is not to be heard.

Yours truly,
GEORGE L. LESTER.

NEW YORK, January 23, 1863.

Dr. H. ANDERS & Co.:

GENTS: It affords me the highest pleasure to inform you that your Iodine Water has entirely cured my son Felix of Chronic Inflamatory Rheumatism. His limbs and his extremities were drawn up, and his heart was so affected as to jar his whole body by its excessive palpitations.

T. BERTELING
Musical Instruments,
167 Bowery.

The original of the above, with other testimonials, may be seen at our office.

Dr. H. ANDERS & Co.
Physicians and Chemists.
428 Broadway, N. Y

"The Tree of Life."

[An extract form an unpublished poem,]

BY W. C. MONCRIEFF, LONDON, C. W.

In beauty from the distant womb of night
They come,—Our great Progenitors—God led
To Paradise, a scene of choice delight;
Where fruits and flowers their sweetest fragrance shed,
And palm trees touch the azure dome o'er head:—
They come, though not to waste their time in dreams
And idleness upon a thoughtless bed;
But to explore ennobling sacred themes,
Progressively illumined with clear supernal beams;

And in the exercise expand their powers,
And clothe them with a majesty serene;
And render up at late and earliest hours,
The insence of their hearts to the UNSEEN,
A perfume that has ever grateful been
From hallowed lips to Him who breath instils
And justly claims, from provinces terrene
Or heavenly styled, the homage of all wills
Like ocean regaining the rivers, streams, and rills.

Their line of being—shall it endless run?
Or merely for a while proceed and sink
Beneath the waters of oblivion?
Live on they may, and if they please to drink
The mortal cup they can, for neither link,
Nor bar one moment shall their choice restrain.
In love their God designs that taught to think
As wisdom guides and dowered with holy gain,
At length they shall ascend beside the seraph train.

When proved,—and tried they could not fail to be,—
They harkened to the serpent's lying tongue,
Assuring them that death they could not see,
For into being they had fadeless sprung;
And while the number of their days was young,
They ate the fruit forbidden to their eyes,
And splendid prospects to the breezes flung,
Opposing counsel from the friendly skies
And the loud tones that from the depths of conscience rise.

Oh dismal hour for earth and human kind
When God, in righteous anger at their deed,
With voice like to the troubled winter wind,
Condemned them, as he threatened, for their greed,
That moment from the garden fair to speed,
No more to pluck the life-sustaining fruit.
That flourished there to satisfy their need,—
At length to die like the unreasoning brute
And in the grave recline in awful silence mute.

Thus was the prize of never-ending life—
The dazzling prize which God displayed to view—
Lost by one act of wild ungrateful strife,
Which plague-like o'er their moral nature threw,
A marring tinge of deepest scarlet hue,
Unfitting them to join the heavenly band
Who righteous deeds unceasingly pursue,
And at the fountains in the sunny land,
Quaff nectar as it ever flows o'er golden sand.

But see the cloud in which the Godhead dwells
Has ceased to lower and o'er it rosy beams
Are spread; and hark, as sweetest music swells,
A gracious promise from its bosom streams,
Of which not e'en the wond'ring seraph dreams,
That yet from heaven love-moved there shall descend,
In human form, as wisdom proper deems,
A Lord who will their blasted prospects mend,
And the infernal fiend in mortal combat rend.

His name is love who woke the starry chime—
Love infinite, love endless, changeless, free;—
'Twas love that garnished Eden's flowery prime,
And planted there the life-sustaining tree;
Now overjoyed love's mighty gift we see,
Timely disclosed before their speechless gaze.
Oh marvel great that love of such degree
Should be revealed to men whose daring ways,
Had almost kindled earth in one consuming blaze.

Cheered by the sound they wandered on their path,
Pond'ring the words of melting, heavenly grace,
That kindly snatched them from impending wrath,
And breathed new hope for their succeeding race.
With anxious eye they watched time's tardy pace,
Anon expecting Him with dauntless might,
To burst upon their view with kindling ray,
The world to flood with his divinest light,
And chase embattled foes down to the realms of night.

To guide their faith till the long age was done,
When earth' deliverer should bow the sky,
To dwell in sorrow underneath the sun,
And for a rebel race in mercy die,
Oxen and lambs in numbers lie
On sacred altars, killed for human crime.
And as the pitchy smoke curls far on high,
What sin deserves is pictured all the time,
And likewise how through him they heaven-ward yet may climb.

Taught by the symbols and prophetic lore,
Dropt from the lips of heaven-inspired seers,
Numbers, who long with hostile vigor bore
The arms of sin and trembled oft with fears
Of penal wrath due to their guilty years,
Threw down their weapons and with dauntless soul
Travel'd sometimes in joy, sometimes in tears,
Onward in search of the immortal goal,
Where rivers of pleasure through ceaseless periods roll.

Their mortal forms were to the grave resign'd,
But while they pilgrimed towards the gloomy vale,
A blessed hope illumed each holy mind,
That one from heaven, arrayed in tempered mail;
Would battle death and over him prevail;
That this high Chief would yet despoil the tomb
And on their dust a ceaseless life entail
In glory wrapt of never-fading bloom,
When should resound through space the thund'ring peal of doom.

Though Mercy hover'd on her gentle wing
And smiling lured men back to paths of peace;
Though ghastly death unveiled its barbed sting,
Vast crowds would not from mad rebellion cease,
But lived as if they had an endless lease
Of time, and in their folly jeered and sung,
While every day beheld their sands decrease:
Thus onward trod the hoary and the young
And demon-like to heaven their bitter curses flung.

Wail! wail! O earth, and ye 'oerhanging skies,
The godless crowds deride the threatened ire,
And to the last the blessful life despise,
In spite of pleadings from the lofty Sire,
And grow but fuel for avenging fire.
Did ever one in yon eternal sphere
Behold such folly 'mid its peopling choir?
'Twas unexampled in all worlds till here
Proud man would rather die than ope his impious ear.

Ages on ages onward roll their wave,
The altars blaze and weary eyes grow dim;
But Shiloh promis'd, draws not near to save,
Tell wherefore comes he not—ye seraphim?
Shall never wake his joyous natal hymn?
God's oath hath sealed the everlasting deed,
And longing saints may still their watch lamps trim,
For Shiloh comes with unexpected speed,
Even now some gifted eyes the hallowed tokens read.

O'er Bethlehems plains were drawn the shades of night,
And humble shepherds watched their fleecy care
When lo! there shone in sun-like radiance bright
An Angel hovering on the viewless air.
Sore trembling seized the dazzled shepherds there;
But when he spake the fearful spell declined,
For gladder message never angel bare,
And gladder message could not be divined
Than his, wherewith he cheer'd each boding guilty mind.

His loved-tuned voice proclaimed that now was born,
The hope of Israel, and the Gentiles stay,
As anciently the blessed God had sworn,
To raise him up to universal sway;
And while he spoke, down from the realms of day
Thron'd on a spreading cloud of golden hue,
There sail'd a multitudinous array
Of heaven's bright host, chanting an anthem new.
That far along the void in thrilling measures flew.

Evanishes the choir, their song declines,
And darkness floods again the bleating vale.
But see! o'er yonder village sweetly shines
His natal star; the shepherds quit the dale
And thither speed, their new-born King to hail:
They hasten on, and with their crooks sustain
A rapid march, while converse, like a gale
Imparts her aid, till joyously they gain
The vision of wonders that ages cannot wane.

In mean estate in Bethlehem's manger slept
The wond'rous child, begirt with swaddling bands,
And cearful watch his virgin mother kept.
Magi were there from distant eastern lands
Mingling the insence of their joy and praise
With her's, that nurs'd the babe; whose high commands
Millions will reverence till close of days,
Yea reverence when suns and stars forget to blaze.

For long the promise of his mission seemed
Forgotten by the mighty Lord of love;
And though at times a happy ray out-gleamed,
Hope fluttered on the wing like timid dove,
Afraid to sink, afraid to soar above;
But faithless man may blush for like the tide,
Or as the stars that in their courses move,
Heaven's truth and love unchangeable abide
Though dismal clouds awhile their spotless beauty hide.

The Memorial Name.

The twelfth verse of Psa. cii. is our introduction: "But thou, O LORD, shalt endure for ever, and thy remembrance unto all generations." The word "remembrance" represents the Hebrew noun *zeker*. It has two definitions. "1. *Remembrance, memory*." "2. *Memorial*, i. e. *name*, by which one is brought to remembrance." See Gesenius. The second definition obtains in Psa. cxxxv. 13. "Thy name, O LORD, endureth forever; and thy memorial (*zeker*), O LORD, throughout all generations." The similarity between the two quoted texts is seen at a glance. The likeness would be complete between the last clauses if the word *zeker* were rendered alike in each. "Memorial" is the proper rendering in both cases.

In giving our reasons for thus altering Psa. cii. 12, our subject will be presented.

"What's in a name?" is an old query. Whatever answer may be given in these days, it is certain that great meaning attaches to some of the old Hebrew names. God sometimes gave names which were prophetic. An instance is recorded in Gen. xvii. 5. God said, "Neither shall thy name any more be called Abram (High Father), but thy name shall be Abraham (Father of a multitude); for a father of many nations have I made thee." Again, in Gen. xxxii. 28, is recorded the change in Jacob's name: "Thy name shall be called no more Jacob (Supplanter), but Israel (Prince of God): for as a prince hast thou power with God and with men, and hast prevailed." In these two changes the purpose of God was declared with reference to the future. The Almighty had determined that Abraham should be the father of a great multitude, and that the Mesianic age should bear the name of Israel.

If God gave prophetic names to men, it is not very surprising that He should take one to Himself. The object of this article is to bring clearly to view the great fact that the Almighty God has indeed assumed a name having a special prophetic meaning, and that he desires to be known by this name. It is a subject fraught with intense interest, and if we are instrumental in spreading the knowledge of it we shall be thankful to God. We hope that many will be enabled to say with a sublimer emphasis than ever before, "I will extol thee, my God, O King; and I will bless thy NAME for ever and ever!"

We wish to bring our subject to the level of every mind, and shall therefore refer to some simple facts which must be understood by those who would comprehend it. While the Hebrew language was a living one, and used as the medium of communication by a great nation, its alphabet had no vowels. Twenty-two consonants made the Hebrew Alphabet. But when the language went out of common use, it became necessary to invent some system by which the pronunciation would be preserved. About five hundred years after Christ, the *Masoretic points* were invented by certain Jewish scholars. These Masoretic points are simply "dots and marks about the text, fixing its true prononciation," and answering mainly for vowels.

We have said that God has assumed a peculiar name. We give the four English letters which answer for the original Hebrew, and as it stands *without* the Masoretic vowel points. They are these: YHVH, says Gesenius: "The later Hebrews, for several centuries before the Christian era, either misled by a false interpretation of certain laws (Ex. 20, 7. Lev. 24, 11), or following out some ancient superstition, regarded this name as too sacred to be uttered, as the ineffable name which they scrupled even to pronounce. Hence, in the sacred text, wherever this inexpressible name was written, *they substituted for it in reading, or pronounced for it the word* ADONAY." (Lex. p. 384). The word Adonay is the Hebrew for *Lord*.

It thus appears that the Jews for several hundred years before Christ did not pronounce YHVH, but used the word *Adonay* in its place. The Masorites, or inventors of the vowel points, carried out this miserable superstition and gave YHVH the *the vowels of Adonay* which are, *a o a*. By a law of Hebrew grammar the *a* becomes *e* under the first consonant Y. Thus, with these vowel letters, YHVH becomes YEHOVAH, or JEHOVAH. Our translators, following in the track of the Masorites, render the word sometimes *Jehovah*, and sometimes *Lord;* both of which are entirely erroneous, as we trust is made plain to our readers.

As *Jehovah* is a mongrel word made up of the consonants *Yhvh* and the vowels of *Adonay*, it has no claim whatever as the name which God hath chosen for himself. What then is the true name? We rejoice in the knowledge that God has given us the true name in Exodus iii. 14, 15. When God commanded Moses to carry the message of deliverance to the enslaved Israelites, Moses said: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, *What is his name?* What shall I say unto them?" In our English Bibles, God is made to answer thus: "*I am that I am*: thus shalt thou say unto the children of Israel, *I am* hath sent me unto you." This translation is incorrect: the original word rendered "I am" is in the future tense and might be translated "*I will be.*" Hence, the true reading of the verse is as follows: "And God said unto Moses, *I will be who I will be*; and He said, Thus shalt thou say unto the children of Israel, *I will be* hath sent me unto you." The next verse, the fifteenth, contains the *name*: "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, YHVH (rendered by our translators, the LORD) God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you." Now it is evident that the word *Yhvh* in v. 15 has some connection with what is said in the 14th. The words *I will be*, in verse 14, are from the Hebrew *ehyeh*, which is the first person future of the verb *hayah, to be* —hence *I will be.* Now the word YHVH, is *third* person future of the same verb *hayah* (or, of *havah*, which is an old root answering to *hayah*)—hence *Yhvh* must have the corresponding vowels, (of third future, which are *a e*) and which will make it read YAHVEH, meaning HE WILL BE. Let us now quote the two verses together, and every one must see that the foregoing is correct.

"And God said unto Moses, *I will be who I will be*: and he said, Thus shalt thou say unto the children of Israel, *I will be* hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, *Yahveh* (*He will be*) God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is my name for forever, and this is my memorial unto all generations.*"

Thus, the prophetic name chosen by God is YAHVEH. It brings to remembrance God's promise to Abraham. "I will be their God." Gen. xvii. 8. "*He will be*" the Deliverer, the Saviour of his people. The beautiful significance of the name is brought out in Ex. vi. 2–8. "And God spake unto Moses, and said unto him, I am YAHVEH: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name YAHVEH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groanings of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am YAHVEH, and *I will bring* you out from under the burdens of the Egyptians, and *I will rid* you out of their bondage. and *I will redeem you* with a stretched out arm, and with great judgments, and *I will take* you to me for a people, and *I will be* to you a God: and ye shall know that I am YAHVEH your God, who bringeth you out from under the burdens of the Egyptians. And *I will bring* you unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and *I will give* it you for an heritage: I am YAHVEH."

The common idea that God's name merely signifies *immutable self-existence*, is tame in comparison with the glorious fact that it signifies *Helper, Saviour.* The children of Israel were called to rejoice that one whose very name promised aid and succor was their friend. Mark how the *I wills* of Exodus vi. 2–8 chord with YAHVEH. HE WILL BE!

We have thus given our reasons why the word "remembrance" in our first text, Psa. cii. 12, should be "*memorial*;" and will now bring four passages together—three of which we have already used—that their affinity may be established. We give a literal translation of the texts.

"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, YAHVEH God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is my name forever, and this is my memorial unto all generations.*" Ex. iii. 15.

"But thou, YAHVEH, shalt endure for ever. and thy memorial unto all generations." Ps. cii. 12.

"YAHVEH thy name forever;

"YAHVEH thy memorial unto all generations." Ps. cxxxv. 13.

"Even YAHVEH God of hosts; YAHVEH is His memorial." Hosea xii. 5. The Almighty defines the name through Isaiah (Ch. xliii. 11): "I, even I, am YAHVEH; and beside me there is no SAVIOUR." The promise contained in the name is evidently fulfilled in Jesus the Messiah. God saves through his only begotten Son. It is worthy of notice that the first time the word Yahveh is used in the scriptures is in Gen. iv. 1, and by Eve, who applied it to Cain, supposing that he was the promised seed that should bruise the serpent's head. When Cain was born, Eve said, "I have gotten a man, even *Yahveh* (He will be). The word "from" in the text is incorrect. As Cain grew up, Eve appears to have given up the idea that he was the Deliverer, and fixed her hopes on his brother Abel, which were destroyed by his murder. But she still had faith, and when her next son Seth was born, she said: "God hath appointed me another seed instead of Abel, whom Cain slew." But Seth did not prove to be the Deliverer; and when his son Enos was born, men gave up all present hope of a human Saviour, and began to look up to God as their only trust; they "began to call upon (worship) the name of YAHVEH." Gen. iv. 26. It pleased God to accept the name, and to declare it his "memorial unto all generations." Thus the name belongs to God as the actual Saviour, and to Jesus the Messiah as the glorious medium of salvation. So when King Jesus comes, his people will look up and exclaim: "Lo, this is our God; we have waited for him, and *He will save* us: this is YAHVEH: we have waited for him; we will be glad and rejoice in his *salvation*," Isa. xxv. 9.

We will now return to the two texts in our first paragraph and consider their connections. 1. Psa. cxxxv. "YAHVEH thy name for ever; YAHVEH thy memorial unto all generations. For YAHVEH will judge his people, and he will repent himself concerning his servants."

2. Psa. cii. The cry of Zion,—"I watch, and am as a sparrow alone upon the housetop. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. My days are like a shadow that declineth; and I am withered like grass. But thou, YAHVEH, shalt endure *for ever and thy memorial unto all generations.* Thou shalt arise, and have mercy upon Zion; when the time to favour her, when the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the nations shall fear the name of YAHVEH, and all the kings of the earth thy glory. When YAHVEH shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise YAH. (YAH is the shortened form of YAHVEH. See Psa. lxviii. 4.) For He hath looked down from the height of his sanctuary; from Heaven did YAHVEH behold the earth; to hear the groaning of the prisoner, to loose the sons of death; to declare in Zion the name of YAHVEH, and his praise in Jerusalem; when the peoples are gathered together, and the kingdoms; to serve YAHVEH."

This sublime subject might be expanded much beyond the limits of this article; but we aimed to give as brief a presentation of it as is consistent with an understanding of the essential points on the part of our readers. We trust that all will be enabled to "extol Him by his name YAH." *Hallelu-YAH! Praise ye*—YAH!

"YAHVEH is His memorial!"

J. T. O

Children's Department.

Letters to Children.—No. 4.

BY GRANDFATHER THATCHER.

DEAR CHILDREN,—At the close of my last letter I promised that this one should relate to something which should concern the girls more than the boys. But, of course, I want to *interest all.* In my last letter, I took a stand against one of the vices of men, for the sake of the boys: and now, to keep the account even, I should warn the girls against some error which is found among women. But, really, children, I feel myself quite at a loss for a subject. I find it is easier to speak against the faults of my own sex than it is to take the other side. You see, I know somewhat of the of the besetments of the *men* from experience; and then I naturally take notice of their failings for my own benefit, that I may shun the evils, which ensnare those around me. And it is more suitable for me to keep my own side of the house than to meddle with things which I do not so well understand. It is true, that my duty to the girls demands that I should speak plainly, but—where shall I commence?

In my younger days, I saw somewhat of foreign lands. Among other places I visited the island of Zanzibar, which lays off the eastern coast of Africa a short distance. Those of my readers who study Geography may find it on the map. The first time I saw Zanzibar, I was amused and yet disgusted with some of the *fashions.* The women wore ear-rings of a peculiar sort. I hope none of the girls who read this will take a notion to imitate them. But I am almost afraid to go on, for some American women are very fond of any fashion that comes across the Atlantic. The ear-rings of the Zanzibar women were not merely *hooked* on to the ear, as is seen in our country, but they were *put in as a whole.* I will tell you how they do it. They first bore a little hole in the centre of the fleshy part of the ear, and put a stick in. After it has been there a few days, they put in a stick somewhat larger, and then another stil larger, until at last the hole in the ear becomes large enough to insert their largest finger. Then they buy a magnificent ring made of *lead*, having a groove on the outside to fit the ear, and with a pair of these beautiful ornaments inserted in her ears, the Zanzibar belle is happy. Perhaps she is also fortunate enough to have a nose-jewel, a piece of metal hooked to the lower part of her nose, hanging over her mouth. How interesting she looks!

Well, what do you say, girls? Do you like the picture? Perhaps some of you have already said, "What dreadful practices!" But why are they dreadful? You must reflect, my dear children, that it is the *fashion*; and would you have them go against the *fashion*? You answer, "But that does not make it *right*, because the fashion may be a bad one." Indeed! Is that your mind? So you really think that fashion may be bad in Zanzibar. But if it is bad in Zanzibar it may be in New York. Did it never strike you as being somewhat curious that some American women hang such great weights to their ears? And that some pride themselves on having a ring to every finger? And that some are so amazingly particular about the flowers in their hats, the number of ribbons, flounces, etc, etc, that they wear? Ah, girls! the god of Tobacco enslaves men, but the women have a god as terrible—Fashion. What makes some females tighten their waists until they are almost cut in two? Fashion. What makes some girls so very anxious to have paper soled shoes? Fashion. And when they get cold and go into a consumption because they always have their feet exposed, what is it that drives them out of life? Fashion.

My dear children, I would not have you to be *careless* about your dress; it is right to be neat and tasty in your appearance, but you must take eare not to make your looks the chief concern of your life. How many women there are who never think of anything but their precious selves! God has not given us this life to fritter away before the looking-glass. We must "use this world as not abusing it." 1 Cor. vii. 31. Paul said that he would have "women adorn themselves in modest apparel, with shamefacedness (modesty) and sobriety; not with broidered hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with *good works.*" 1 Tim. ii. 9, 10. Thus, my dear children, the true adorning is good works.

Now boys, don't you give this letter away altogether. You may take a hint as well as the girls. You must not fret because everything you wear is not just so. If any of you have been in the habit of grumbling because you are not dressed so well as other boys, resolve to turn over a new leaf, to thank God for what you have, and be contented. And if you happen to be better dressed than others, don't be stuck up and so proud that you can hardly look down on other folks. Who gave you what you have? God. Then it is his goodness you must thank, and not think that it proves that you are any better than some who are not so blessed.

My dear children, there is one dress I recommend to you all; first: because it is the most beautiful you ever saw: second: because it will give you free admission to the finest supper that ever was; third: because the dress has the wondrous power to preserve you from sickness, sorrow, pain, and death; fourth, because it will make you a king and a priest unto God. It is the spotless robe of Christ's righteousness.

Conversations on the Scriptures.

BY A FATHER AND HIS CHILDREN.

FRIEND STORRS:—I would like to tell the little children, about a conversation we had the other evening at home. You know I told you, in my last letter, that we had many pleasant conversations with our father about the scriptures; and so interesting that we thought, other little children would like to know about them. But I almost forgot to tell you who were at our family meeting. There was our much loved father, sister Mary, who is older than myself, and brother William, who is five years of age, and myself: they call me Joseph.

Now don't laugh because one so young as little Willy should be listening to father's explanation of the scriptures; for Willy is very attentive: and they are explained in such a simple way that he appears to understand right well, and seems to be as much interested as the rest of us: and you know Jesus tells us, little children may know about these things: for he says in Matthew xi. 25, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." We are thankful that the scriptures are so plain that little children may understand them better that wise people.

But I must tell you about our conversation. Sister Mary had been reading the ninth chapter of Mark; where the Saviour tells them about being cast into the unquenchible fire: and we wanted to know what it meant Father told us to turn to the forty-third verse.—Mary read—"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where the worm dieth not and the fire is not quenched."

Father.—The Saviour is talking to them in parables; that is, he is telling them about something they know, to teach them something they did not know before: and this they know about, because it is like that he wishes to teach them, is called a parable. Jesus wanted to tell us what will become of the bad people; and he says, it will be the same as if we put anything into the fire; if the fire is not quenched, or is not put out. Now let us see if Willy knows that. What will become of anything that is put in the fire, if the fire is not put out?

Willy.—It will be all burnt up.

Father.—That is right: it will be entirely destroyed; or there will not be any of it left. This is what is meant by talking in parable. As we know what will be become of anything put in the fire when we are told that the present and future condition of those who offend Jesus, will be the same, we know what is meant.—Thus the Saviour uses the parable of fire to teach us the entire destruction of offenders.

Mary.—What does the Saviour mean by the words "go into hell?"

Father.—The Jews knew what he meant; for they knew that any thing thrown into Gehenna (for that means the same as hell) was all burnt up. For Gehenna was a place outside of the city of Jerusalem, where they always had a fire burning, that they might throw any thing in that they wanted burned up. So they knew that Jesus meant the wicked would be entirely destroyed: as every thing they put in Gehenna was destroyed; or there was nothing left of it.

Willy.—Oh yes, I know now, he says it will all be burnt up!

Mary.—Yes, that is it, Willy. The Saviour tells us that little children may know these things. I am glad the scriptures are so plain. That is not the way I heard a preacher explain this verse: for he told the people "That going into hell, where the fire is not quenched; meant the offenders must burn forever and ever, as they had immortal souls that could not be destroyed by the fire."

Father.—That is what the wise people say is done to any thing that is put in the fire that "dont go out." But little children know the fire does not keep things that are put in it burning for ever and ever; but that it burns them all up. The immortal soul they talk about, is no where mentioned in the Scriptures. Does Willy know what immortal means?

Willy.—Yes; for Mary told me it is to live all the time.

Father.—Let us see if the Saviour was talking about immortal soul, or something that lives all the time. Does Willy know what room he is in now?

Willy.—Yes: in the sitting room.

Father:—If I should tell Willy, he might now go into the sitting room: what would he think of it?

Willy.—Would'nt that be funny!

Father.—Yes; and it would be very foolish to tell you to go where you are already. The Savious tells us that the thing that may go into the fire, "that shall never be put out," is the same that may "enter into life." If they were living all the time, or were immortal, it was very foolish to tell them that they could go in where they already were! But it is men that are foolish in supposing they have immortal souls, or are immortal; and Jesus is wise in teaching them (as he does in this passage) that if they do not enter into life, their end will be the same as any thing that is put into the fire; if the fire is not quenched: for it will be all destroyed, or nothing left of it. But we must now seperate for the evening, as it is time to retire; and we will get up early in the morning and keep in mind through the day what we have learned this evening, and to-morrow evening we will talk about these things again.

A LITTLE CHILD.

[We inserted in No. 2, a letter from the same "little child," as the "foregoing conversation," and appended a note, informing little children who writes for the Child's Department, that we must have their names, if they expected us to insert what they write, without this we could not know but we were imposed on. That child, however, sent us the foregoing article, and in a private note declines giving its name. At first, we thought to exclude the article; but finally concluded to give it place, though we know not who the author is; we are sure none of our little aders are likely to believe a "child only nine years old" wrote it, or the previous letter; it is clearly the work of an older head. With this understanding, we have given place to it as an interesting way of giving instruction to children on Scripture doctrine. Let the children remember the little "nine years old child," if not a "grandfather," as it said, is probably older than "Grandfather Thatcher." So if there is instruction in the "Conversations," improve by it, but the author's age and childhood is, doubtless, a fiction. You see we do not intend you shall be deceived in the matter. Children should never practice deception nor, old people either.—EDITOR.]

INSTINCT OF THE WASP.—AS MR. Darwin was walking out one day in his garden he perceived a wasp upon the gravel walk with a fly, nearly as big as itself, which it had caught. Kneeling down, he distinctly saw it cut off the head and abdomen; and then, taking up the trunk or middle portion of the body, to which the wings remained attached, fly away; but a breeze of wind acting on the wings of the fly, turned round the wasp with its burden, and impeded its progress. Upon this, it alighted again on the gravel walk, deliberately sawed off first one wing and then another; and having thus removed the cause of its embarrassment, flew off with its booty. Here we have contrivance and re-contrivance—a resolution accommodated to the case, judiciously formed and executed, and, on the discovery of a new impediment, a new plan adopted, by which final success was obtained. There is, undoubtedly, something more than instinct in all this.

Herald of Life.

AND OF THE COMING KINGDOM.

Terms:—TWO DOLLARS A YEAR; ONE DOLLAR FOR SIX MONTHS; invariably in *advance.* When served by Carrier in New York city, 50 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2,20 a year, or $1,10 for six months.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

VOLUME I. NEW YORK: WEDNESDAY, NOVEMBER 18, 1863. NUMBER 5.

Herald of Life.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

At 37 Park Row (Fourth story, Room 22), New York

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☞ *For Terms, &c., see last page.* ☜

Death the Cessation of Life.

The positive argument for interpreting the threatening of death held out to Adam, in the obsolute sense of cessation of all life, has not been noticed by those who have hitherto appeared in this controversy. It is chiefly derived from the language of Paul in the fifth chapter of the epistle to the Romans, and from considerations on the compound nature of man, and on the sense which Adam himself would probably have attached to the terms of the menace.

The ancient Alexandrian and Augustinian figurative sense attached to the term *death* in its application to the soul has been frequently insisted upon of late: and the attempt to evince the necessity of rejecting altogether the system of interpretation which is founded upon the technical distinction between temporal, spiritual, and eternal death, has been received by the learned critics of the Evangelical Magazine, even with mirth and derision. In support of the former argument, it may be observed that theologians are much divided as to the number and kinds of deaths which passed upon Adam and his posterity as the result of the fall. The ancient orthodox writers contended for the descent of a triple death upon the head of Adam and of his posterity also. The more lenient critics of modern times have strenuously asserted that only two kinds of death, temporal and spiritual, have been brought upon us by Adam's transgression; while sinners incur the *third* description of mortality, termed in scripture the second death, through their own sins. By what canon of interpretation the latter class of theologians, amongst whom may be reckoned Mr. Hinton and Dr. Payne, withstand the assaults of such an assailant as Mr. Haldane, does not clearly appear. He asserts that the triple death descended on mankind; they firmly pronounce for a twofold mortality as the fatal inheritance. But it seems obvious that by whatsoever canon they at pleasure, for moral and theological reasons, reject one description of death, in discussing the scripture language on man's fallen condition, we are at liberty, and indeed are obliged by that same canon, to reject both the spiritual and the eternal. If they have a right to say that, although death threatened to Adam signified death temporal, spiritual, and eternal, (i. e. everlasting misery,) the death which descended as the inheritance was only temporal and spiritual, the same single term being employed in both cases, surely they have established for us a right to advance a step further, and say, that this whole system of distinctions is arbitrary, is based on no solid foundation, and that wherever we read of death as the result of sin, we are to understand the term in the physical sense of dissolution of man's composite nature. We are of course acquainted with those passages of scripture by which this idea of a moral death is supposed to be established; but no attempt has been made to encounter in detail the reasonings in favor of a physical interpretation of term. "You [th]e quickened, (to you hath he given life,) who were dead in (or, as Macknight correctly gives it, dead by) trespasses and sins." Eph. ii. 1. "She that liveth in pleasure is dead while she liveth." 1. Tim. v. 6. In this last passage the original is *zoosa tethneeke*, living, is dead. In both cases, the figure, it is submitted, is in the tense, not in the meaning of the verb. An event yet future by a very common form of speech, is vividly described as already present: just as, contrarily, a past state is described by a term having a present application, in words. "I saw the *dead*, small and great, stand before God." Exactly in the same manner, I humbly conceive, Paul speaks in the epistle to the Romans: "For I was alive without the law once, but when the commandment came, sin revived and I died. And the commandment which was ordained to life, I found to be unto death, For sin taking occasion by the commandment, deceived me, and by it *slew* me," *(apekteinen,)* Rom. vii. 11. "The letter *killeth*," says the same apostle: (*to gramma apokteinei.*) 2. Cor. iii. 6. Now, are our opponents prepared to affirm that the verb *apokteino* (translated slay and kill in these two passages, and evidently employed by the apostle in explanation of death in each case), is capable of being tortured into several significations, physical, spiritual, and eternal? Can we say of a wicked man that he is morally slain, spiritually killed, as a descendent of Adam, and that he will be slain and killed to all eternity in the miseries of hell? But if our opponents are not prepared to defend these extravagances of diction, it is necessary to abandon the entire theory of distinctions in the meaning of the term, and to adhere, throughout the canon to a physical interpretation of the threatening of death. Again, it is urged, that to suppose a figure in the tense rather than in the meaning of the word will satisfy the requirements of every passage in which sinners are asserted to be dead in, or by, their trespasses.

Some light may perhaps be thrown upon the nature of the death threatened to Adam and to the wicked, as "the wages of sin," by adducing considerations derived from our Lord's discourses on the life which he came in infinite mercy to bestow. These discourses will be found extending as a galaxy through the gospel of John: and it is somewhat singular that reference to them has been generally avoided by one party in this controversy. In order to economize space, the reader is recommended to peruse this gospel at one sitting, from the first chapter to the end of the twelfth. The most prominent feature in these discourses is the promise of EVERLASTING LIFE. Are there any internal indications which may enable us to determine in what sense this phrase is to be understood?—Stragely enough it is the very phrase selected by Mr. Hinton to denote the idea of endless existence. He asks, "Who will live for ever?" and the answer which he returns is, the whole human race. In these divine discourses, however, every impartial reader will admit that our Lord limits the bestowment of "life eternal" to the righteous.

If now we take as an example the passage commencing with verse forty-seven in the sixth chapter, "Verily I say unto you, he that believeth on me, hath everlasting life," we may say that the term life signifies either the literal bestowment of immortality on body and soul, in the sense by us contended for, and to be conferred exclusively on the saints; or else it signifies one of these three things: first, the gift of immortality to the bodies of the righteous; or, secondly, the gift of holiness to their souls; or, thirdly, the gift of eternal happiness to a nature already possessed of immortality in the soul. That it cannot be intended to signify the communication of immortality to the bodies of the righteous in any peculiar sense, is asserted by our opponents, who hold that this awful bestowment belongs equally to the wicked, and here without doubt the gift of life is spoken of as the special inheritance of the godly. Besides, the idea of immortalizing of the body alone, by no means fills out the majesty and reiterated urgency of our Lord's expressions. It is something besides the resurrection of the body which the Redeemer here so frequently attributes to his merciful intervention. The unjust as well as the just are to be raised from their graves, but only those who have "done good" shall obtain the "resurrection of *life*." John v. 28, 29.—Neither, secondly, can it be that the gift of holiness and divine virtue is here intended.—Many passages will offer no sense whatever on this supposition. The continual reference to physical ideas of resurrection "from the graves," and to the privilege of "not dying," as the fathers in the wilderness died, in connexion with the promises of life eternal here repeatedly offered, shows that something far more tangible than the theological conception of moral life was designed by our Lord. See John v. 25–29; vi. 40–44, 47–58; viii. 51, 52.

Neither, in the last place, can it be that eternal happiness was designed here, apart from the gift of eternal existence to the compound nature, for as has been alledged above, many passages are deprived of all congruous signification by such a hypothesis. "Your fathers did eat manna in the wilderness, and are dead. This is the bread which came down from heaven, that a man may eat thereof and not die," v. 47. "This is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day." John v. 40.

what purpose are these physical references, the life intended were solely the happiness of nature already immortal, "an heir of indestructible existence." Will it be said that the life spoken of is resurrection of the body, *and* eternal happiness of the soul already immortal? Then how shall we understand the words, "Except ye eat the flesh and drink the blood of the Son of man, ye have *no life* in you!" vi. 53; for according to our opponents, the wicked will be raised from the dead to an eternal existence in the body, and this is quite sufficient to show the inadequacy and inconsistency of the proposed interpretation.

Indeed there is no interpretation which will carry us simply and easily through the gospel of John, except that which affixes to the phrase eternal life, the meaning of indestructible existence in the compound nature of body and soul; of course a happy existence, for it is the sole privilege of saints in glory. In vindication of this interpretation, let it be permitted in conclusion to adduce afresh several passages which have received no attention from the advocates of natural immortality, but which appear to be destructive of the popular theory.

John v. 26, "As the Father hath life in himself, (*zooen en eauto,*) so hath he given to the Son to have life in himself." Here life must signify the possession of eternal existence, the property of "Him that liveth for ever and ever." Now it is added by our Lord in chap. vi. 58, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in yourselves;" (*zooen en eautois*;) where surely the same phrase stands for the same idea—the idea of immortality. This conclusion is supported by the terms of verse 57, where the Lord says, "As the living Father hath sent me, and I live by the Father, (*zoo dia ton Patera,*) so he that eateth me, even he shall live by me, *(di' eme zeesetai.)*

Again, in chap. viii. 51, we find our Saviour engaged in conversation with the Pharisees in the temple, and he assured them that if a man kept his saying, he should never see death. Then said the Jews to him, Now we know that thou hast a devil. Abraham is dead, and the prophets," &c. The fact that these Jews did not understand Christ's promise of escape from death, through him, metaphorically, but literally and physically, shows that whatever the word may have signified at Alexandria, or within the sphere of the Alexandrian influence, it did not steadily signify in the popular language of Palestine, eternal existence in misery: for, had such been the case, they might easily have understood our Lord's discourse. At all events, it is probable that he would have afforded them that explanation had it been true, instead of permitting them to rest in the literal acceptation of his words. Far from removing the impression as to the meaning of the terms which he had used, he immediately proceeds to affirm the eternity of his own nature, "Before Abraham was I am," an affirmation which he elsewhere conjoins with the assertion of his power to bestow the "resurrection unto life" upon whomsoever he would.

Once more: in chap. xii. 24, our Lord is represented as thus addressing the Greeks who came up to worship at the feast. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." For a more extended criticism upon this passage the reader is referred to that work which has been already presented to the public: here it shall suffice to demand of the contrary part a reply to two questions. First, what was it which a man is here represented as "loving?" and secondly, what was it which he would lose if he loved it below, and keep unto life eternal if he hated it here? The straightforward and obvious answer to these questions, carries with it a superabundant defence of the main argument of *Life in Christ*. That main argument, cumulative and complex, has not, I think, been approached, either by the lamented Dr. Hamilton, who is said to have admitted that he had not read the recent productions which advocate opposite opinions, or by any of the minor writers who have appeared on the same side. In the future treatment of some of the details of the scheme there is much advantage to be derived in the way of correction or amendment, from the compositions both of vehemently hostile and of friendly critics. But regarded as a whole, it has not, in my opinion, been shaken, simply because it has not been assailed. If for the future the truly benevolent spirit displayed by Mr. Hinton, and by the writer in the British Quarterly Review, be manifested by all who take part in the controversy, the church of Christ will have no reason to regret the inevitable discussion.—*Rev. Edward White, England.*

Human Frailty.

A HOMILY ON THE CONSTITUTION OF MAN.

"All flesh is grass, and all the glory of man as the flower of grass; the grass withereth and the flower thereof falleth away, but the word of the Lord endureth for ever."—2 Peter i. 24, 25.

This passage is no less beautiful than instructive. Let us meditate upon it, for some moments: and let us express our thoughts in as few and simple words as possible. We will break it up into parts, that the meaning may be more perfectly discovered.

1. "All flesh" is a mode of expressing *all men.* It refers to no particular class of human beings, but to the race, as an order of creation. Personality is here connected with organization, as is the case throughout all the Bible. Sometimes men are designated by this language, sometimes by the phrase flesh and blood, at others by body or bodies, as in Rom. xii. 1, "present your bodies," that is, present yourselves. We need not wonder at this fact: indeed what else could we expect, when we are instructed that "the Lord formed MAN of the *dust* of the ground," (Gen. ii. 7): and when we read, "Dust thou art and unto dust shalt thou return." (Gen. iii. 19)? Man, then, is dust, flesh and blood, body, in a word, organization,—preserved in being, we may add, by the breath or spirit of life from God, common to him with the inferior tribes.—Compare Gen. vi. 17, and Rev. xi. 11.

2. "All flesh is grass, and all the glory of man as the flower of grass," *i. e.*, all men are like grass, and all the glory of men is like the flower of grass. Obviously the point of comparison here is between the frailty of the herb and the frailty of man; botween the transiencty of the flower of the herb, and the fleetingness of all that is glorious in the being of man in this world. Suppose the writer had said, earthly honors are like grass, and the finest of them like the flowers of the field, would we have any difficulty in understanding his meaning? Every person would see at once that he designed us to learn that earthly honors were fragile, and that they would soon perish like the leaves of last summer. Why need we create any difficulty in understanding the terms, when, what we have imagined to be applied to sublunary honors is actually applied to man himself? Each human being is like a tender herb; the glory of each man as a being, resembles that of a violet, or a clover blossom, which a cold blast may waste, or a child's foot crush in death. When the grass dies, does it not, as a plant, die? And when a man is smitten by the cold hand of death he surely does not at the same time have a second birth into life. As the flower dies, so perishes each son of Adam; even, be it observed, thus it is with ALL his glory. Instead of being permament as the granite hills, it is perishing as the daisy; instead of being death-defying, it is subject to his dominion, and must fade at his approach. Were man immortal, were there anything about him immortal, would this language be allowable,—would it not be the very reverse of truth? Thy glory, O my brother, deem it what you may, is like the flower of the orange tree, or the lily of the valley. Look back on the ages and generations that have gone before you,—look down on the myriads of the great family to which you belong,—look for a moment at thyself, and as it has been with those that once were, so shall it ere long be with all near thee, and with thyself,—all, all are like the grass, and one day all the living will be prostrated in the dust.

3. "The grass withereth and the flower thereof falleth away." We have anticipated these words, and pick them up here simply to remark that the penman's thought is not so much expressed by them as suggested to the mind. Fully evolved, it would have been something like the following:—"the grass withereth, and the flower thereof falleth away," so man shall wither, and all his glory shall depart like that of the short-lived flowers! It will not be preserved, for it must perish. "Dust thou art, and unto dust shalt thou return."

4. "But the word of the Lord endureth for ever." It is long since the oracles of truth and mercy were first spoken; between Eden and Patmos the line stretches far; but the true sayings of God were preserved along that tract of time, just as they have remained among men since the last inspired pen was laid aside. They abide; the writers of them fell asleep; they flourish; and their enemies, like their friends, decay. Great efforts have been made to destroy them, tyrants and apostates have striven to get them burned up with unquenchable flames; but they have remained, and are journeying down time in immortal vigor. They are not like the grass: all their glory is not like the flowerof the field.

Now mark the contrast between man and the imperishable word. Man *decays* like the grass, but "the word of the Lord *endureth for ever.*" Were man imperishable,—had he an immortal soul, as we have been taught,—there might be a *comparison*, though there could be no *contrast* between him and the word. Then the human being would have been unlike the flowers, and the duration of the "word of the Lord" would simply have *resembled* our own. But the word remains, while man expires; the word journeys on and displays its grandeur to the ages as it makes progress, he sinks into the silence and gloom of the sepulchre. Frail man! thy days are few.

Let us rejoice, however, that God, in love to us, has brought a better and more permanent life within our reach. Life and incorruption ace brought to light by the Gospel. Yes, though now frail as the grass, you may have, at the resurrection of the just, a being permanent and glorious as that of Jesus himself. He is the saviour from death and corruption. We bid you learn how he loved you, and gave himself for you. To his frieuds he says, "because I live, ye shall live also." One with him, ye shall be like him; one with him, ye shall be with him; and having the immortal, the incorruptible, the spiritual form of humanity, ye shall not then be like the grass, and your glory will then not be like the flower of grass. Have you a desire to be like the blessed Redeemer, over whom death has no power? By patient continuance in well-doing, seek for glory, and honor, and incorruption."—Rom. ii. 7. M.

The Greatest of all Questions.

"For what is a man advantaged, if he gain the whole world and lose himself, or be cast away."—Luke ix. 25.

This greatest of all questions is presented for our consideration by our Lord JESUS It is eminently a practical one—a question that demands a solution even before any worldly or speculative problem can lawfully occupy the attention for a moment. And yet, though of confessedly mighty magnitude, how often is it thrown aside! How often the merest trifle in comparison engrosses the mind; the present rules despotically over millions; the future—the momentous, the God illuminated-future—solicits consideration in vain. Will the reader condescend to remain by our side for a little till he learns a few of our thoughts regarding the problem in the text? It concerns you more than any question in the wide range of thought: and loving you with much affection, we desire to aid you in arriving at a correct apprehension of its terms, and of the only rational and scriptural solution it can receive. We have, you will please to observe, in the passage, a statement of gain, of loss, and a question as to the profit over the loss. In this order we shall endeavor to analyze and explain its contents First—

THE GAIN.—"If he gain the whole world," or the greatest reachable amount of property and enjoyment. Our Lord knew that the desire of possessing property is a strong propensity in men generally; and here, to give his question effect, he supposes the utmost wish realized—all got that is within the conceivable grasp of a human being. What more could any one gain than "the whole world?" Our Lord imagines even it acquired; and then pushes into view his great life-problem, asks his hearer to solve it with the judgment-seat rapidly approaching, and the doom of the ungodly sounding in his ears.

We have said the phrase "the whole world" not merely, in our judgment, represents the greatest attainable amount of property, but also the largest quantity of enjoyment. We do not mean simply the greatest quantity of enjoyment arising from the owning of such a boundless estate; we refer also to every kind of pleasure that such a amount of property could command—pleasure for the eye, the ear—pleasure, in a word, for every sense, every passion, every power. Of worldly enjoyment, wealth stands as the acknowledged symbol; hence the heaviest store of gold or longest rent-roll, express in conventional language, the idea of exhaustless or varied enjoyment. Indeed, the most of men understand that the pleasure of possessing soon loses its zest and pungency, and were it not the power over unnumbered fountains of happiness (such as the happiness may be) that gold brings, the attraction would in many eyes speedily decline. The gold of California and of Australia is eagerly desired, and to grasp it, thousands toil amid privations and suffering; it is coveted not so much, however, for itself as what it can bring, what it can obtain in the mart of nations, and in the domain of luxury and bewildering enchantment.

It is obvious that our Lord's words are designed not to be viewed in their narrow import in the problem he mentions; they are certainly to be generalized by us, and indeed it is only then that the real force and universal bearing can be rightly appreciated. Some one may say, "What to me is the whole world!" "Yes," he may be able to add "I would scarcely toil a few months to be lord of all I survey." We admit the case, and yet the problem has a demand on such a person, though differing in constitution from the most of his fellows. Something to him, however, is as "the whole world," to another. He has the chief desire, whether it relates to the inward or the outward of his being; to the acquisition of fame, of learning, of refined artistic execution; to the advancement of his children in prosperity, or even to the triumph of liberty and the downfall of despotism, or whatever the master and moving desire of his nature may be. Conceive you had this desire, or all that you desire sustaining a relation to the now, and life, and time granted to the full, and maintained in ever-outpouring enjoyment while you breathe, the question of Jesus has a claim on your intellect and conscience, and it would be foolish for you to refuse an hour longer to answer it.

Suppose, then, you set before your mind a Godless and a Christian man, and let him have all he possibly can obtain, or accomplish all that he can possibly achieve, according to the utmost measure of his unsanctified heart's desire, and you behold the gain side of the Saviour's problem, you are qualified so far to apprehend the weight and spirit of his inquiry. Verily, it amounts to this—it is present gain, and let it be what you please, it is present enjoyment, and let the enjoyment be what it may, it is the having the appetites and passions and members gratified as the flesh wills; a life now measured up to the largest wish in reference to its qualities and ministering circumstances, without the subjection of self to high principle, without the reception of the blessed Christ as the nurse and nutriment of our hearts, and the source of rules and peace and hope to us on earth's green floor. Such is the profit—the gain. We shall next consider the loss.

Uses of Trial.

"Never square accounts with the tempter on a rainy day." Such was the laconic advice of an aged and honored minister to us years ago, when suffering under discouragement. We have thought of it a thousand times since. There are periods of sadness and trial in every life—of discouragement and blightings of hope—when Providence seems to be against us; when our best concerted schemes fail; when our bones become as straw and our marrow as water; when a sense of worthlessness comes over us, making the countenance of our best friends a grief, and leading us to shrink away from society as useless things; when wondering why God lets us live we almost long to die; when we are given over to buffeting of Satan, and he rages upon us as if he would destroy us. Who has not passed through such experiences? and who, trusting in God, has not realized the truth of the words, after the storm had passed away, "Blessed is the man that endureth temptation."

But let no man square his accounts when harrowed or depressed. Rather let him wait till the clouds part and the heavens become filled with a warm and generous sunshine, and the birds make melody in the groves. Then he shall see as he cannot now the meaning of his trials and gather strength from them, even as the oak acquires tenacity of root and hardness of fiber from the persecutions of the tempest; through the parted cloud will stream a warmer sunshine than ever before, and the peace that follows the tempest shall be the deepest and purest he ever experienced, verifying the words: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried of fire, might be found unto praise, and honor, and glory;" and establishing the words of the psalmist: "It is good for me that I have been afflicted, that I might learn thy statutes."

Times of trouble like the present are said to be "days that try men's souls," as if they had a peculiar power of testing men, to bring out what of good, or show what of evil is in them. This is true in an important sense. It is the battle that tries the warrior, the flame that tests the martyr, the collision of flint and steel that shows the virtue of both. No man knows himself, nor do others know him, until he has walked once through the furnace: it is the *white heat* that reveals whether he has the Son of man with him. Prosperity is a dangerous boon. "They that will be rich fall into divers temptations and a snare;" and it is when reverses come that we discover how imminent was the peril, how nearly prosperity had ruined us. Many a soul has been snatched from the jaws of the destroyer by the sudden removal, and what seemed at the time disastrous overthrow, of earthly hopes; many a saint will rise on wings of flame forever, rejoicing in the providence that swept away the foundations of clay upon which he was building—the ordeal of fire that consumed the wood, hay, and stubble. * * *

Let no man's heart fail him, neither let it be afraid. Afflictions are messengers of love; and when endured meekly and trustingly, invariably bring forth the fruits of righteousness. There is no cloud so dark but the sun shines behind it; no day so rainy that a bright morning will not follow it. The winds of the tempest which tear up the forest in its course, laying waste also cities and navies, often carry the most precious seeds to deposit them on distant shores, so, by the growth of a new, compensating for the desolation of the old continents.—SELECTED.

Prophecy: Daniel's Dream:

OR, VISION OF THE FOUR BEASTS.—DAN. VII.

In communicating instruction to the children of men, God is pleased to give "line upon line, precept upon precept—here a little and there a little." The Saviour saith, John xvi. 12, "I have yet many things to say unto you, but ye cannot bear them now." Revelation has been not only progressive, but the same truths have been repeated again and again, under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating to make the deeper impression, so our heavenly Father labors to impress our minds with truths connected with, and having a bearing on, our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his word. He has given them waymarks to determine the truth of his word, and to mark the period of the world in which they are living, and to show them that their heavenly Father was perfectly acquainted with all the road his church would have to travel to the end of the world, and the termination of all their labors and sufferings.

To illustrate. Suppose you were travelling a road with which you were unacquainted. You inquire of a stranger—he tells you, that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever saw; that in that city there was neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and travelling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see a lion having eagle's wings—at a distance beyond that, you will come to another monument, having on it a bear with three ribs in his mouth: passing on still, you will at length arrive at a third monument, on the top of which you will behold a leopard having four wings of a fowl and four heads:—after that, you will come to a fourth, on which is a beast dreadful and terrible, with great iron teeth and ten horns:—and lastly, you will come to another place, where you

will see the same beast, with this difference—three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having eyes like the eyes of a man, and a mouth. The next thing you will look for, after passing the last mentioned sign, is the city of which I have told you.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. There, say you, is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth. Your faith increases as you travel on. What next do you look for? Not the city, certainly. No, say you, I look for the leopard. Well, by and by you behold that, in the distance. There it is, you cry; now I know he has told me the truth, and it will come out just as he said. Is the next thing you look for now, the city? No—you look for that terrible beast with ten horns. You pass that, and say as you pass, How exactly the man who directed me described everything. Now your faith is so confirmed that you *almost see* the city; but, say you, I have got one more sign to pass, viz. the horn with eyes—then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, There it is! All doubt is now removed—you look for no more signs—your longing eyes are fixed to gaze on the glorious city next—and probably no man now, however wise he might profess himself, could make you discredit what your director had told you. "The city—*the city*," is now fixed in your eye, and onward you go, hasting to your rest.

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the kingdom and reign of "the Son of Man." Let us, then, examine the chapter before us, which we will do next week.

Miscellaneous.

Baron Trenck and his Mouse.

Laden with chains, and in a horrible dungeon in the fortress of Magdeburg, Trenck contrived to make himself the friend of a little mouse. It would eat of the mouldy bread of the prisoner, and was constantly playing with him. One night the little quadruped skipped about so much that the noise attracted attention. The town major arrived in consequence early in the morning, accompanied by locksmiths and masons. The floors, the walls, the baron's chains, his body—everything, in short—was strictly examined. Finding all in order they asked the cause of the last evening's bustle. Trenck had heard the mouse, and told them frankly by what it had been occasioned. They desired him to call his little favorite. He whistled, and the mouse immediately leaped upon his shoulder. He solicited that its life might be spared, but the officer of the guard took it into his possession, promising, however, on his word of honor, to give it to a lady who would take great care of it. Turning it afterward loose in his chamber, the mouse, who knew nobody but Trenck, soon disappeared, and hid itself in a hole. At the usual hour of visiting his prison, when the officers were just going away, the poor little animal darted in, climbed up his legs, seated himself on his shoulder, and played a thousand tricks to express the joy it felt on seeing him again. Every one was astonished, and wished to have it. The major, to terminate the dispute, carried it away and gave it to his wife, who had a light cage made for it; but the mouse refused to eat, and a few days after was found dead.

The Poles.

[Communicated for the HERALD OF LIFE.]

It is reported that the Russian government, in discussing with France and England the question of the Treaty of 1815, has adopted a royal knock down argument. "The Treaty" say France and England, "has been broken repeatedly by the several parties. It is no longer a Treaty." "Very well," replies Russia, "we will regard it no more. We will remove the whole Polish population, bodily, into the interior of the Empire; and will fill Poland with Russians brought from the interior of the Empire for the purpose."

If so gigantic a plan is practicable, and it should be carried out,—the Poles and the Russians may after some few generations become one people, as both are Slavonian. In any case—if the Poles are still doomed to suffer—it would not be easy to deny that it serves them very right; considering what they themselves have done to defeat the national aspirations for liberty and independence. In the struggle of 1830, the Poles were for a while victorious in every considerable battle. Led by the gallant SKRZHYNECKI, and flushed with victory, the brave patriot soldiers,—sixty thousand in number—felt equal to any undertaking. But the Poles could not wait for ultimate success and prosperity, before they quarrelled among themselves. Their gallant general was a *Jew*. A large proportion of the Polish people are of that race. Jealousy being kindled, the ungrateful Poles—the *Christian* Poles, so-called, removed their victorious general and put another officer in his place. From that hour victory deserted their standard; and they were shortly subdued A very sufficient cause, their stupidly foolish, their insane jealousy, and ingratitude, would seem to have been, humanly speaking. But if not, there is another. They had long suffered chastisement at the hand of God, "Yet they repented not—*to give Him glory*."

The Mexican Emperor.

The golden sceptre presented to the Archduke Maximilian of Austria, as Emperor elect of Mexico, has been weighed and measured, in its length and in its strength, and is found to be rather a small affair. It is thought, in Paris, that the Archduke will not finally accept of the Imperial crown, for want of European guarantees of a secure tenure thereof, and that Napoleon III. will quietly annex Mexico to France. Others assert that Napoleon has already determined to withdraw his forces from that abused republic, as soon as practicable. It seems more likely that he will await the assistance of one of Mexico's neighbors.

RUFUS WENDELL will preach at Botanic Hall, No. 68 East Broadway, New York, next Lord's Day, morning and afternoon.

Herald of Life.

NEW YORK, NOVEMBER 18, 1863.

Arch-Bishop Whately.

This man, one of the greatest of this or any other age, has gone to his eternal rest. As Primate of Ireland he had an exalted social position, but by no means equal to the elevation he had attained as an intellectual man and a strong thinker. Dr. W. was born in London in 1787, had all the advantages which the English Universities could afford, early became rector of Halesworth, where he began to be known by the clearness and power of his published works. He was a writer on logic, a teacher on political economy, and ultimately Archbishop, a position churchmen thought him unfitted for, because he had too much of the liberal spirit of learning, and of great intellectual resources. It takes a little man to be a sectarist. He retained his faculties to the last.—*New York Chronicle.*

"It takes a little man to be a sectarist," says the *Chronicle*. Nothing is clearer than the truth of this statement. It is men of small and contracted minds who become sectarists. An enlarged and cultivated one cannot be thus shackled: such a mind goes out after truth, and knows how to make allowances for minds less cultivated and enlightened than itself. Such a man was Archbishop Whately. His Lectures on "The Scripture Revelations concerning a Future State," show this trait of character. Those discourses show his mind, if not settled in the views of the unconscious state of the dead and the final cessation of sin and evil, was favorable to these views; at least so far as to admit there is much argument in their favor. Some of his thoughts on these subjects we may occasionally transfer to our columns. He was even favorable to "Materialists," as the following note to one of his Lectures shows. He says:—

"It is remarkable that a great part of mankind, and those not least, who profess to hold, not only the distinct nature of the soul from any material substance, but even its power of continuing active and conscious when disunited from matter, are nevertheless altogether *materialists*, and mean by a *spirit* only some thin and delicate kind of matter, like a cloud or ray of light, &c., which is an object of the senses, but not of *all* the senses. This is plainly the case, not only with those who believe in the common stories of ghosts (that is, spirits) *appearing* and speaking; but also with those who, though they disbelieve these accounts, yet perceive nothing *contradictory* and inconceivable in the idea of the *appearing of a spirit*; which of course, would be to them mere words without meaning, if they understood by "spirit" something which does not consist of matter, and consequently cannot have (as a visible object must) shape, height, color, &c.

"Whatever is actually seen, or presented to any of the senses, whether naturally or supernaturally, must of course be material; but a like *effect* may be produced on the *mind* (as we experience in the case of imagination and dreaming, and, as we read, in the case of visions) without the presence (as far as we know) of any material object. And the inaccuracy of common language, when we are speaking of such things, perhaps tends to confuse our thoughts. Thus we say, indifferently, 'I *saw* in my sleep this or that,' or 'I dreamed that I saw it:' the former expression, interpreted literally, would imply the presence of a material object; the latter, not."

We trust the first remark of the *Chronicle* will not prove true. It says of Bishop Whately—"This man . . . has gone to his ETERNAL REST." He rests in the grave, and sleeps in Jesus; but we trust he will awake at the voice of the archangel and the trump of God: then he will find his eternal rest. Such we think was the Bishop's own conviction on the subject, as his Lectures—of which we have spoken—abundantly show. Those Lectures were published in London 1847, and we had a copy imported from there shortly after, from which we often made extracts for the Bible Examiner and our other works. In speaking of "the intermediate state between death and the resurrection," and the opinion of some that it is "a state of consciousness, and of enjoyment or suffering," and of "the principal reasons drawn from the Scriptures for" this "opinion," he says, "None of them, I think, are sufficient to authorize a positive conclusion." He then goes on as follows:

There are also other parts of Scripture which seem to favour the opposite conclusion. In the first place, the style in which the sacred writers usually speak of the deceased is, as of persons who are "*asleep*." For instance, in John's Gospel we read, "Our friend Lazarus sleepeth; but I go that I may awake him out of his sleep;" so, also, Paul speaks of some witnesses of the resurrection of Christ who were still living at the time he wrote, and some who are "fallen asleep:" even as in the Acts, the Evangelist Luke, speaking of the stoning of Stephen, says, "And when he had said this, he fell asleep." It may be said indeed, that sleep does not imply *total insensibility*; but it must be allowed to be strange, that the word "sleep" should so often be applied to the condition of the departed, if they are in a state of as lively consciousness and sensibility as before death, and in the actual perception of more unmixed pleasure or pain.

It has been said that the sacred writers, in their use of these phrases, accommodated themselves to the *popular* usage; even as they speak commonly of the sun's rising and setting, &c., the true astronomical doctrine, respecting the earth's motion, being unconnected with religion, and therefore not needing to be taught by God's inspired Messengers. But if, in the present case also, the sacred writers meant to express themselves according to the popular notions, they must have intended to express by the word "sleep" a state of insensibility; for *that* was certainly the proper use of the word when applied to the departed.

I have heard it said, that the sacred writers in this employment of the word "sleep," and also the authors of our burial service who adopted it from them, meant the "sleep of the body:" but I never could learn what is meant by that expression, "sleep of the body;" for the words convey to me no distinct sense. We understand what is meant by a man or any other living creature being asleep; but we never speak of a stone, or a clod of earth, or a piece of bone, or any other *inanimate* substance, sleeping; and to speak so, would appear quite unmeaning. Now a dead carcass is (as far as regards the present question) nothing more than a clod of earth. If, indeed, a man's body, at his death, remained, though inanimate, yet sound, entire, and uncorrupt, and so continued, in a torpid state, ready for the soul to reanimate it,—even as some seeds may be kept in a dry state for many years, and will be ready to vegetate as soon as exposed to moisture and warmth,—then indeed, by a very bold figure of speech, the body might be said to be asleep; even as we might, figuratively, speak of the seed as asleep. But we know that all this is very far from the fact;—that the body decays, and is dissolved into its elements; and that the particles of which it is composod often go to to make parts of vegetables and of other animals. Now to speak of a carcass thus decayed,—decomposed (as the chemists call it)—and dispersed in all directions, as *asleep*, seems to me a use of language which destroys the purpose for which language was designed; namely, to convey a distinct meaning.

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The Apostle Paul in comforting the Thessalonians concerning their deceased brethren, does not make any mention of their being *at that time* actually in a state of enjoyment; but alludes only to the joyful *resurrection* which awaited them: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as the rest, [not "others," as our translation has it; but, all the Gentiles "remaining" (*oi loipoi*) unconverted,] who have no hope. For if we believe that Jesus died and rose again, even so, them also who sleep in Jesus will God bring with Him; for this we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent" (i. e. precede) "those who are asleep; for the Lord himself will descend from heaven, —and the dead in Christ shall rise first," &c. Now this was, to be sure, a very consolatory prospect respecting their departed friends; but if he had known, and had been authorized to reveal, that these very persons were, *at that very time*, actually admitted to a state of happiness, one cannot but suppose he should have mentioned this as an additional consolation, and one more immediately striking; instead of which he makes no mention of any such intermediate state of happiness, but merely speaks of a *hope*, as of something *future*, respecting the departed; ("Sorrow not as the rest, who have no hope,") the hope, namely, of a glorious resurrection to them that *sleep*. (See 1 Cor. xv. 19.)

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Again, it is worth remarking that,—in the passage already cited, our Lord's answer to the Sadducees,—He alludes not to any separate state of consciousness, but to the *resurrection*. That Jehovah is called the God of Abraham, Isaac, and Jacob, He adduces as a proof "that the *dead are raised*." If there had been any thought in his mind, or in that of his hearers, of an *actual* state of conscious existence of the departed, I can hardly think either that He would have used, or that his hearars would have admitted, such an argument *for a resurrection*. For they might have replied, "It is true God is not the God of the dead but of the living; and this does seem some indication that Abraham, Isaac and Jacob were, and are, *living*, in a state of separation from the body; but it does not follow that they are *hereafter* to obtain a *resurrection*." But his words seem plainly to show that the only question was, whether this present life be the whole of our existence, or whether there is to be a resurrection. This remark was suggested to me by the Rev. Reginal Courtenay in his work on a Future State.

Signs of the Times.

The following facts were gleaned to our hand by the *Advent Herald*: and one of the remarkable signs of the times is what the Editor of that paper has said in the first paragraph. Twenty years ago he was almost a furious opponent to the idea that anything was ever to be done for the literal Jews, in any way, except to destroy them. We are glad, however, to see he is not invulnerable to "facts," The facts here noticed by him, we began to look for about twenty years since, and they now create no surprise: we have expected to see a development of prophecy in that direction, and regard it as the "blossoming of the fig-tree" which denotes "the summer is nigh. But here are the facts: let them be pondered in the light of prophecy:

Jewish Deliverance from Long Bondage.

When our Lord predicted, Luke xxi. 23–24, concerning the Jewish race that "there shall be great distress in the land, and wrath on this people; and they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled," he intimated, at least, that when the Gentile times are fulfilled, there should be a release of that people from their oppressions, and of Jerusalem from Gentile desolation. At any rate, we live to see a most wonderful change in the condition of that people, as well as a change in the condition of the city and land itself. Has this change any prophetic signification? or is it merely casual? The facts we cannot ignore; their import is a matter for thought and inquiry.

We glean the following particulars in reference to this people from the London Quarterly Journal of Prophecy, for October.

Austria has the largest Jewish population of any State in Europe; and Russia is next in point of numbers. Russiah as raised to the rank of nobility several prominent Jewish Bankers, and Baron Von Rothschild, has been called by the Emperor to the senate of the empire.

In Austria, a large number of Jews have been selected as members of town councils and provincial diets. Upper Austria has sent two Jews to the lower house of the Legislature. The Czekhs of Bohemia, noted persecutors of the Jews, have now raised them to full equality with Christians.

In Galicia, three Jews have heen elected members of the Galician Diet.

In 1861, Dr. Wessley, was appointed ordinary professor in an Austrian university. And Dr. Eisel was appointed extraordinary professor at the university of Vienna.

In Prussia, a Jew, Dr. Veit, was an influential member of the House of Deputies. In the colleges of Prussia, there are five Jews to one Christian scholar.

In Bavaria, an intolerant law against the Jews was unanimously abolished by the three Chambers, and their rights advocated by the Archbishop of Munich, Bishop of Augsburg, and President of the Protestant Consistory.

In England there are five Jewish members of the House of Commons. A Jewish Mayor of Rochester, a Jewish sheriff of Bucks.

In France, M. Fould, an eminent Jewish Banker, is Minister of Finance.

In Italy, there are six Jewish members of the National Parliament.

In Poland, the merchants and manufacturers of Warsaw, have adopted by acclamation a resolution abolishing all distinctions between Jews and Christians.

The same change has taken place in Mahomedan as in Christian countries.

These are strange events, and should not pass unheeded by any who are watching the signs of the times. Concerning the condition of Jerusalem and the Holy Land. The *Israelite Indeed*, published in New York city, says:

A friend residing at the city of the Great King writes: "The city of Jerusalem has changed its features most wonderfully while I sojourn in it, and continues to change for the better almost daily. Here, where formerly it needed centuries to produce the slightest alterations in buildings, as well as in the customs and habits of its miserable inmates, new houses spring up over night like mushrooms, and people begin to strip themselves of their old habits, which they feel have become intolerable. Roving Bedouins around Jerusalem, burglars, assassins, and the heaps of rubrish and offal, which infested the city, destined to become once more the glory of all nations, have recently disappeared since our new Pasha understands perfectly how to manage police affairs. The first thing he did in this line was to proclaim a decree that no person was permitted to appear in the streets without a lantern after nine o'clock at night, and that even those who were provided with a light must be able to give a strict account of their business in going out at so late an hour, to the patrol, which make the round through all the streets and lanes. The second was to charge *all* the inhabitants with the duty of sweeping the streets before their houses, to remove the rubbish to a certain place outside the city, and to sprinkle water to lay down the dust.

The immigration of Jews from all parts of the globe, except America, where they would not leave the flesh-pots—is growing fast, and exceeding that of many centuries before. But it is not only the city that becomes the campground of the sons of Israel, but also the country towns and villages, where they are now permitted to purchase real estate, build houses and cultivate fields which had lain desolate since the days of Hadrian, who changed the name of Jerusalem into that of Aalia, and forbade the Jews to approach its walls within a certain distance. You must know that Jewish emigrants of the present day do not come to the Holy Land to die there, in order that in the resurrection their bodies need not roll under ground from all the ends of the earth until they come under the holy ground, but they come *to live* upon the soil where their fathers lived, and which they called their own. I spoke to several of the new comers, who had purchased some land near Bethlehem, and intend to make a living by the produce of the fertile soil. They say, "the land is ours by promise, by conquest, and by real possession, though we must now thank the stranger that he allows us to acquire a small portion of it at heavy prices." But WE HOPE TO LIVE, AND TO SEE THE WHOLE OF OUR INHERITANCE REPOSSESSED BY OUR PEOPLE, and that every one of Israel "shall sit under his vine and fig-tree in peace."

You see, then, that not only Christians who read their Bible without spiritualizing spectacles, expect the speedy fulfillment of the prophecies concerning the return of ISRAEL to their own land, and the return of Him over whose head Pilate wrote: "JESUS OF NAZARETH, KING OF THE JEWS; but Jews are also aroused from the deep lethargy which lay heavily upon them like a nightmare for many centuries; and they also begin to believe that their gathering again is at hand, and that King Messiah will soon make his appearance to rule over them, and restore not only the people of Israel to more than their ancient glory, but also the fertility of the land, which shall now become indeed a land that flows with milk and honey; a land of the vine, fig-trees, pomegranate and olives. In fact, nobody but those who despise the Wsrd of God, can deny that God remembers the land. During the five years of my sojourn in the land of our fathers, THE EARLY RAIN and the LATTER came down as REGULARLY as in the days of David and Solomon, and only once the former delayed its coming for a few weeks; but notwithstanding, we had no need of water for drinking and preparing our food: and when, at last, that heaven's gift streamed down upon the thirsty land, everything blossomed almost visibly to the beholder; and in three days our sacred soil outran the best lands in Europe.

May every man think of these things what he pleases. I, for my part, see in it the hand of our God, the COVENANT God of Abraham, Isaac and Jacob. He will favor again Zion, and gather the remnants of Israel and Judah, to their God.

"Pray for the peace of Jerusalem."

The Fig Tree a Sign.

[We wrote and published the following fourteen years ago. We republish it now to accompany the foregoing article on the Jews.]

"And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So ye wise ye, when ye see these things come to pass, know the kingdom of God is nigh at hand." Lk. xxi. 29–31.

This illustration is exceedingly forcible. It shows that the near approach of the kingdom of God—of the dominion and reign of Christ—can be as surely known as the approach of summer by the budding trees. Hence christian men are inexcusable if they remain in ignorance of a matter of such startling interest and importance.

We suggest whether our Lord in his reference to the fig tree, may not have had the nation of Judah, or the Jews, especially in his mind. In Luke xiii. 6, he compares that nation to an unfruitful "fig tree." In Mat. xxi. 19 our Lord cursed a barren fig tree, and said, "Let no fruit grow on thee henceforward for ever"—*aiona*—for the age. This transaction has been by many considered emblematical of the curse that afterwards fell upon the Jewish nation, to be continued to the close of the then coming age; or gospel age. That curse fell at the compassing about of Jerusalem with armies, and has remained to the present time. But just as the times of the Gentiles gave evidence of closing, we see the iron oppression which has trodden down the Jews, give way, and the Jews every where rising upto a position among nations which indicates returning life to them as a people. The present century has witnessed privileges and advantages, civil and ecclesiastical, to them, to which they have been strangers for eighteen centuries previous. The United States were the first to set the example of abolishing all those distinctions which had so long oppressed and crushed the sons of Jacob. Since then other nations have changed their policy towards them, till those oppressive acts under which they groaned are every where giving way to a policy which opens to them equally with other men posts of honor and profit. It were easy to enlarge here; but to those who have access to the general news of the times in which we live, it is unnecessary at this time. That the Jews give signs of returning life, as a fig tree putting forth leaves, none can doubt, except they are inexcusably in the dark. If these things are so, then we have another unmistakable sign that summer approaches; or, "that the kingdom of God," the fifth universal monarchy upon earth, "is nigh at hand." Yes, That the Lord God is about to give Jesus Christ "the throne of his father David," as he promised by the mouth of Gabriel, Luke i. 31—33, and in many other prophecies. How eventful—how solemnly interesting is the time in which we live! How does it become us all to keep awake to the word of the Lord, and the events of his providence, in a day like this!

"Verily I say unto you this generation [who are witnesses of the foregoing signs,] shall not pass away until all be fulfilled,"—take place, come to pass, or occur. The last thing in the prophetic chain is the establishment of the kingdom of God. If then our interpretation be the true one, many now living will see the establishment of Jesus Christ, in his glory, on David's throne, with his dominion over all the earth, or "under the whole heaven." The decree has gone forth, and it is unalterable: kings and great men of earth, whether republicans or monarchists, will rage against this universal and personal reign of Christ with his "joint heirs," the saints of the Most High, but their rage will be vain; for he will break them in pieces, who oppose, as a potter's vessel is broken. Let them haste then to do him homage, and submit themselves to him, "lest they perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psa. ii. 1—3, 10—12.

The Wicked Dead will Live Again.

BY T. M. PREBLE.

BRO. STORRS:—In the July Examiner, in noticing my remarks on Ezek. 37th, you say: "We confess ourself utterly unable to see any force in Elder Preble's comment on Ezek. 37." Now as you referred to me the answer to my questions which appeared in the May No., I suppose I must try again, although, perhaps, with rather poor encouragement, as you were "utterly unable to see any force" in what I have already said. But it may be that your readers did see some force in it.

In your reply to me you say: "Did the dry bones *hear* the word of the LORD and *obey before* any breath was imparted to them? Manifestly, they did, and '*came* together, bone to his bone: and while I beheld,' saith the prophet, 'lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was NO BREATH *in them*.' This is the point Elder P. should have met; but he jumps it in triumph, and exclaims," &c. Perhaps we shall see that the point which you "should have met" was overlooked by you. Let us carefully review this matter and see what the real point is.

You say: "But mark well, the dry bones were not alive; but they did hear; for 'there wasa noise, and behold a shaking, and the bones came together;' and yet up to the time the sinews, flesh and skin covered them there was 'no *breath* in them'—they were *not* ALIVE at that point; and it required a call of the Prophet on the wind—*ruah*, spirit—by an additional command of GOD, in order for *life* to be there. Does not every one see, the fact that they afterwards lived does not solve the question at all, how they heard and obeyed when there was no breath in them?"

The point, then, with you appears to be this. You say,—"they heard and obeyed when there was no breath in them." But please look again, and see if you have not overlooked "the point." Where do you find it stated that the *dry bones* "heard and obeyed when there was no breath in them"? Not in Ezek. 37th, surely. You continue and say: "It is, indeed, a 'rather uncommon, or mysterious thing for a *dead* man to "*hear*" the word of the Lord!' but that mysterious thing happened to the dry bones, and Eld. P. has not begun to prove the contrary. The fact that they should afterwards live, does not touch the question. THEY DID HEAR, and OBEY; and that *before* they were alive."

Come, now, let us "hear the word of the LORD":—"Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD" (vs. 6, 7). This gives us the true order of things: first the bones, then the sinews are laid upon them, then the flesh is also to be brought upon them, then the skin will cover them above, then the breath will be put into them, and *then*, after all this, they will LIVE. Now mark, Is there not some "force" in the fact that a dead man cannot hear? The fact that there was a noise and a shaking; and that the bones came together, bone to his bone; and that the sinews and flesh came upon them, and skin covered them above; and then the breath was put into them after all this; and that they did not live till after the breath was put into them;—I think is a point of some force, and appears to be just like the work of God, just on the same plan as he made Adam in the beginning. After all his (Adam's) *bones*, sinews, flesh, and skin were properly arranged, then God breathed into him the breath of lives, and he then became a living soul. Does any one suppose that Adam was able to hear anything while God was making him? This is the point, then—that if a man hears he must be alive, because he cannot hear when he is dead. So we again repeat—When God says they SHALL LIVE, let us be careful and not say, they SHALL NOT LIVE.

You ask,—"but where has God said, the wicked dead shall live? Just give us one such text." This I will endeavor to do in my next.

Concord, N. H., July 4, 1863.

REPLY TO ELD. PREBLE.

There could not be a more striking instance of laboring to no purpose than is exhibited in foregoing. From the mass of verbiage which the article presents, the reader will extract one single position which Bro. Preble would like to sustain, but for which—amid his wearying quotations and reiterations—he offers not one particle of proof. We marvel greatly that he could write so long an article and yet fail to perceive that he was establishing nothing.

The single proposition of Eld. P. to which we refer is this,—that the dry bones of Ezek. 37th do not *hear* the word of the LORD *before* they *live*. If this position is untrue, our brother's whole article is to no purpose. That it is untrue we will demonstrate in a very summary way, and leave the Elder to consider whether his reputation for sound logic has gained anything by his fourth of July effort on the dry bones question.

In opposition to Bro. Preble, we affirm distinctly that the dry bones, in Ezekiel, *first* HEAR the word of the Lord and *afterwards* LIVE.—Now see how easily "the word of the LORD" enables us to bind our brother hand and foot. We affirm, as a fact self-evident to all who read Ezek. 37th with attention, that "the word of the Lord" which the "dry bones" were summoned to "*hear*" is *all* contained in the following quotation: "Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." Now, then, brother Preble, we ask you (and please pardon this change of style into a personal address)—have we not here given precisely that "word" which the "dry bones" *heard*? If you say we have *not*, you defy the teachings of your own article. If yon say we *have*, you make a concession *fatal* to your theory that the dry bones were *vivified* BEFORE they *heard*. Do you inquire, how so? Because the entire language cited from the Prophet is *predictive* in its structure, telling the "dry bones" what God "*will*" do—not *historic*, telling what He *has* done. To this statement you must assent—there is no escape from it. Well, then, among these *predictive* utterances, as you will please observe, God tells the "dry bones" that they "SHALL *live*." Now, manifestly, the Most High would not say "ye SHALL live" to "dry bones" ALREADY *alive;* and because He would not do this, Bro. Preble, you are tied down, whether willingly or otherwise, to the conclusion that lifeless dry bones both can and do "*hear* the word of the Lord." And in confessing your conversion to this view of the matter to the HERALD OF LIFE audience, as doubtless you will make haste to do, you will derive comfort from the reflection that you are abandoning a view in maintaing which you stood alone. We believe no other advocate of the revival of the wicked dead ever dreamed of enforcing his interpretation of John v. 29 by fastening upon Ezek. 37th such an explanation as you have been contending for. And by the way (though it may seem almost cruel to speak of it here), we will remind you of your position in the July Examiner, viz., "that the '*dry bones*' of Ezek. 37th will 'HEAR the word of the Lord" * * "JUST THE SAME 'as all that are in the graves' will 'hear' his voice," &c. We shall look for some readjustment of this statement if you undertake to prove from the Scriptures that the wicked dead will live again. You have, let us add, a herculean task before you, and the utter untenableness (not to say absurdity) of your position with respect to the "dry bones" should admonish you that you will need to examine well your foundations as you proceed.

In conclusion, we wish to guard against the possible thought in some mind, that we regard the dry bones as *literally* hearing before breath and life are imparted to them. The hearing is clearly metaphorical.

RUFUS WENDELL.

The Cause in Maine.

We are exceedingly gratified to learn, from a perfectly reliable source, that the precious doctrine of Life only in Christ is gaining an extensive foothold among believers in Maine. One informant tells us it was boldly proclaimed at the Etna Campmeeting. Dr. John Billings, a preacher of wide influence among Adventists in Maine, is a firm believer and fearless advocate of the view, and there is reason to believe his influence, and that of other laborers, will be made to tell with emphasis for the Truth during the coming winter. We pray that they may be abundantly successful in breaking down the prejudice by which so many are hindered from giving the subject an impartial investigation. As we write, a letter from Bro. Billings lies before us in which he says he is getting up a club of subscribers for the HERALD OF LIFE. Just the thing, Doctor! The paper will be a useful auxilliary to your preaching labors, and will keep those to whom you minister interested in the great Life theme when you have left them to go elsewhere bearing precious seed. More than this, it will keep them informed of the growing interest in this grand subject which is manifesting itself in every direction.

Thus far we wrote last week, but owing to an interruption we could not finish what we were going to say in time for our last issue. It is just as well, however, for we have now a letter from Bro. Billings in which he defines his position in plain terms. He sends the names of seven subscribers, with the cash, and writes us as follows.

E. W.

Corinna, Me., Nov. 13, 1863.

DEAR BROTHER:—My name has gone to the four winds of heaven as a member of The Life and Advent Union—as one co-operating with those who acted under the chestnut tree at the Wilbraham meeting. Well, so far as I am acquainted with those that did act, I esteem them very highly. Bro. A. Fox and Bro. Bishop I have confidence in from personal acquaintance. The rest of those men are strangers to me and I know nothing of them only as I see them on paper. I will just say, that I will and can act with you as Brethren that are not ashamed of the Gospel of Christ, for it is the good news of Life to all men.

I stand, as a preacher, almost alone in this state, that is, so far as the doctrine of Life only in Christ is concerned. The Crisis advocates work hard in this State to suppress the doctrine entirely, but you can make up your mind that the non-living of the wicked dead will be preached in Maine while I am here; and I shall act with the brethren composing the UNION so far as the above doctrine is concerned, and on all other doctrines that are found in the Bible. Like old brother Wilson, I am a Bibleite, and know no man or party after the flesh. God's Word is *the* rule.

JOHN BILLINGS.

Religious Liberty.

BY J. PARRY, SANDY HILL, N. Y.

Religious liberty is a subject much talked of and professed, but little practiced, even by those who make the greatest boast about their liberality. It is much easier to see the mote in a brother's eye, than to discover the beam in our own.

Religious liberty is the right of private judgment in matters of religion, and liberty freely to express our views and feelings on all subjects connected with the same. The lack of understanding and practicing this principle, has been in all ages, the cause of all the unholy wars, divisions, and discords, that have distracted the church down to the present day. And although we have had centuries of experience of its direful effects, it is to this day as little understood and practiced as ever. "If ye bite and devour one another, take heed that ye be not consumed one of another;" is a precept that will apply to the churches in our day, as well as when it was first written; so little have we gained by the experience of ages. So true is the proverb, "bray a fool in a mortar, amongst wheat with a pestel, yet will not his foolishness depart from him."

It was once remarked by a celebrated statesman, speaking of a certain sect, that once endured great opposition, and afterwards obtained a powerful influence, that "they were the most intolerant of all tolerators." I hope this may never be said of us, believers in the speedy advent of Christ; yet I fear, from recent developments, the wind sets strongly in this quarter. The spirit of intolerance is not, cannot be the spirit of Christ.

Jehu the furious driver, and Saul the persecutor, both gloried in their zeal for the Lord, when in fact they were actuated by another spirit. We profess to have no creed but the Bible, no test of fellowship but Christian character. How do we carry out our profession? By turning the plain declarations of God's words into fables: by refusing to hear or tolerate those whose views of unfulfilled prophecy differ from our own: and by imputing to them motives and opinions they have never professed to hold.

Many of us have come out of the orthodox churches because we were denied liberty of speech, and Christian communion; in some cases, we might as well have remained where where we were, and saved our property and our reputation; instead of sacrificing both, by "jumping out of the frying-pan into the fire." I am aware that all the blame of "breaking up churches" is laid at the door of those who advocate doctrines that are odious in the sight of others; but "what is one man's meat, is another man's poison;" and because some stomachs are so squeemish, that they cannot digest strong meat, is that any reason why those who have cut their eye-teeth should not be fed with meat in due season?

There are some in our churches who are willing to have the *whole* Gospel, and I see no good reason why they should be deprived of this privilege, while those who are satisfied with present attainments, and wish to be *stationary* have also a perfect right, if they chose, to shut their eyes and their ears, and refuse to discover the signs of the times, and are willing to abide by the consequences.

Some of our people are like the justice who could not bear to hear both sides of a case, it so puzzled his poor brains: whereas, if he only heard *one* side he never had any difficulty in his decision. None of us can be benefited by anything but the truth. How can we ever get it, if we blind our eyes to evidence, or look at it only through the green spectacles of prejudice?

Those who have once been in bondage know best how to appreciate liberty; it will cost us something, even in our day, but it is worth all it costs. "Buy the truth and sell it not." We all prize liberty for ourselves, but are not willing to do to others as we would be done by; yet to be guilty of the same crime we condemn in others is most clearly reprobated in the Bible. Rom. ii. 1, 21, 23.

We have all heard of the farmer, who went to his neighbor, and told him he had bad news to communicate, my ox has gored your bull, and I am come to know what is to be done in this case. Oh, says the other, it is plain enough what is to be done; you must pay me all damages of course, Well, says the owner of the ox, it so happens that it is your bull that has gored my ox; will not your rule work both ways?" By no means, says the other, this appears to me a very different case!

We have passed judgment on those who have robbed us of our birth-right of Christian liberty, and shall it be said of us, even while smarting under the recent infliction, "thou that judgest, doest the same thing."

"The Resurrection of John v. 28. 29."

"AN EXPOSITION BY JOSEPH T. CURRY."

[The author of this *Tract* states at the outset, very forcibly, the objections to the common view of this text. We give an extract.]

The difficulties attending the common interpretation are not less than three. 1. If the passage treats of the literal resurrection, it arrays itself against the most positive teaching of Holy Writ.

That the resurrection of the dead is a provision of the plan of salvation through Christ, no intelligent Bible student will deny. Hence, Richard Watson has expressed the faith of the church universal in his statement that those who "are raised from the dead" are raised "in consequence of the power which Christ, as Redeemer, acquired over them, and of His right in them. . . . If they are not raised from the dead in consequence of Christ's right in them, acquired by purchase, it behoves those of a different opinion, to show under what other constitution than that of the Gospel a resurrection . . . . is provided for. The original law contains no intimation of this."—Theol. Inst. vol. 2, p. 286.

The resurrection being a provision of salvation, it follows that all who fail of salvation will fail of a resurreetion. Now the salvation of Christ does not affect the *unbeliever*. The great Apostle says: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that *believeth*. . . . . As it is written, The just by *faith* shall live." Rom. 1. 16, 17. It would be in the highest degree inconsistent with truth, to maintain in the face of this express declaration, and scores similar to it, that the gospel of Christ saves unbelievers. It is certain that unbelievers will fail of salvation; and this necessitates another—that *unbelievers fail of a resurrection*.

This certainty is recognized by Jesus in His general teachings; he makes the resurrection as *conditional* as He does the salvation. "This is the Father's will who hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that every one who seeth the Son and *believeth* on him, may have everlasting life: and *I will raise him* up at the last day." John iv. 39, 40. "No man can come to me, except the Father who hath sent me draw him; and I will raise him up at the last day." V. 44. "*Except* ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." Vs. 53, 54. "I am the resurrection and the life: he that *believeth* in me, though he were dead, yet shall he live." xi. 25. "They who shall be accounted worthy to obtain that world, and the resurrection from the dead. . . . . are the children of God, BEING the children of the resurrection. Now that the dead are raised even Moses showed at the bush when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of *the dead*, [the eternally dead—who have no resurrection] but of the living: [those who 'are raised'] for all life—to Him." Luke xx. 35–38. Although to all human appearances, "the righteous perisheth," in death as well as the wicked, yet Jesus saith, "They shall never perish, neither shall any [not even death] pluck them out of my hand. My Father, who gave them me, is greater than all; and no [power] is able to pluck them out of my Father's hand." "To Him all live"—"Who quickeneth the dead, and calleth those things which be not [to all appearance] as though they were." John x. 28, 29. Rom. iv. 17.

But in the promise of preservation from extinction and of resurrection from the dead, no gleam of hope appears to the wicked. "The God of Abraham" is not *their* God. "He is . . . . . ashamed to be called their God." Heb. xi. 16. "If ye are Christ's, then ye are Abraham's seed, and heirs according to the promise." Gal. iii. 29. But not otherwise.

With the evidence before us, no other conclusion can be reached, than that *the wicked will not have a resurrection*. And here is the ground of our first objection against the supposition that the passage under consideration refers to the literal resurrection: for the text declares that "they that have done evil" "shall come forth" "unto the resurrection of condemnation." Here then, on the foregoing supposition, we have a most palpable and radical contradiction. But as no text of Scripture can be allowed to rebut the plain doctrines and principles of God's Revelation, we are compelled to conclude that John v. 28, 29, does not refer to the literal resurrection.

2. The next obstacle to the common belief lies in the fact that there can be no literal resurrection without life. But in the text a resurrection is spoken of which is antithetical to "a resurrection of life"—"a resurrection of condemnation." The subjects of the first have life; the others do not. If both classes get life, why the word "condemnation" in opposition to "life?" It is evident that if the passage taught a literal resurrection both classes would have life, and hence there would be no pertinence in applying that word to one class exclusively. In that case the adversative to condemnation would be justification, or some other word of like import.

PRICE of Tract $2 50 per hundred; 38 cents per dozen; four cents single copy. Address JOSEPH T. CURRY, 30 Union St., Boston, Mass.

Correspondence.

From Dr. John K. Finley.

[Author of the "Letter to a Clergyman."]

GEO. STORRS, *Dear Sir:*—I have received the first two No's of the "HERALD OF LIFE and of the Coming Kingdom," and am pleased with the plan and general arrangement; I think they will be adapted to keep up the interest in those subjects. I have often felt the desirableness of having a paper, gotten up in more of a popular style, and coming more frequently than the Examiner. I must acknowledge however, that I felt somewhat of the sadness, consequent upon parting with an old friend, when the first number came in the place of the "Bible Examiner."

I hope the Life views will still constitute the larger part of the new paper; and whilst it will show by its more learned and profound expositions, that its Editor and excellent corps of Collaborators, are making progress in the knowledge of Divine truth, and by their investigations, bringing forth many "things new," they will not at the same time neglect to give a fair proportion of "things old."

It was the remark of an eminent minister (Doctor Chalmers I think) that every sermon ought to have enough of the Gospel plan of salvation in it, to lead to the conversion of whoever might thus hear it for the first time. Even so I would like to see each No. of the HERALD contain enough of the simple truths that lie at the foundation of the life views at least to shake the faith in the orthodox doctrines of eternal torment, of any one who may thus hear of the life doctrine for the first time.

The Examiner itself of late has seemed to me, to have been so much devoted to the consideration of the question of no future life or resurrection for the wicked, that what may be termed the more elementary principles of the doctrine of life only in Christ, have been in some measure excluded from its pages. Now whilst nothing is, or ought to be, more interesting than those higher and more critical discussions, with which we have been favored in the Examiner, yet they are chiefly interesting and profitable to those who are well grounded in, and advanced beyond the first principles of those doctrines.

The whole of the religious world, both evangelical and otherwise, is completely settled down in the conviction that man is naturally and essentially immortal. This is the radical error, and until it is entirely eradicated, plucked up by the roots, no lodgment of the truth can be made in the mind. This was *the* difficulty in my own case; and as soon as it was removed, I felt that all the rest must follow almost as a matter of course, in fact a necessary corollary, involving only a question of study and of time.

The life views are so opposed to all our life long belief, and resisted also by such powerful traditionary prejudices, that in bringing them before the mind of any one for the first time, unless in their most elementary forms, no favorable impression will be made, because if they enlist the attention at all, which, judging from my own experience and some observations of others, they are not likely to do, the mind falls back at once upon the felt assurance, that the soul is immortal, and of course that all belief in its literal death or destruction is so absurd, that the subject is dismissed as unworthy of serious attention. And conversely, just so it is with me now, in taking up anything brought out in opposition to our views; take for example Dr. Tompsons' work, entitled "Love and penalty." His whole argumentation has almost no force at all, unless I concede the immortality of the soul; and as I cannot make that concession, fully believing it to be entirely opposed to the truth of the Bible—a false and groundless assumption, his whole treatise makes no impression, and is, to me, "as water spilled upon the ground that cannot be gathered again."

I trust you will not infer from anything I have said, that I look upon the "Coming Kingdom," part of the paper as of inferior moment; but the public are so much better informed in reference to its merits, and there are so many more accessible means of obtaining information on the Millenarian views, than on the life views, that I think they ought not to claim an equal share in the new paper. Millenarianism too, has in a great measure passed through its militant dispensation, and the religious public now regard it as one of the established phases of religious belief, which they must submit to, even if they don't like it. Its opposers now, quarrel chiefly with some of the parasites that cling to it, such for instance as Millerism, and which as parasites sometimes do, so completely cover over the body upon which they fix themselves, as to shut it out of view, and become the most conspicuous objects themselves.

Now I could not see the propriety of taking up the pages of the *Examiner*, or of the HERALD, with the discussion of questions connected with Baptism, any more than with the peculiarities of Episcopalians, or Methodists or Presbyterians or any other sectarian notions, I yet do see such a special and mutual connexion and dependence of the life views and Millenarianism, by which they support and illustrate each other, as to fully justify you in associating them together in the same paper. The presentation of Millenarian views in connexion with the life views will have the good effect, amongst others, of leading to a more just discrimination between what is of literal import in the Bible, and what is figurative or typical. At present there is no well defined rule followed out, by the orthodox expounders of the Bible; their practice is perfectly arbitrary and always made to sustain their preconceived notions; this is so much the case that it seems almost impossible to hold a rational argument with many of them. If you pin them down with the most literal phrases in the Bible in opposition to their views, they at once tell you, Oh! that is figurative, or, you dont put a proper interpretation upon that expression, as if it needed any interpretation at all. Now a Millenarian must be exceedingly obtuse who can't see that the very same forms of literalism which have led him to believe in those views, will show him the truth of the life views; so that by combining the two in the same paper, we may win some of them. And now my dear sir, you will do me great injustice, if you attribute any thing I have said, to a spirit of fault finding, or dictation. I would apologize if I thought it necessary; but upon looking over what I have written, I find it amounts really to so little, that I feel satisfied if it does no good, it will do no harm, and with the plea of good intentions, I will throw myself upon your kindness. With great respect, I remain very truly your brother in Christ.

Pittsburg, Pa.

From Father Wilson.

ELD. JONATHAN WILSON—familiarly known among us as the "*Bibleite*," nowabout 86 years old—writes:—It is greatly to my satisfaction to see the new paper. The truth will now in some degree be relieved of oppression. It gives an immediate relief. So long as the writers are governed by the spirit of humility and meekness the cause of God will prosper with its readers. Past observation proves to me, when societies get strong, pride is apt to get in. Let us cultivate the spirit of Paul, who said, "When I am weak then am I strong." My health has been good, but health in old age is like a bubble on the water; the least touch breaks it. We need a strong faith and genuine love to guard against self, flesh, and the devil breaking over our breast works. I never enjoyed the love of God more than now. As to gospel religion in this region, it seems as if it was about breathing its last, past recovery. The growth of pride is beyond all: even the dead must be buried in coffins tipt off like a silver-plated harness!—Good Lord save the people from idolatry.

CHANGE OF ADDRESS.—Eld. T. M. Preble's P. O. address is "East Weare, N. H.," he having removed from Concord to that place.

Died.

Aug. 19, 1868, aged nearly two years, LOOMIS DEAN son of O. R. L. and M. P. A. CROZIER, Grand Rapids, Mich.

The Life & Advent Union

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and thirteen Directors, who together shall constitute the Managing Board and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Secretary who shall keep account of the same and transfer them to the Treasurer.

V. The Board of Managers shall have power to choose an Executive Committee from their number to facilitate business.

VI. All receipts for the Union shall be published monthly by the Secretary, with the name of the donor.

VII. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving six weeks' notice.

VIII. The Secretary shall keep a record of the names and post-office addresses of the members.

IX. This Constitution may be amended by a two-third vote at any Annual meeting.

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The Union voted, The paper shall be called, "THE HERALD OF LIFE *and of the Coming Kingdom*" to "be under the immediate control of an Editorial Board, composed of GEO. STORRS, Editor; Rufus Wendell, Joseph T. Curry, W. S. Campbell, and S. W. Bishop, Assistant Editors" "RUFUS WENDELL to be *Business Agent*."

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons averse to its object.—ED. OF HER.

BUSINESS MATTERS.

EXAMINER SUBSCRIBERS.—We send this No. of the paper to a large number of Examiner Subscribers, who have not yet responded to our Special Notice of last week. We would hereby remind them that if they wish the HERALD OF LIFE continued to them they should at once send us their subscriptions. Let us hear from you, friends, without delay.

R. W.

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Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

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TESTIMONIALS.

Remarks from the *American Medical Monthly*, edited by Edward H. Parker, A. M., M. D., late Professor of Anatomy in the New York Medical College.

IODINE WATER.—Samples of a preparation with the name have been sent to us by Dr. Anders, of this city, by whom it is prepared. Chemists generally state that Iodine can be dissolved in water, but that the solution is a very weak one, containing in fact on 1,7000 part of Iodine by weight. Dr. Anders states that this is only a simple solution in Croton water, and may be made as strong as 3-4 of a grain to the ounce. The preparation is a decidedly brown fluid, with a strong smell and taste of Iodine. When allowed to stand in an open vessel the color and taste both disappear, the remainder being simply limpid water. We have seen a copy of the report of an analysis, made by Dr. Chilton, in which he states that he finds it "to be a solution of pure Iodine in water," It is a question of interest, by no means unworthy of investgation, what may be the therapeutical value of this preparation. If we can in this way introduce pure Iodine into the system, without combination with any other substance, important results may follow. Practitioners should remember this solution when prescribing Iodine.

GENTLEMEN: I have examined your Liquid Iodine or Pure Iodine Water, and find it a pure solution of Iodine, containing a sufficient quantity for all practical purposes, as a remedial agent. I have used it in obstinate cases of scrofula, and can attest its superior value in the treatment of this class of disease. I am fully convinced your solution of Iodine in pure pure water, is far preferable to any other form in which it has hitherto been used. Respectfully, yours, &c. E. WHITNEY, M. D.

The August number of the Bible Examiner, edited by REV. GEORGE STORRS, contains the following editorial notice:

"IODINE WATER.—In this number of our magazine we introduce to the attention of our readers this with a reprint of the Essay. No one should fail to medical preparation. We have done so, not for pay, nor because our pages are used as a medium of advertisements—for we have uniformly declined them—but gratitude to God, and a sense of obligation to Dr. Anders & Co., have made us insert the following:

My only son, George F. STORRS, now 37 years old, has been afflicted, for some dozen years, more or less, with painful swellings and inflamations in various parts of his body; oftentimes, seemingly he was near to death; then a respite for a season, but only for a return of the disease with more violence. For the past three years he has had an open sore on his breast; and latterly one near his collar bone, with ulceration in his throat, that was rapidly increasing, so that dissolution appeared inevitable. In this condition he applied to Dr. Anders & Co. By the use of the Iodine Water the ulceration in his throat disappeared in a short time. Continuing its use, in less than two months he was apparently healed, and his general health much improved. This son, whom I had feared would fall asleep in death before this Summer should close, is now, apparently, in a fair way to recover as perfect health as is common to our mortal state. In gratitude to God, who has thus answered prayer, and in justice to Dr. Anders & Co., I have made this statement, satisfied that there is virtue in the Iodine Water treatment which the readers of this magazine will thank its editor for bringing to their notice.

GEO. STORRS.

JULY 27, 1868.

DR. H. ANDERS & Co.:

GENTS: I have taken one bottle of Iodine Water, with decided advantage, for a chronic bronchitis of several years standing. Yours, &c.,
A. MANN, JR.,
No. 39 Wall-st.

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Yours truly,
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RESIGNATION.

BY PHILIP D. DICKSON, MISSIONARY TO PALESTINE.

My Lord, shall this vain dust arise
And say, What doest thou?
Or murmur at the sacrifice
To which the flesh must bow?

Shall this weak vessel Thee discard
Because thou dealest thus?
And call thy ways and doings hard
If chance they please not us?

Ride on, O God, Thou conquering King!
And silence earthly dust;
Let every sin within us sting
Till all is from us thrust.

O lay thy hand on every way,
That glorifies Thee not!
The grov'ling refuse of this clay
In which is trial wrought.

O lead us by thy loving grace
Beyond this troubled sea;
To find a quiet resting place,
And gladly dwell, with Thee.

The Form of the Soul.

A REVIEW BY E. HOYT, GRAND RAPIDS, MICH.

In Arthur's Magazine of last June is introduced a Tract, written by "Rev Abiel Silver, of New York," which he "addresses more particularly to those who have lost a leg or an arm in battle." It is published with the following editorial commendation: "Which, that it may have a wider circulation, and do its good work, we transfer to the *Home Magazine*. To many, he adds, the views set forth will be new—to all they must be interesting."

To this we say, that, views, whether new or old, to "be interesting to all," ought to be *true*. But let us look at these views in the words of Mr Silver:

"It is a great blessing to us who have lost limbs, and indeed to all men liable as we are to experience, at any hour, the termination of our existence in the body, to have clear and rational views of the change of worlds, and of the nature and character of our existence, locality, life and enjoyments, when separated from the material body. Such important views our Heavenly Father definitely teaches in the Bible. And since the loss of my arm, twenty-four years ago, it has been my privilege and joy to study the Holy Word for a true knowledge of the human soul or mind, as to its form, organization, subsistence, wants and privileges, after it leaves the body. In this study my curiosity has been much excited and my researches stimulated by what all who have lost limbs constantly, experience, and that is, the lively sensation of the limb after the flesh is gone. For the question at once arose, Whence is this sensation? The arm is gone, why do I feel it, and my hand and fingers? Can it be only imaginary? That is not possible. How then shall we account for it? There is but one rational way, and that you may find explained in your Bibles. [We are glad the appeal is to the Bible.] It is that we have an organized spiritual body, of full human form, filling every part of the material body, and which commenced its formation with the commencement of the material body, and was created and formed with it and within it. That this spiritual body is composed of spiritual and eternal substances, and is therefore indestructible," &c.

Now let us consider this statement and see whether it does not contradict itself and the Bible.

1. Our author says, "we have an organized spiritual body, of full human form, filling every part of the material body." He speaks of a spiritual body within a material body,—implying that the spiritual body is immaterial. But it is a contradiction in terms to say that any body is immaterial. For all bodies in the universe must be material, or they would not be bodies at all. Bodies may be refined, and spiritualized, and yet be as truly material as grosser forms. Air and electricity, are as really material as the solid earth. So the bodies of angels and redeemed saints, although etherial and spiritual, are nevertheless material, or they would not be bodies. Therefore it is just as contradictory to teach that a spiritual body is immaterial, as to say that matter is immaterial.

2. The statement contradicts the Bible record of man's creation and dissolution. It declares that we have a spiritual body of full human form—created with and within the material body. The Bible says, (Gen. ii. 7,) God formed man out of the dust of the ground,—not out of spiritual and eternal substances,—and breathed into his nostrils the breath of life; not "a spiritual body of full human form." Only one form was created or spoken of, and that was made out of the dust. That was the material, visible Adam. That was the man and only man spoken of. God did not add to the first man another man. He did add the breath of life. That material form which God made of the dust, was not the clothing of the real man, or the house he lived in, but the man himself; for it reads: "God formed man of the dust of the ground." So in the sentence of death passed on Adam, God said, dust thou art, and to dust shalt thou return. He does not say, thy clothing or thy house is dust, and they shall return to dust, and thyself shalt return to me.

"Rev. Abiel Silver" affirms that Paul teaches, by the words, "we that are in this tabernacle," &c., that "the material body is mere clothing or tabernacle of clay, in which we live."

But that God of whom it is said, "holy and reverend is His name," declared solemnly to the first man, "dust thou art, and to dust shalt thou return,"—that death reduces the man himself to dust. Now, which of these Reverends shall we believe? Paul says, right after these words, "we that are in this tabernacle do groan," &c., "not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." He expected to be clothed upon when mortality is swallowed up of life. Then he would be clothed with immortality. Well, when did he expect this? Let him answer. "The trumpet shall sound, and the dead shall be raised, incorruptible, and we shall be changed. For this corruptible shall put on incorruption, and this mortal must put on (or be clothed upon) with immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Mortality is swallowed up of life, when death is swallowed up of victory, and that is at the last trumpet's sound. Paul believed he should put on immortality at the same time: therefore he will be clothed upon with his house from heaven at the resurrection and trumpet's sound. He expected to be absent from the mortal body and present with the Lord; not in an unclothed state, but with an immortal body. At the judgment, the Christian is promised for his reward the bright clothing of immortality,—an incorruptible and shining house.

But Mr Silver quotes Paul again:—

"There is a natural body and there is a spiritual body." "Not," he says, "there will be a spiritual body."

Now, let us look at the connexion and see if Paul teaches the theory that the spiritual body was formed "with and within the natural." "It is sown a natural body, it is raised a spiritual body." The spiritual body does not exist till after the natural is sown in the grave, and the resurrection morn arrives. Hear Paul again in the same connexion: "Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual."

Mr. Silver comforts the soldiers with a false idea that the spiritual and natural bodies are exactly contemporaneous—coming into existence at the same time. Paul comforts *all* men with the blessed hope that they may gain a spiritual, deathless body, at the last trump.

This writer says: Paul has been much misunderstood, when he says, "We shall all be changed, in a moment, in the twinkling of an eye." "Paul does not mean, (says he) by we, the natural bodies, but the souls that dwell in them, and that these souls will be changed only to a higher mode of existence at the putting off the mortal body." He adds: "Paul loves to speak of the material body, not as the man, but as the mere clothing or house of clay that he dwells in while in this world."

Let Paul explain what he means by the change. The words that follow are, "This corruptible must put on incorruption, this mortal immortality." This sudden change transforms the mortal saint into an immortal being, and thus "raises him to a higher mode of being." The natural bodies will be changed to spiritual at the sound of the trumpet.

This writer seems to fall into the common mistake that the expression "my tabernacle" shows that the body is not the man proper, but simply a cage for the man. If the phrase "my tabernacle" proves that the bodily organization is not the man, but owned by the man, then the frequent expressions, my soul, my spirit, would prove that neither the soul or the spirit is the man, but owned by him, and the verse, "your whole soul, body and spirit," would prove that the man proper is neither soul, body or spirit, or all of them together; for they are all owned by the man. The mysterious man is behind them all, and it is perfectly useless to attempt his discovery. God has given us the true definition of man at the very opening of the Bible, "God formed man of the dust of the ground." The addition of "the breath of life" made him a live man.

After this writer has assumed that there is a spiritual man inside of the visible form, he declares "the material eye does not see, the material hand does not handle, but the spiritual eye sees and the spiritual hand handles, through the material. And this is the reason," he asserts, "why we feel our limbs after the flesh is gone. It is because we have not lost the limbs, but only their clothing."

From the above assumption, he infers, also, that we cannot see the ghosts of our dead friends, and those ghosts cannot see us. But he cites a few cases as exceptions.

"For," he says, "persons have sometimes, while in the body, been in a peculiar state or condition of the spirit, wherein the senses for a time were open to the spiritual world."

Such, he thinks, was the case of Paul, caught up to the third heaven. The only question is, by what means did he see the third heaven, or Paradise? He had a supernatural vision of those future glories, because, just before, he writes, "Let us come to visions and revelations of the Lord." I understand Paul to declare that he was so illuminated by the Spirit of God, with visions of the third heaven and Paradise, that he did not know whether he was carried away in spirit, merely, or bodily also. There is no proof that his spiritual eyes were open to see the spirit land. It was the new heaven or Paradise restored, (for the new heaven, yet future, is the third heaven,) that he saw; not with the eyes of his spirit-body, but by the power of the Holy Spirit, which produced all the visions that the Apostles saw.

This writer thinks that John on Patmos saw the angel with his spirit-eyes. John says: "I was in the Spirit," and then he relates to us what wondrous things he saw and heard, winding up with a glowing description of the new heavens and earth, and new Jerusalem, where the saints shall reign forever.

The last case adduced is that of Peter, James and John, on the Mount of transfiguration. It is alleged that they saw Moses and Elias and talked with them on the mount, with the eyes and voice of their spiritual body. Our author says:

"Here we see proved the truth of the spiritual body; for the prophet, who appeared unto John as an angel, and also Moses and Elias, had left their material bodies in this world, and yet they were men with bodies."

A literal translation shows that the angel that talked with John was a genuine angel. The passage reads literally, "I am fellow-servant of thee and [fellow-servant] of thy brethren the prophets." Moses, indeed, had left his body in the grave, where God buried him, or rather God buried Moses himself, as it reads. But Elijah was carried by a whirlwind to heaven. He did not leave his body, as Mr. S. asserts. Then if Moses were literally there, he must have been raised from the dead to go there. And some think he was raised when the "devil disputed with the arch-angel about his body." We understand that these favored disciples saw Moses and Elias, on Mount Tabor, by a visionary representation. For Jesus told the disciples, as they went down the mountain, "see that ye tell the vision to no man."

The object of the vision was to confirm the faith of his disciples in his second coming and the resurrection. Peter adduces this scene as proof that "they had not followed cunningly-devised fables, when they made known the power and coming of the Lord Jesus Christ." For says he, "we were eye-witnesses of his majesty when we were with him on the holy mount." It was a visionary representation of the royal majesty of the Son of God as he will appear again to reign on David's vacant throne. Moses was a proper representation of the resurrected saints, and Elijah of those that will be changed and caught up to meet him at his coming. We can see in this wonderful scenery presented to those three disciples by the Spirit of God, the strongest evidence of the personal advent and resurrection and spiritual body, at that time, but it utterly fails to prove a spiritual body, "created with and within the material body."

The Book of Revelation.

This portion of Scripture has been the sport of various fancies; and has been tortured to make out theories as various as the minds employed on it. The most simple and rational mode of interpretation, we have seen, is that adopted by JOHN COCHRAN, a Scotchman; whose work was published in 1860, by Appleton & Co., New York. Though the Author is far too prolix—like all other writers on the book—yet his "*Synoptical View of the Interpretation*" we consider an invaluable help to an understanding of the book, and we have determined to lay it before our readers. It is found at the close of his work. He speaks thus:

The two main and distinctive features, in so far as the form of the prophecy is concerned, of the interpretation of the Revelation submitted in the foregoing pages, may be stated as follows:

1. The prophecy is delivered in double version. (See under Prop. 3d.) It is unnecessary to state how valuable this principle is to the elimination of the meaning. The one version occupies the place of an interpreter to the other, and the prophecy to a certain extent, *interprets itself*.

2. The prophecy is constructed in the quaternal form. (See under Prop. 4th. By the aid of this principle, the various pictures of the seven-sealed book may be ranged under four headings. We are thus enabled to institute a *comparison* between them; light is thrown on what is dark, and confusion resolves itself into order.

So far as we are aware, these principles have not yet been applied to the Book of Revelation, and if they are true and necessary to the right interpretation, is it at all wonderful that this has not yet been rendered?

It appears to us that these two principles go far to unlock the chambers of imagery of this sublime prophecy. Under their application the prophecy exhibits an admirable *simplicity* combined with an exquisite *symmetry* in all its parts. Perhaps in the end it will be found that the *wise conception and design* manifested in the book are yet more astonishing than the splendor of its imagery. Rivalling the highest poetry, does it exhibit all the exactitude of mathematical science in its design and structure? If so, and there is no reason to doubt that it does this, it forms a wonderful instance of the wisdom and goodness of God, who has thus delivered to His people a book to guide and cheer their path by the figures of a glowing imagery, which, in the end, resolve themselves into problems of demonstrable certainty and of prophetic import, attesting at once the divinity of His Word and His government of the world.

As a help or key to the understanding of the book, we beg to submit and prove the following propositions.

1st PROP.—The Book of Revelation is a prophecy *written in the symbolical language of Scripture*, which language is one and uniform, as the interpretations rendered in Scripture show it to be.

2d PROP.—It is a prophecy distinguished by *unity of design*. This is evident from its being contained in a seven-sealed book (ch. v. 1), the pictures of which constitute the prophecy (ch. vi.—viii. 1), and it may also be concluded on the ground that the other symbolical prophecies of Scripture manifest this principle (Dan. ch. ii., vii., viii. Zech. vi.)

3d. PROP.—It exhibits the feature of *reduplication*, or it contains *a double version* of itself, for the following reasons: *Firstly*, because this also is a feature of symbolical representation, as is evident from Gen. xli. 32, where the principle is distinctly enunciated, and from its being displayed by Daniel in his great prophecy regarding the four great empires of the world (ch. ii. ch. vii.) and elsewhere, and *secondly*, because the book itself plainly shows it—a first version terminating at ch. viii. 1—for the whole subject of the prophecy there takes end, and is repeated in the remaining portion of the book, and "a silence in heaven about the space of half an hour" occurring at this place (ch. viii. 1), which silence is not explicable except on the ground that it divides a first version from a second.

4th PROP.—It is constructed in the form of a *Quaternary*, or *it presents its subject in a fourfold group*, because it is the practice of the symbolic prophets to construct their prophecies in this form (Dan. ii., vii. Zech. vi.), and because the four beasts or living creatures announce or introduce four (ch. vi. 1–8), contained in the representations of the first four seals, which four subjects, from this special introduction, are to be held on the ground of *unity of design* (Prop. 2), as well as of the analogy of Dan. ch. vii., to be all the subjects which the prophecy predicts concerning. This proposition is also a corollary from the preceding one, for if the prophecy has a double version, it contains no more than four subjects, no more than four being in the first version, which must be held to end with ch. vii.

5th PROP.—It is a prophecy regarding *political dominions and events only; Firstly*, because the symbolic language in which it is couched, on a legitimate explication of its meaning derived from Scripture, only bears this reference. *Secondly*, because the four beasts or living creatures introduce the four subjects which the prophecy concerns (Prop. 4.) in a manner precisely similar to the four winds of Daniel ch. vii. 2, and the whole structure of the prophecy exhibits an analogy both in manner and matter to the prophecy of Daniel ch. ii. and vii., which is entirely political in its bearing. *Thirdly*, because there is an interpretation rendered in the book (ch. xvii. 7–18), which is entirely political, and which interpretation must be held an example to be followed; and *Fourthly*, it being certain that *parts* of the prophecy are political, a regard to unity of design (Prop. 2) necessitates the conclusion that it is *all* political.

6th PROP.—*The political dominions and events predicted of are all of the first magnitude*, because the symbolic prophecies of Scripture are restricted to dominions and events of this kind (Dan. *passim* Zech.), and because the burden of the prophecy as is undeniable is to predict the triumph of the Kingdom of God over certain worldly dominions which must be great, because it is only such which can enter the lists with it for that universal empire which is its destiny.

7th PROP.—Of the four dominions which the prophecy concerns (Prop. 4), *three are Roman* and *one* is the *Kingdom of God*, which latter clause of the proposition requires no proof.—Three dominions are to be held Roman for the following reasons: 1st. It is acknowledged that the iron and clay of the Image (Dan. ch. ii. 40—43) and the fourth Beast (Dan. ch. vii. 23—25), as is evident from the interpretations, stand for the Roman dominion. It is also generally acknowledged that the fourth chariot of Zechariah ch. vi. 6, 7, stands for this dominion likewise. The application which has been made of these prophecies in the above sense may be regarded as a certain truth. It is known that the prophet of the Revelation follows these prophets, as well in the selection of his imagery as his subject while there is no ground to suppose that he departs from them in any respect. For this reason, it is to be held that he predicts only of the Roman dominion as the antagonist of the Kingdom of God—Daniel and Zechariah, whom he follows, not recognizing any other. 2d. Daniel predicts of the Roman dominion in two branches, at the crisis of the establishment of the Kingdom of God in the world, which two branches are represented by the beast itself and by the little horn (Dan. ch. vii. 23–26).—The prophet of the Revelation predicts of the same crisis, and must therefore predict of the Roman dominion in two branches at least, for his prophecy is more enlarged than that of Daniel: but a third dominion mentioned by him is in combination with one of the others (ch. xiii., xvii.), so that three dominions are Roman, which, with the Kingdom of God, the fourth, are all the dominions in the book (Prop. 4th). 2d. Ten horns are symbols applied by Daniel to certain divisions of the Roman power (Dan. ch. vii. 24). Two of the dominions in the Revelations have this characteristic attached to them (ch. xii. 3, xiii. 1), on which account they are to be held to be Roman, and a third is in combination with one of them (Ch. xiii., xvii), so that three are Roman. 4th. Seven heads are interpreted to be seven mountains, an unmistakable sign of Rome, which no sophistry can evade; and this sign is applied to two of the dominions by the interpreting angel, so that two are necessarily Romon (Ch. xvii. 9); but the same sign is attached to a *third* dominion represented by the dragon (Ch. xii. 3), so that three are Roman, which, with the Kingdom of God, are all the dominions in the book (Prop. 4th).

8th PROP.—The *plan* of the prophecy is to deliver itself in the form of pictures in a seven-sealed book (Comp. ch. i. 1; v. 1, 7; vi.–viii. 1), in a double version, the first being seperated from the second by a silence in heaven about the space of half an hour (Ch. viii. 1).

9th PROP.—The *plot* developed by the pictures of seven-sealed book is the WAR waged by the KINGDOM OF GOD against the ROMAN DOMINION in its three forms, viz: IMPERIAL, PAPAL, AND ECCLESIASTICAL. This plot is developed in an indicial and synoptical manner by the representations as follows in the

FIRST VERSION

FIRST SEAL.—Ch. vi. 1. 2. WHITE HORSE AND RIDER. KINGDOM OF GOD.

SECOND SEAL.—Ch. vi. 3, 4. RED HORSE AND RIDER. ROMAN EMPIRE.

THIRD SEAL.—Ch. vi. 5, 6. BLACK HORSE AND RIDER. ROMAN PAPACY.

FOURTH SEAL.—ch. vi. 7, 8. PALE HORSE AND RIDER. ROMISH CHURCH.

FIFTH SEAL. Ch. vi. 9–11. SOULS OF THE MARTYRS UNDER THE ALTAR. OPPRESSION OF THE KINGDOM OF GOD for an appointed season, which in the second version is defined to be 1260 years, and PROMISE of final vengeance and victory to its downtrodden and persecuted cause.

SIXTH SEAL.—Ch. vi. 12—vii. 17.

FIRST PART.—A VIOLENT TEMPEST. JUDGMENTS ON THE ROMAN ENEMY, as represented in in the second, third, and fourth seals, IMPERIAL, PAPAL, AND ECCLESIASTICAL.

SECOND PART.—SEALING OF THE TRIBES OF ISRAEL. SECURITY OF THE KINGDOM OF GOD DURING THE JUDGMENTS.

THIRD PART.—SCENE OF PEACE, HAPPINESS AND GLORY. TRIUMPH OF THE KINGDOM OF GOD as the EVERLASTING DOMINION on earth, when in the language of Daniel, vii. 27, "And the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

SECOND VERSION.

FIRST SEAL REDUPLICATED. Ch. xii.—WOMAN. THE KINGDOM OF GOD.

SECOND SEAL REDUPLICATED. Ch. xii.—DRAGON. THE ROMAN EMPIRE.

THIRD SEAL REDUPLICATED.—Ch. xiii.—TEN-HORNED BEAST. THE ROMAN PAPACY.

FOURTH SEAL REDUPLICATED.—Ch. xiii.—TWO-HORNED BEAST. THE ROMISH CHURCH.

FIFTH SEAL REDUPLICATED.—FLIGHT OF THE WOMAN INTO THE WILDERNESS for 1260 DAYS, ch. xii. Prophesying of the Two Witnesses in Sackcloth, for 1260 days, chap. xi. OPPRESSION OF THE KINGDOM OF GOD FOR 1260 YEARS.

SIXTH SEAL REDUPLICATED.—FIRST PART. SEVEN TRUMPETS, ch. viii.—xi. SEVEN VIALS, ch. xvi.

JUDGMENTS ON THE ROMAN DOMINION, IMPERIAL PAPAL, AND ECCLESIASTICAL.

TEN-HORNED BEAST AND WHORE IN WILDERNESS, ch. xvii. CASTING OF BEAST AND FALSE PROPHET INTO LAKE OF FIRE, ch. xix. CASTING OF THE DRAGON INTO BOTTOMLESS PIT AND LAKE OF FIRE, ch. xx. FALL OF BABYLON, ch. xviii.

DESTRUCTION OF THE ROMAN DOMINION, IMPERIAL, PAPAL, AND ECCLESIASTICAL.

SECOND PART.—VISIONS OF ch. xiv. and xv.—PROTECTION OF THE WOMAN, ch. xii. 6, 14, and of THE TWO WITNESSES, ch. xi. 4, 5.

SECURITY OF THE CHURCH OF GOD.

THIRD PART.—THE NEW HEAVEN, AND NEW EARTH, AND THE NEW JERUSALEM, ch. xxi. and xxii.

FINAL TRIUMPH AND ESTABLISHMENT OF THE KINGDOM OF GOD ON EARTH.

Children's Department.

Letters to Children.—No. 5.

BY GRANDFATHER THATCHER.

DEAR CHILDREN:—The subject of this letter is a boy—a child whose history is found in the Bible. I will call him

SAMUEL, THE CHILD-PROPHET.

What is a prophet? One who foretells future events. If I were able to tell with certainty what will take place one year from to-day concerning any child who reads this letter, I should be a prophet. But perhaps a prophet in the Bible sense is more correctly called *a revealer of God's will to man*. The prophets of olden time were God's ministers, who told the people God's will concerning them, and who sometimes predicted—or told before hand—things which should come to pass in the future. Daniel was a prophet; and he predicted things hundreds, and even thousands of years before hand. So did Isaiah, and Jeremiah, and Amos, and Micah, and many others. But can any one be a true prophet by his own wisdom or knowledge? No. Every true prophet must be instructed, informed, inspired by God. Hence God, by his servant Isaiah, says to certain wicked men: "Let them bring them forth, and show us what shall happen: let them show the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. xii. 22, 23. God thus defies man to tell the future, because He only has the power. In Duteronomy xviii. 22, God tells his people how they are to know whether a prophet speaks in the name of the Lord.

But can a *child* be a prophet? The history of Samuel will show. Samuel was the son of Elkanah, a man who belonged to the tribe of Ephraim. The name of Samuel's mother was Hannah. Before Samuel was born, Hannah was very anxious to be the mother of a son; and she promised the LORD, that if he would grant the request, and give her a son, she would give him to the Lord all the days of his life. You ask, How could she give him to the Lord? Well, we shall see:

When Samuel was weaned, his mother took him to Shiloh, where the tabernacle of God was, which contained the ark of God, and which was the place where the people went to worship. It appeared that Shiloh was quite a distance from Mount Ephraim, where Samuel's father and mother lived. The man who had charge of the tabernacle was a priest, by the name of Eli. When Hannah came to Eli, she brought the child, and said: "For this child I prayed: and the LORD hath given me my petition which I asked of Him: therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD." So she left Samuel there with Eli the priest; and the father and mother went home. The history says that Samuel "did minister unto the LORD before Eli the priest." I suppose that he waited on Eli, who was an old man.

Samuel's parents came to Shiloh once a year, to worship at the tabernacle, and every time his mother came she brought him a little coat. How she must have loved him! And do you not suppose that Samuel loved a mother who was so careful to supply his wants?

And now I want to tell you how Samuel came to be a prophet of the Lord. One night, after Eli had gone to bed, and Samuel had laid down to sleep, behold, the LORD called Samuel. Samuel jumped up, and ran to Eli. And Eli said, "I called not; lie down again!" So Samuel went and lay down again. And the LORD called Samuel again. Samuel sprung up, and ran to Eli again, and said, "Here am I; for thou didst call me." Eli denied calling him, and told him to lie down again. And the LORD called Samuel the third time. And he arose, and went to Eli, and said, "Here am I, for thou didst call me. And Eli perceived that the LORD had called the child. And Eli said unto Samuel, Go lie down: and if He calls thee again, say unto Him, speak, LORD, for thy servant heareth! So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel! Then Samuel answered: Speak: for thy servant heareth!" If you want to know what the LORD said to Samuel, you will find it in 1 Samuel iii. 11–14. It appears that God was displeased with Eli, because he let his sons do wickedly, without restraining them. So God told Samuel that He would perform everything against Eli that he had before said by the mouth of one of his prophets—(See 1 Samuel ii 27–36)—that he would take the priest's office from his family, and that his two wicked sons should die both in the same day. If you read the fourth chapter of Samuel you will know how the prophecy was fulfilled—how Eli's sons were killed, and how old Eli broke his neck.

When Samuel had heard all the words of the LORD, he lay until the morning, and then arose, and did his morning work, and opened the doors of the tabernacle, or house of the LORD. He was afraid to tell Eli what he had heard, but Eli called him, and charged him not to hide anything; so Samuel told him all. Eli was very humble, and said, "It is the LORD: Let Him do what seemeth Him good." The poor old man had failed to do his duty to his children, and so God judged him for it, but there is no doubt that he repenteth of his unfaithfulness, and that although God punished him, yet it was in mercy, and Eli will be saved through the blood of our Lord Jesus. After this, "all Israel knew that Samuel was established to be the prophet of the LORD."

What a favored child was Samuel! To have the LORD God of Israel speak to him! Well, children, God speaks to each one of you through his holy word, and by His Spirit. If you will give him your hearts he will be as faithful a friend to you as he was to Samuel. When I was a child I was pleased with some verses, two of which I remember:

"When little Samuel woke,
And heard his Maker's voice;
At every word He spoke,
How much did he rejoice;
O happy, happy child! to find
The God of heaven so near and kind.

"If God would speak to me
And say He is my friend;
How happy I should be!
And how would I attend!
The smallest sin I then should fear,
If God Almighty were so near."

I may not have quoted the verse correctly, but I have given the sense, I think. They are sweet verses. How lovely does the character of our heavenly Father appear, in stooping to speak to little Samuel! And I am comforted by this history, and rejoice that God is my Father, and that He speaks to me by his Holy Spirit. My dear children, see to it that God is your friend, then all will be well!

My next letter will tell you of a little girl, spoken of in the Bible.

Capture of a Negro Prayer Meeting.

The capture of a negro prayer-meetiug in Mississippi by Lieut. Col. De Costa, of the Second Arkansas (colored) regiment, in thus described by a Helena correspondent:

On Sunday, while reconnoitering the country, Col. De Costa came upon a negro prayer-meeting in the woods, where a large number of blacks were assembled for worship. With his small party he lingered in the out-skirts for a while, and listened to the prayer of the black preacher. He was praying for the deliverence of his brethren from the chains of slavery with all the earnestness of the negro minister—for God to hasten the coming of the Yankees, and the annihilation of their white enslavers. The Colonel then suddenly made his appearance in their midst with his small party, and informed them that their prayers were answered, and that he had come to deliver them. They hailed him with shouts of joy, and, raising their hands to heaven, called on God to bless their deliverer. Col. De Costa instructed them to come to the shore immediately, and bring with them all the horses, mules and cotton they could lay their hands on. Shortly the entire assembly of worshippers was transformed into one vast caravan, pursuing its way to the river bank. The scene was novel and grotesque in the extreme—men and women on foot and mounted on mules and horses; children, cotton, household goods, and subsistence stores in carts. The young and old, the lame, the halt, and the blind were also there. It was a motley assemblage, and all seemed animated by the same desire—the desire for liberty—all singing.

"The year of Jubilee has come."

The Herald of Life
AND OF THE COMING KINGDOM.

Terms:—TWO DOLLARS A YEAR; ONE DOLLAR FOR SIX MONTHS; invariably in *advance*. Who served by Carrier in New York city, 50 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2,20 a year, or $1,10 for six months.

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1. Letters which are wholly on *Business* relating to the HERALD OF LIFE should always be addressed—"RUFUS WENDELL, Box 4658, New York."

2. Letters filled entirely with matter for the *Editor* should be addressed—"GEO. STORRS, Box 4658, New York."

3. Letters containing a mixture of business and other matter (not private) may be enclosed to *either* of the above addresses, but in such cases the two kinds of matter should be so written that they can be readily separated at this office.

4. Letters designed only for the *private* use of the Editor or Business Agent should be directed (as bove) a to the party for whom they are intended, and distinctly marked "*Private*" on the upper left hand corner of the envelope.

5. Every letter should state distinctly the *Post office address* (i. e., the name of the *Office, County* and *State*) of the writer, and of any persons to whom the HERALD OF LIFE is ordered sent.

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

VOLUME I. NEW YORK: WEDNESDAY, NOVEMBER 25, 1863. NUMBER 6.

Herald of Life.

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

At 37 Park Row (Fourth story, Room 22), New York

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☞ *For Terms, &c., see last page.* ☜

The Accouut of Man's Creation

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. ii. 7.

What is the true inference from this text concerning man's nature? The passage is cited with equal assurance by two classes of thinkers—those who believe in the inherent immortality of the natural man—and those who maintain man has no life but animal life, blood-life, and that—apart from Christ—he *perishes* in the corruption which follows the loss of that life. We transcribe the arguments used by five writers in support of the former theory.

RICHARD WATSON'S ARGUMENT.

"That human nature has two essential constituent parts is manifest from the history of Moses—the BODY, formed out of pre-existent matter, the earth; and a LIVING SOUL, breathed into the body, by an *inspiration* from God.—'And the Lord God formed man out of the dust of the ground, and breathed into his nostrils (or face) the breath of life, (LIVES,) and the man became a living soul.' Whatever was thus imparted to the body of man, already '*formed*,' and perfectly fashioned in all its parts was the only cause of life; and the whole tenor of Scripture shows that that was the rational spirit itself, which, by a law of its Creator, was incapable of death, even after the body had fallen under that penalty." *Theol. Inst.*

ADAM CLARKE'S ARGUMENT.

"In the most distinct manner God shows us that man is a *compound* being, having a body and a soul, distinctly and separately created; the body out of the dust of the earth, the soul immediately breathed from God Himself. Does not this strongly mark that the soul and body are not the *same thing*? The body derives its origin from the earth . . . hence, because it is earthy, it is decomposable, and perishable. Of the soul it is said, *God breathed into his nostrils* the breath of life: *nishmath chaiyim*, the breath of LIVES; i. e. animal and intellectual. While this breath of God expanded the lungs, and set them in play, His inspiration gave both spirit and understanding." *Clarke's Com.*

THOMAS SCOTT'S ARGUMENT.

"The Lord not only gave man *life* in common with the other animals, which had bodies formed of the same dust; but immediately communicated *from Himself* the rational soul, here denoted by '*breathing* into his nostrils the breath of life.' Thus 'the first Adam became a living soul.'" *Scotts Com.*

R. W. LANDIS' ARGUMENT.

"Here, then, it is distinctly stated that after God had created from the dust of the ground the *corporeal part* of Adam, *the soul was added*, which was, of course, not produced from the earth or elements as the body was. If, therefore, the soul was not formed from the same material as the body, on what principle can it be said that it shall perish with the body?" *The Immortality of the Soul*, &c.

JOHN DICK'S ARGUMENT.

"As we know that the nature of man is compound, consisting of a soul as well as of a body, and no mention is made of the former in any other part of the narrative;—we may reasonably conclude that Moses, who certainly would not omit a particular of so much importance, here refers to its creation." *Lectures on Theology, No.* XL.

From these five writers we gather the following

GENERAL STATEMENT.

Man is composed of two essential, constituent parts, distinctly and separately created, from distinct and separate material, and distinguished by the terms *body* and *soul*. The *body* was formed out of pre-existent matter, the earth, and hence is decomposable and perishable.—After the unthinking body was perfectly fashioned in all its parts, the Creator communicated fromHimself the *soul*, a living, rational, spiritual, immortal entity. To all of which

WE ANSWER:

The idea of *two* distinct entities, as so emphatically stated, is entirely unrecognised in, and unsupported by the text. The formation of but *one* thing is spoken of. "The Lord God formed *man*;" nothing is said of "the body;" nothing is said of "the soul." *Man* was formed; *man's* nostrils received the breath of life; man became a living soul. Man was "formed out of pre-existent matter, the earth;" man thus formed was vitalized—not by a soul—not by a living soul—not by an "added" soul—not by a "rational soul," but—by "the breath of life." This "breath" was not a rational, spiritual, immortal being; it was not a rational, spiritual being; it was not a rational being; it was not a being; it was—just what is stated, "the breath of life."

Two of the five writers (Watson and Clarke) lay stress on the plural term *lives*, as if it indicated more than one kind of life. Thus, many are led to suppose that the plural term is conclusive evidence of man's inherent immortality—that man has more than *one* life—and that therefore he will in some way continue his conscious career after the animal life has come to an end. A simple fact, known to all Hebraists, shows the fallacy of this argument. "The Hebrew often uses plural forms where other languages employ the singular." And the word *chayyim*, *life*, is one of those forms. A plural form, but a singular meaning. Thus, in Gen. iii. 14, "The Lord God said unto the serpent . . . dust shalt thou eat all the days of thy *life*" (*chayyim*). Again in Gen. iii. 17, "Unto Adam he said . . . in sorrow shalt thou eat of it all the days of thy life" (*chayyim*). Also in Gen. vi. 17, "Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life" (*chayyim*). And in Gen. vii. 15, "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life" (*chayyim*). Thus, the inference from the plural form of the word is utterly inadmissible. The phrase "breath of life" has the same import in Gen. vi. 17 and vii. 15.

Man formed of the dust of the ground, and vitalized by the breath of life, "became a living soul." The text does not say that a living soul was put into the man, or into the body, but the *man himself* became a living soul. And he was by no means the *first* living soul that was created. Myriads of living souls lived—and, if we may trust the conclusions of geologists, died—before man was made. *Nephesh chayyah*,—the Hebrew for "living soul"—is, (in the words of Adam Clarke), "a general term to express all creatures endued with animal life." *Com. on Gen.* i. 24. It occurs Gen. i. 20, which reads, literally, "And God said, Let the waters bring forth abundantly (or, swarm with) the moving creature, living soul, and let fowl, fly," &c. It is also found in the 21st verse, where it is properly represented in King James' version by "*living creature*." And in the v. 24 it is rendered "*living creature*;" also in Gen. ii. 19.

There is not an expression used with reference to man in Gen. ii. 7 which is not used with reference to "every beast of the field, and every fowl of the air" in other places.—Did "the Lord God form man?" Gen. ii. 19 teaches us that He also "formed" them. Did He form "man of the dust of the ground?" Gen. ii. 19 affirms the same thing of them. Did He breathe into man's "nostrils the breath of life?" Gen. vii. 21, 22 informs us that "fowl" "cattle," "beast," and "creeping thing" were recipients of the same. Did man become "a living soul?" So did every other animal, as we have shown. Where then, in the name of reason, is the evidence that man was created with any higher principle of life than the rest of the animal creation? Surely there is as good ground for affirming that the brutes have spirituality and immortality as, that man has.

Dr. Clarke says: "Because it [the body] is earthy, it is decomposable and perishable."—The argument is good; let us carry it out.—The text says, "The Lord God formed *man* of the dust of the ground." Hence we argue, Because *man* is earthy, he is decomposable and perishable.

We have seen how much the text warrants the assertions of the five writers; how, then, are we to account for their confidence? How came Richard Watson to say that his theory is "manifest from the history of Moses?" What prompted Adam Clarke to the strange declaration that "in the most distinct manner God shows us that man is a compound being, having a body and a soul, distinctly and separately created," the body out of the earth, "the soul immediately breathed from God Himself?" What caused Thomas Scott to interpret the phrase—"breathed into his nostrils the breath of life"—as synonymous with—"immediately communicated from Himself the rational soul?" And what hallucination possessed R. L. Landis when he wrote: "Here, then, it is distinctly stated that after God had created from the dust of the ground the *corporeal part* of Adam, *the soul was added?*" These questions are all set to rest by Dr. Dick, the last of the five. The following propositions are involved in his argument:

1. We know that man has an independent entity—the soul.

2. No mention is made of it in any other part of the narrative.

3. Moses certainly would not omit a particular of so much importance.

4. Hence, he here refers to its creation.

So the conclusion of the matter is that these men have come to the Mosaic record with an *assumption* of man's innate immortality. "We *know*," says Dr. Dick. Ah! it was not Moses, then, that gave them the idea! They *had* it before they consulted him! Plato had reasoned well and Moses must talk "the same thing!" Behold, the metamorphosis! "Man" is degraded to "body." "Breath of life" is exalted to "immortal soul." "Man *became* a living soul" is transposed to—"A living soul was added to the body." How "*distinct*" *!!*

Dr. Dick is more consistent than his four compeers; he makes no wholesale slaughter of the record; his argument is a model of simplicity. He perceives that Moses says *nothing* about that of which he is certain; but he is not daunted. "Moses *certainly* would not omit a particular of so much importance." (A very truthful suggestion). This thought stimulates him. He pores over the narrative—but all in vain. "No mention is made" of his assumption "in any other part of the narrative" but Gen. ii. 7. But is it *there*? Hear, O earth, the convincing reply! *It is there*, says Dr. Dick, *because it is no where else!*

TESTIMONY OF PAUL.

The correctness of our interpretion of Gen. ii. 7 is confirmed by Paul, in his first epistle to the Corinthians, ch. xv. "There is a natural (*psuchikon, animal*) body, and there is a spiritual body. And *so it is written*, The first man Adam *was made a living soul*, the last Adam (Jesus) a quickening spirit. Howbeit not first the spiritual (*to pneumatikon*), but the animal (*to psuchikon*); afterwards the spiritual. The first man from earth (*ek gees,*) earthy; the second man (the Lord) from heaven." Thus Paul decides the question. The animal is of the dust; the spiritual comes from another direction—heaven, and Jesus is the representative. The animal man is *corruptible*, as the apostle intimates in v. 50. The spiritual man is *incorruptible*. Paul further shows us that aconnection with the second Adam is necessary if we would be *immortal*. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." The truth is: *Immortality comes through Christ alone.*

J. T. C.

Life from the Dead.—No 1.

"But some man will say, how are the dead raised up? and with what body do they come?" 1st Cor. xv. 35.

In the foregoing text the apostle proposes two questions; first: How are the dead raised up? second: With what body do they come? He then proceeds to answer the questions in their order. In answering the first question, viz., How are the dead raised up? he institutes a figure. The question arises, does the figure he has chosen illustrate the point which he is discussing? Surely it does; for we cannot suppose that Paul when writing by inspiration of the Holy Spirit would make a blunder. The figure used is the sowing of seed. There must be something then in the manner in which the sown grain comes up that illustrates the question, how are the dead raised up? Why does the kernel of wheat which we put in the ground germinate into new life? It is not on account of any power acting on it independent of what it contains in itself. You may destroy the chit in the seed, and then plant it, and though the warming rays of the sun fall on the spot where it lies, and the moisture of the ground is thereby made to act on it directly; yet so far from causing it to germinate, it will only rot the sooner.

It is true, indeed, there is an agency brought to act on the kernel of wheat outside of itself that causes it to grow; and that this agency is divinely appointed; but unless the germinating principle is in the seed—powerful as this agent may be, and truly is—the seed can never be made to grow. It is true, God could by a positive miracle make a blade of grain spring from a dead kernel, but Paul is not attempting to tell what God could do by a miracle of power; he is speaking of philosophical principles that positively exist in God's great frame-work of nature. And he is applying these principles to illustrate a great fundamental truth of the gospel, viz., the resurrection of the dead. If then Paul has been successful in his choice of figures, the dead will be "raised up," on the same principle the seed planted in the earth germinates into new life. That is, there can be no such thing as a resurrection from the dead, unless when they die they are possessed of a life giving principle in themselves; which life principle will be the direct agent that shall quicken them into life.

Now if this principle is bestowed upon all men, irrespective of their moral character; then will all men be raised from the dead.—This principle is the germ of future life. In all places in the scriptures of truth where a life beyond the present is brought to view, it is spoken of as eternal, immortal, incorruptible life. To this rule there is not one exception. This germ of life is then a germ of immortality. There is therefore only this conclusion to which we can arrive, viz., If all men are to be raised from the dead, all men must live forever; because they are all brought from death by the same principle of immortal life. But do all men possess this principle? or, is it rather to be gained by complying with certain conditions? In Rom. ii. 7, we are distinctly told that we can gain immortality only by seeking for it, by a "patient continuance in well doing;" and as we never get immortality in its reality and fulness at the resurrection only as we have the germ of it dwelling in us when we die; it follows that none will have this germ except such as comply with the above named conditions. This life principle is spoken of frequently in the New Testament Scriptures. In Eph. iv. 24 and Col iii. 10, it is called the "new man;" and we are informed by reading the connections that this new man is never put on, till the "old man" is put off. We also learn from Eph. iv. 23, that we put on the new man by being renewed in the spirit of our minds. No man therefore can get this "spirit of life," except by the "renewing of the Holy Ghost."—In Col. i. 27, it is termed "Christ in you the hope of glory." Surely Christ does not dwell in the heart of an unregenerate man. This same principle is called in Eph. iii. 17, Christ dwelling in our hearts. Butmark; he dwells there by faith. And again; we can never be in possession of that faith that brings Christ to dwell in our hearts, except, (as brought to view in v. 16,) we are strengthened with might by the Spirit of God in the inner man. There is no such thing as being possessed of genuine gospel faith except through the direct operation of the Spirit of God. This same germ of life is spoken of in Rom. viii. 11, in the following language: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Mark the word *also*. This also marks a parallel between the raising up of Christ and the quickening of the mortal bodies of those in whom the Spirit dwells. It is simply saying they shall be raised just as Christ was raised. Christ according to Peter, was quickened into life from the dead by the Spirit of God. See 1 Pet. iii. 18.

The man must be hard pushed that will apply this text, Rom. viii. 11, to conversion.—Mark well: not a son or daughter of Adam's race will ever get life from the dead except the Spirit of God, the life giving energy of JEHOVAH of Hosts, DWELLS *in them*. If the Spirit of God dwells in them they will bear the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. All men have not the Spirit, from the fact all men do not bear the fruit of the Spirit; therefore all men will not be raised up from the dead.

But lastly: this life germ is brought out clearly in Christ's great life sermon, recorded in John vi. In verses 53 and 54, we read, "Except ye eat the flesh and drink the blood, of the Son of man ye have no life in you.—Whoso eateth my flesh, and drinketh my blood HATH ETERNAL LIFE." In this scripture, Christ is talking in a figure. This figure he explains to mean, simple faith in his word. When therefore we believe the word of God it is compared in the figure to eating. David said *he* ate the word of the LORD, and he told how sweet it was. Christ tells Satan that man shall live by eating the word of God. And John ate the little book. This figure very forcibly illustrates the principle under consideration Every particle of nourishment that I take into my stomach, by eating, is, through various physiological process, deposited in particles over the bones, and becomes flesh. The food we eat constitutes our physical nature. When therefore I "eat the word of God," which is a figure for true faith, I do by the power of the eternal Spirit receive the word of God into my moral nature. My moral nature is in fact constituted by the Spirit and word of God.

God's word is divinity itself. Therefore when I receive the word of God as named above, I have a divine nature: or, in the language of divine inspiration, I am "made a partaker of the divine nature." See 2 Pet. i. 4. I then become possessed of the germ of life, the chit in the seed, the future immortal life in embryo. This is the reason why Christ says, he that eateth my flesh and drinketh my blood, *I will raise him up at the last day.*—Christ can raise up no others; for this is the only resurrection principle that God has ever named in his great covenant of life. If we fail to secure this we are lost; irrecoverably lost in death, and can never come out from under its dominion. This is the only way *how* "the dead are raised up," revealed in the word of God.

Dear reader of the HERALD OF LIFE, have you been made a partaker of the divine nature? Have you now the spirit of adoption which will enable you to cry, "Abba Father"? You love life: we all love life. Even this life with all its trials, woes, and pains is dear to us. But O, how vastly insignificant is the present life when compared with that which is to come. Let me urge upon the readers of the HERALD OF LIFE to rest nothing short of knowing in yourselves that you are sealed by the Holy Spirit of God an heir of eternal life. Then can we sing in the language of that sweet hymn which some of us so much love:

I feel what then shall raise me up;
Th' *eternal Spirit* dwells in me:
This is my confidence and hope,
That God, I face to face shall see.

Then though we lay aside our Adamic life, never more to take it up—for sure we shall need it no more—"our life is hid with Christ in God," and in the morning when the great life covenant of God shall bring forth the children; we, though sleeping, are in the confines of that covenant; and surely as the great author of life lives to die no more, he will bring us up in life forever from the grave. AMEN.

S. W. B.

MAN'S happiness springs mainly from moderate troubles, which afford the mind a healthful stimulus, and are followed by a reaction which produces a cheerful flow of spirits.

The Greatest of all Questions.

"For what is a man advantaged, if he gain the whole world and lose himself, or be cast away."—Luke ix. 25.

We considered the gain in the previous article. In this we shall call attention to

THE LOSS.—"Lose himself or be cast away."

1. He loses himself. Not his happiness, not his "whole world" which he previously gained, not the pleasant angel of hope in his breast, but himself—his very being in the universe. He might lose all the properties and acquirements that render life agreeable, and yet retain himself—continue in consciousness; let him, however, lose himself, and he is immediately as if he had never been. The language before us is of a popular kind, for, strictly speaking, a man cannot lose himself, as he can lose a bank bill, or any of his enjoyments; and though the matter is very plain, this whole subject has been so mystified and misrepresented, that we do well to look into every corner and chase away the last atom of darkness. The loss, be it observed, is the *man himself*, which without controversy, the man cannot feel, cannot be conscious of; because, if he could have feeling in any degree, that would be demonstration that himself—the man—was not flung into non-being or was not lost. The dominant theology would have us to believe the man penally lost, and to feel the loss; that is, to be lost and not lost at the same time—to have parted with every attribute of being and yet to retain them, which is gloriously absurd; for which let us be thankful. Losing himself then just means ceasing to be; returning to non-existence, whence he originally came.

The same idea is expressed in Mark viii, 36 "What shall it profit a man, if be shall gain the whole world and lose his own soul?" Viewed side by side with our text, this language "lose his own soul" becomes very plain; even alone, it most emphatically conveys the idea that the unholy shall ultimately cease to exist. "Lose his own soul"—what does that mean? The man is represented as losing his soul—not his happiness, nor hope, nor the Divine smiles, but his *own soul*. Now, what is a man without a soul? Nothing, for the idea of a man and a soul are substantially one. To make a man, you must produce a soul, for there cannct be a man without a soul, and to make a human soul is to make a human being, capable of responsible functions as a moral agent, and susceptible also of suffering and pleasure. For a man, then, to lose his soul is, in other words, a soul losing itself, or, as it is in the text, a man losing himself. his being, departing from conscious existence. A man might lose happiness, and yet keep his soul; a man might lose heaven and the mercy and favor of God, and yet retain his soul; but he cannot lose his soul, and yet continue a soul, for that would be losing a soul and keeping a soul at the same moment! Losing consciousness, an essential attribute of a living soul, or of a living *self*, and yet preserving it! Losing self and yet preserving self, which is utterly impossible.

In the passage from Mark, the Greek word rendering "soul" is the same that in the context of that verse, and in the parallel passage in Matthew, as well as in many other parts of the New Testament, is translated "life;" and the verse from Mark may most properly be rendered "what shall it profit a man, if he shall gain the whole world and lose his *own life?*" So rendered it conveys the idea which is given in the text. The man is to lose his life, and when a man loses his life, is he not as if he had never been? Can he lose his life, and yet in any sense be alive? Can he be conscious of having lost that which is essential to consciousness itself? To lose the life, then is to cease to be, not here, but anywhere in space, and losing life—losing his soul—and losing himself, are only different modes of expresing the same awfully solemn thought, that the doom of the godless is that they shall be finally swept from conscious existence, as unfit for being.

The prevailing theology teaches that the unholy are to be visited with ceaseless torments in hell, as the reward of their evil ways. Now, just imagine a poor sinner in that agony; an agony waxing, at a fixed ratio, more and more intense. Tossing there on the boiling flood, has he lost himself? What think ye he would say, were one to exclaim in his hearing, "O! mad sinner! you have, being Christless, lost yourself at last." Mocked—would he not feel in the midst of his burning woe? Lost himself? Lost himself! and every moment producing a more intense consciousness of himself; for pain augments the sensitiveness of consciousness, and makes a being terribly alive to the fact that he is, and also to what he is to be. Lost his life! and yet living in agony! Lost his soul, and he—the man—the soul, tormented! O! mockery of truth! O! insult to language! O daring perversion of his threatening, who is ordained to be the judge of quick and dead. Popular thsology affirms the wicked man shall not lose himself, but shall last perpetually condemning himself, and enduring the vengeance of sulphurous fires; God says, the unholy shall lose themselves, they shall cease to be capable of pain, or pleasure; in a word, they shall die. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Ps. xxxvii. 20. How great the contrast! How mournful to think that millions are believing a lie, and that myriads are preaching it from day to day.

2. We have now to consider the remaining words "*or be cast away.*" This is the same idea under a slightly different aspect; for you notice the man is to "lose himself," "*or*" (not *and*) "be cast away." To lose himself is to be cast away, and he loses himself by being cast away. Now we do not think the idea is that he loses himself by casting himself away, or by rushing on to death in Gehenna; but that he will lose himself, his being, when he is cast away by the Omnipotent Judge—not cast away from hope, but from being itself. In one sense, he casts himself away; in a higher acceptation, he does not, since life is to be withdrawn from the impenitent by the divinely appointed agents of destruction; God will burn them up root and branch.

To our view the verse perfectly harmonizes with the alarming passage in 2 Thes. i. 9. "Who shall be punished with everlasting destruction from the presence of the Lord," that is a destruction to issue from the Lord, or a destruction of which he is the Author.

3. This loss of self is to be irrevocable—hopeless. A man may lose himself for a while, or forever, or in other words, a man may pass into the unconsciousness of death, for a day, for a thousand years, or for an eternity. Now the self-loss here spoken of is eternal; they are to be punished with an everlastiag destruction, not an everlasting preservation in torment, but destruction, and one that is never in the lapse of ages to be repaired. No resurrection follows this death; the *end* is destruction; they shall never see life. Some have lost themselves voluntarily, or resigned their present life for Jesus and his gospel, and now they rest in the silence of the grave. But they will find themselves again—they shall ere long awake to a new and glorious state of being—to the crown of martyrdom likewise, and the songs of salvation before the enthroned Redeemer. Alas! for the apostates who preserved themselves here, or preferred life to the honor of Jesus and the purity of their consciences; they and all the godless shall be reduced to ashes, and no eye shall ever see them more. They shall be blotted from the roll of being—from the page of life. They had their portion in this life, and of this life, they preferred the now to the after—present enjoyment to immortal being and felicity. Streams may be dried up, and again murmur along their ancient channels; trees that have been long reckoned dead, may send forth green shorts to wave in the sunshine; the land that has apparently been cursed with sterility, may anew bloom like Paradise: stars that ceased to shine in the high places of the firmament, may afresh be kindled, but no forth-putting of Divine reviving energy shall restore the condemned and consumed to being; the long moonless and morningless night of forgetfulness is their unalterable portion.

"Appalling end, most melancholy—sad,
To be expelled existence hopelessly;
To be unconscious when the saved are glad
Before the throne, throughout eternity;
Numbered with things that were for age to be
Unworthy of a name, a place, a rank,
In this fair universe by Heaven's decree;
O direful doom! but better far a blank
Than wretches ever scorched on Tophet's brimstone bank.
O direful doom indeed! but why forget
It is their choice? for men may live or die,—
On wings of faith escape the penal threat,
Or with the last in condemnation lie.
And when at length the hours of mercy fly,
And God apportions each his chosen lot,
Whom can the sinner blame? when on his eye
Oblivion's night descends, to vanish not—
Whom can the sinner blame?—what he decreed he got."

God's great Love.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,"—John iii. 16

This is a glorious passage for a poor, undone, awakened sinner; it smiles on him most sweetly in the midst of his darkness and perplexity. The "world" referred to, is the wide world of sinful men, of whom you are one. The expression, "the world," is the same as the human race or family, contemplated as in a guilty, dying situation. Whatever is true concerning the whole world, is of necessity true, concerning the reader, one of its members. What is true in relation to you, as a sinful man? This, that God loves *you*, since he loves all the race to which you belong. This love is not the love of approbation; it is the love of *pity* or compassion. Ah, there is nothing in you that can attract his approbation. You have lifted a high heart and a high hand against him; you have merited perdition—utter, endless excision from being itself; yet he regards you with sincere, self-originated, boundless commisseration. He is the Father, and you are the prodigal child, mentioned in that parable—Luke xv. And how shall you estimate the proof and magnitude of Jehovah's love for your soul? He loves you, and he *so* loved you, as to give, not an angel, but "his only begotten Son" to shame, suffering and death, for your deliverance. Behold the revelation of thy God's heart! Let you mind dwell on the words, "so loved:"

especially ponder the "*so*," which has a meaning deeper than the unseen. How blessed it is, that a sinner like you can exclaim "God loves *me*." Assuredly he has no desire that you should perish. Could he give you greater proof of his earnest wish for your present and future happiness, than by resigning his Son to the agonies of Calvary for you? Never, indeed, will you perfectly understand his love for your soul. But, oh, begin immediately to enjoy it, in all its fulness, and in all its freeness. You are welcome to enjoy it now, just as you are—without a moment's delay—without the shadow of a change. God loves you as a sinner—regards you tenderly as a sinner; and a sinner you are. All this may appear very strange to you, but it is the mystery of Heaven's compassion, that may well astonish you now, and will do so forever. His love for you is like an eternal, unfathomable ocean without a shore; enter the flood, and be quickened, refreshed, and ravished with inexpressible delight.

God has given his only begotten Son, that "whosoever believeth in him should not perish, but have everlasting life. You are afraid of perishing—you would live forever in joy, in the kingdom, with God and the Lamb; then the door of hope is opened wide before your eyes. "*Whosoever* believeth" shall not perish. What a precious word that "whosoever" is! It points, like a finger-post, directly to you; it bids you rise, and take refuge in the arms of Jesus. Nothing now is required than that you believe in him, or what is said regarding Jesus in the word of truth. More particularly, that he is the exhibition of God's love to you, to you, a sinner—that he has borne away your sins in his own body on the tree—that as a consequence of his sacrfice for sins, God is now no more needing to consign you to perdition, than if you had never commited a single transgression. Glorious news to a trembling soul! Look away from your cold heart, to the love of your Omnipotent Creator! Look away from your sins to the living Saviour, within the veil. It is death to contemplate yourself; it is life to behold the Lamb. Herein is love! Love, in spite of your sins—love, desiring to rescue you from your sins—love, waiting to return your first glance, and to thrill you with the joy of mercy, and the hope of immortality M.

Covetousness.

"Covetousness," let it not once be named among you, as becometh saints: . . . , for this know, that no . . . covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." Eph. v. 3, 5.

The original word for covetousness in this text is, *pleonesia;* the same word is translated *greediness*, chap. iv. 19. It signifies "inordinate desires." It may relate to any object; whether money, food, drink, dress, or furniture, or whatever may be used for the gratification of the senses, or animal nature. It does not embrace the rational and ordinary desires of that nature, but the abuse of them, or use beyond the natural and established order God has indicated in the laws of our nature or in his revealed word. All beyond this is covetousness, and is idolatry—a regarding the will of man, or our animal desires, above or in preference to the will of God, so that we worship them rather than God, and are under their government, and look to them for our supreme happiness. Though the individual may be so blinded by these objects of sense as not to be aware of his idolatrous condition, yet the life and conversation will make it evident where the heart is. Listen to the conversation of of many who would have us think them Christians! What do your hear? Alas; parties, dress, food, drink, sensual gratification, furniture, houses, lands, gold, money offices, honor! etc.; all going to show, they have an inordinate desire for the perishable objects around them; and establishes with certainty that they are of the class denominated idolators, and who shall have no part in the kingdom of God! Fearful words! But who will be awakened by them! So is madness in the hearts of most men and women, in these days, that instead of sighing for the kingdom of God, they weary themselves all but to death in the service of idols; sighing for the perishing objects which never did and never can give them substantial enjoyment; their joys are always just ahead, but like the ignisfatuus vanish before they grasp them, making their idolatry a source of misery here, and suffering the loss of the kingdom of God hereafter.

Miscellaneous.

[Communicated for the HERALD OF LIFE.]

The Valley of the Orinoco has now become a very interesting region, having all the requisites for cotton cultivation, which have given to the famous sea-islands of South Carolina their high reputation; and having a climate capable of producing two crops a year.

A district has heen discovered in Russia of similar formation to that of the oil-producing region of Pennsylvania, and other parts of America. Col. Gowan, the American officer who has been raising the Russian fleet at Sebastopol, has obtained a grant of 50,000 acres upon which to carry on his operations.

The U. S. fleet, lately in this harbor, is the largest ever here since the navy was organized. It consists of sixty-nine vessels carrying 400 guns; being a larger force than was comprised in the entire navy previous to the rebellion.

There were several shocks of earthquake lately in England, and a remarkable meteor was observed at, or about the same time,

One has been apt to consider Nasmyth's steam hammer, which can with one blow exert a force of two tons, and with another break a nut without injuring the kernel, as a triumph of human ingenuity, and so it is; but how insignificant when placed in comparison with the trunk of an elephant; for not only can the latter strike a blow of a ton, or so, and break an egg, or a nut, but it can pick up a pin from the floor, or pull down a tree; project water with the force of a twenty man pomer forcing pump, or uncork and drink a bottle of soda water without spilling a drop.

Herald of Life.

NEW YORK, NOVEMBER 25, 1863.

H. W. Beecher on Future Punishment.

The Boston *Traveller* has the report of a Sermon preached by Mr Beecher, July 27th 1862, in which are some things worthy of note. He says:

"In religion there is supposed to be an outgrowing of the doctrine of future punishment. It certainly is not preached as much as it used to be. It does not seem to be believed as much as it used to be. But let a man go out into the outskirts of society, where the Bible is the bowie-knife, and where men drink, and race horses, and swear, and roll in debauchery, and undertake to preach, and, I do not care if he be Mr. Chapin, in less than a month he would preach hell-fire and damnation to those people. He could not help himself. Why? Because he has common sense; and, beginning at the top and trying to find something that would touch them, he would go down and down till he came to something that would touch them; and the first thing that would be like mustard would be the doctrine of future punishment."

The preaching of the doctrine of "hell-fire and damnation"—for that is Mr. Beecher's idea of future punishment—"is not preached as much as it used to be," says Mr. B. Yet, if they had to preach in the "outskirts of society," then even Mr. Chapin, a Universalist, would preach it, and "could not help himself." Will Mr. B. tell us where, this side of old Sodom, he will find more of the very sins that "hell-fire and damnation" would be so excellent a medicine to cure, as the City and vicinity of New York? And if he and Mr. Chapin have "common-sense," why do they not employ this remedy? Why not put on this "mustard" right where it is likely to be so efficacious? Mr. B. cannot be ignorant of the fact that the experiment has been tried among the worst of the heathen—such as cannibals—by Missionaries, to turn such men to the Lord by preaching "hell-fire," etc., and proved entirely ineffectual: but when, after years of vain trial, they changed to preaching the love of God in Christ, they were astonished at the result: that broke down the proud look and melted the hard heart that had been inaccessible to their "hell-fire and damnation" preaching. Mr. B goes on to say:

"And you will find that wherever there is a low, coarse, animal community, the doctrine of eternal future punishment flourishes. Not only that, the lower they are, the more physical do their beliefs become. If they are low, so that they are the next things to animals, not only do they believe in the general doctrine of future punishment, but they believe in the doctrine of a future punishment that is actual and material. They believe in a punishment that consists in the roasting, the scorching, the singeing of human bodies; they believe that there is a veritable sputtering hell."

That is to say—When professed ministers of the Gospel tell these poor "animals" that there is a "sputtering hell," where the punishment "consists in roasting, scorching, and singeing of human bodies, they believe" it! Who is to blame for this notion of these "next to animals"? Who taught them such views of the design of their Creator thus to treat sinners? And are we to tolerate such a deception, and help to uphold such a lie against God, by telling even the worst of men, God has such designs against them? Certainly not. The lower men are, the more do we need to disabuse their minds of their false ideas of God, if we wish to raise them up to the dignity of a purified humanity. One of the most important things to be done, is to clear their thoughts of this notion of a "roasting, scorching, sputtering hell." That doctrine is what has bound many a despairing soul hand and foot in a hopeless state, and they have given themselves over to make the most of this present life. Tell them of the love of God, as manifested in the gift of his Son to die that they might live, and live forever in his kingdom and glory. If that does not melt them into contrition and submission to God, your "sputtering hell" will never do it. Love begets love, and hatred begets hatred. Such is human nature. Love may not accomplish the work; but if not, the task of their conversion is hopeless. Again Mr. B. says:

"But as men rise up out of their degraded condition, and begin to be brought toward conscience and the higher feelings, what will you find? A modification in men's belief of future punishment? No, not that. You will find that they will, in talking about it, employ figures of speech. They will come to say that there is no punishment in the nature of literal fire, but that there is a punishment that smarts like fire. And as they rise up higher, what do you find? That there is a disbelief in the doctrine of future punishment? No, not that. You find a disuse of it. It is not so much because they have no faith in it, as because, in the rise and development of man's moral nature, men discover that higher motives are applied with greater success."

Quite a concession. Shall we give place, for a moment, to the notions of future punishment entertained by men in a "degraded condition"? or, strive at once to help them to "rise out" of that degradation, which has been caused by their ignorance of God, or their false notions of his character and designs? But before this work can be effectually carried on, Ministers must cease to practice hypocracy in their ministrations: not barely slide into a "disuse" of those coarse expressions in relation to future punishment which engender in the minds of their hearers the ideas of a "roasting and sputtering hell," but tell the people plainly what future punishment is. Leave them not to think you still believe in hell, as you ever did, but are too modest to say so, and so have fallen into the "disuse" of the terms heretofore employed, while you still believe, substantially, the same thing. Be honest. If you do believe in a hell of endless torture in a world to come, tell them so in language they cannot misunderstand or misconstrue. Let us hear Mr B. again. Here comes his two medicine-chests. He says:

"Men use the instruments that work the best in dealing with the human mind. If a man is an animal, they treat him as an animal; and if he is an intelligent moral creature, they treat him as such. If he is low down in the scale of beiug, they open hell, and take medicine from that; and when he is more developed they open the other medicine-chest, heaven, and take something from that."

Here is human policy fully developed. "Men use," &c. But what does God use? To the "animal" men, who were keeping sheep and watching their flocks by night—not very remarkably intellectual business—"the angel of the Lord" did not "open hell and take medicine from that," to impress the shepherd's minds; but he opened, at once, Heaven's "medicine-chest," and proclaimed "PEACE ON EARTH AND GOOD WILL TO MEN." Did the angel forget he had another "medicine-chest," when he visited these "low down in the scale of being" men? or, had he yet to learn the lesson of human policy, or human hypocracy? He proclaimed "Good news: glad tidings to ALL PEOPLE." His "hell-medicine chest," if he ever had one, he lost on his way from heaven to earth. Well had it been for Christendom, if it had rested in eternal night, and not been hunted up by "animal men," who serve their own lusts, and make merchandise of men for the sake of gain. Says Mr. B.:

"But this method of procedure does not at all touch the question of the validity of the doctrine of future punishment. It simply has reference to the use that is made of it by the pulpit. And that turns upon the effect that is to be produced, and upon the facility of producing it. In their lower states of development all sects preach hell and damnation; and in their higher states of development all sects lay aside the preaching of it. Why? For the same reason that when your children are twenty, one years of age you dispense with the quince switch, saying, 'They have outgrown the need of this.' You think that your neighbor's children need it even when they are older than that, but that yours have come into a realm where higher motives are demanded. I think that we make mistakes, sometimes, in this matter. I think that many men that are above twenty-one, and some that are above fifty, would be profited by sound treatment such as they receive in their childhood! But the general doctrine is, that when men, by education, are brought to a condition in which you can apply to them higher motives, you use those higher motives, because it is always nobler, and easier, and more profitable, to govern by the top of the head, than by the bottom."

"In their lower states of development all sects preach hell and damnation; and in their higher states of development all sects lay aside the preaching it," says Mr. B. Now the grand defect in his view is this—It assumes that at a certain stage, the congregations of these sects have arrived at that state of development that none in them need to hear of "hell and damnation": that is, there are none, old or young, that any longer need medicine from the "hell-chest"! Happy men! Had ministers of such congregations not better "go out into the hedges and highways" and see if some cannot still be found to whom something can be given from this "chest" of medicine, now so useless at home? But are all educated, or "brought to a condition," in their own congregations, so that none need this valuable *nux-vomica* of "hell and damnation," which, "all sects lay aside" at a certain time? If not, why lay it aside at all? Well, Mr. B. "owns up" on this point; for he thinks there are some among them "above twenty-one, and above fifty, who would be profited by sound treatment such as they receive in childhood!" Why not give it to them, then? Keep your "hell-fire" and brimstone "medicine-chest" always open! No matter how nauseous it is to these full grown children! make them swallow it, as you value their "immortal souls"! Do not spare them for their crying! "Yet show I unto you a more excellent way." Preach the gospel of peace and good will to men. Show them they are dying, and that Christ came that they might have life and dwell forever with him in the earth renewed where sorrow and sighing are known no more. Entreat them, in Christ's stead, to be reconciled to God, and not leave the blessed Saviour to say, "Ye will not come unto me that ye might have life."

Mr Beecher in conclusion, on this topic, speaks thus:

"The change, then, is not necessarily a change that is significant in the matter of theology. It may, or it may not, indicate a modification of belief. In my own case, I believe that there is a punishment in future. *I do not believe* that there is a future punishment that is material. There are many difficult questions connected with the doctrine of future punishment which it is not my purpose now to discuss. As far as my preaching it is concerned, the reason I do not preach it more is that I think I can make headway better by the application of higher truths to higher sentiments, than by the presentations of lower truths to the element of fear. If I were to go into other places, under different circumstances, in this community to preach, I have no doubt that I should feel the need of bearing down with more terrific exhibitions of truth; and if I felt the need of doing it, I should do it. All truth is like medicine, and medicine is relative to disease; and I should take that which would effect the system most favorably."

Mr. B. might, perhaps, open the medicine-chest of hell-fire and brimstone in some other place than Plymouth Church—his place of stated ministry—though he does not believe in "a future punishment that is material." Wonder, if he would tell "the men, who are the next thing to animals," that he did not believe in a "material punishment"? If he did, would not his "medicine" be powerless? and if he did not tell them, what he believed, would he not be acting the hypocrite? or, be "doing evil that good may come"? nd what more has Romanism itself done? Is not that the very thing that has kept her devotees in their animal state, and made them what they are?

Let Mr. B., and all others, who hold with him to an immortal soul in man, know that this notion of future punishment, to consist in torment of any kind, is the growth of superstition and ignorance; is a blasphemy against God and his government; and an ignoring of YAVEH'S oath, that He has no pleasure in the DEATH of the sinner, but that the sinner turn from his way and LIVE. The future punishment of the Bible is, an utter deprivation of all life: to be held under the eternal dominion of death: to have no part in the revival from death, when once under its power. On all such, an eternal night sets in that knows no morning. "The wages of sin is death": so saith the voice of God; and who shall annul his decree, or dispute his will? The torment of immortal souls, in any life, is a device of man's invention to frighten the ignorant, and to make merchandise of men's fears; alike dishonorable to God and men. When will this Pagan, Mohamedan, and Papal deception be cast away from Protestant theology, and men return to the testimony of the living and true God? "THE SOUL THAT SINNETH IT SHALL DIE."

The Hereafter of the Wicked.

The Boston *Trumpet*, a Univsrsalist paper, has an article entitled "Different opinions respecting the moral condition of such in the resurrection as die in a state of unreconciliation." Its statement is as follows:

THE EVANGELICALS (?) contend that this portion of the human family will be raised sinners, and remain such during the life-time of the Almighty in inconceivable torment.

The *Destructionists* believe with the Evangelicals that this class of our race will be raised sinners, but the sentence of *annihilation* "will soon be executed with more or less torment either preceding or attending the final period in proportion to the greater or less guilt of the criminal."

The *Disciplinarians* believe that men will be raised in, or *into* the same moral condition they were in when their mortal life terminated. If they leave this world "alienated from the life of God," they will be subjected to a state of unrest and mental discipline for a season. "How long it is given to the soul to resist its Maker" they profess not to know. This is made to depend upon the pleasure of God and the obstinacy of the sinner, or both.—They believe that all will eventually be saved from the power and dominion of sin, and "translated into the Kingdom of God's dear Son."

There is still another sect who differ essentially from the former, inasmuch as they believe that "the sting of death IS SIN," and that WHEN this corruptible shall have put on incorruption, and this mortal shall have put on immortality, "THEN shall be brought to pass the saying that is written, Death is swallowed up in victory." The contemplation of this advantage over sin and death, caused an ancient writer to exclaim, "Thanks be to God, who giveth us the victorp through our Lord Jesus Christ," who is the "resurrection and the life." So that, according to this doctrine, "WHEN they shall rise from the dead [THEN] they will be as the angels of God in heaven." Jesus and Paul belonged to this class of believers. Reader, to which class do you belong? Are you still unable to decide WHEN the victory is to be obtained over sin? It will be "THEN."

Our friend "THEN" wants a little more light to make his theory perfect. Does he ask, what it is? It is just a little proof that those who die in an unreconciled state" will be "raised from the dead" at all! Just give us the proof of any such ever having "victory" over death. "The wages of sin is death." Please tell us where God or any of his prophets or apostles have told us any man dying in an unreconciled state" will get victory over "the wages of sin?" Our friend of the Trumpet will find, probably, "there is still another" class (not "sect") than those he has mentioned, who hold that a resurrection from the dead, "at the last day," depends on the reception men give the Son of God, where he has been proclaimed as "the resurrectian and the life." Of some, our Lord said, "Ye will not come unto me that ye might have life:" but "the *Trumpet* gives an uncertain sound," and testifies men shall have life from the dead even though they reject Christ and die in that state—or, "in a state of unreconcilcation"!

That the "Evangelicals" are in a great error, we admit. That the "Destructionists," mentioned, are just as deep in the mire, we have no doubt. That the "Disciplinarians" flounder in the mud, is equally true: but, that the "still another sect," spoken of, are right in their application of the scriptures quoted to all men, indiscriminately, we do not credit for a moment. The "ancient writer" who "exclaimed, 'Thanks be to God, who giveth us the victory through our Lord Jesus Christ,'" also "exclaimed," "If in this life only we have hope in Christ, we are of ALL MEN most miserable." Who are those "all men" whom the apostle distinguishes from himself and his fellow believers? Were they destined to a common victory over death? were they to "be as the angels of God in heaven"? Did Paul so understand and teach, when he said "what advantageth it me that I have fought with beasts at Ephesus if the dead rise not"? Did he have in his mind the doctrine of the Trumpet, when he said, he labored and suffered "If by any means I might attain unto the resurrection of the dead"? Had he taken counsel of this "still another sect" he would have known it seems, he would have part in the resurrection, at any rate; and been a victor over death, even though he had saved himself his toil and sufferings. But the apostle had not so learned Christ. He had been taught, and taught others, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap: for he that soweth to his flesh shall of the flesh reap CORRUPTION: but he that soweth to the Spirit shall of the Spirit reap life everlasting." He did not teach that those who die unreconciled to God,—being corruptible—shall put on incorruption; but just the reverse—they "shall reap corruption," he affirms; and corruption has no life in it; it is simply a total and entire decomposition of being—a return to the dust from whence men were brought forth; "dust thou art, and unto dust shalt thou return," is the decree of Him who made man; and there is but one life-element that can ever re-produce man from the dead, viz., "The spirit of life in Christ Jesus;" and "he that hath the Son, hath life; and he that hath not the Son, hath not life;" nay, "he shall not see life, but the wrath of God abideth on him;" death unremoved, and unrevoked, holds him in its eternal chains; "the sting of death," namely, "sin," unremoved by repentance towards God and faith in the Lord Jesus Christ, has its killing power fastened on him, and holds him in death past recovery. Such we regard as the truth of God. If we would have a triumph over death we must now be joined unto the Lord, and become "partakers of the divine nature"—even of that Spirit which raised up Christ from the dead. The animal life is extinct in death, and is never restored to men who have gone to corruption. It is only the Spirit-life that revives from the dead "at the last day;" and animal men are sensual, having not the Spirit; hence abide in corruption, and reap no life; "they are like the beasts that perish." See Psa. xlix. Rom. viii. 2, 11. Gal. vi. 7, 8., and Prov. v. 22: also x. 25.

Napoleon I. and the Catholics.

In some respects the conduct of the present Emperor of France and his Uncle's are in amazing contrast. It has been suggested that the Empress is the cause; she being a bigoted Romanist. Whatever may be the reason, Louis Napoleon is evidently playing a game to bring the papal power into the Bonaparte family, and is laboring to that end by sustaining the papacy in its power at Rome, and endeavoring to extend and perpetuate it in Mexico, if not in other places. One must be blind not to see that his grand design in Mexico is to subjugate that country to papal rule, and thereby to enlarge the area of that "Mother of harlots," preparatory to placing his cousin, Charles Bonaparte, who is now *Cardinal* VAN ICINH, in the papal chair. By this means Napoleon III. expects in fact, to be supreme master over all Catholic Christendom, if not over the whole world. That his infamous scheme may be realized so far as those countries are concerned where the papal power holds sway, is possible; perhaps we might say, is probable: but that he will be successful in extending it over the world, we do not believe. Some Protestant countries may suffer from his power—in particular, England;—but even she will, we think, rise up from that crushing power, and be one of the mighty weapons God will employ to to send this "beast from the bottomless pit" back "into perdition," along with the "Harlot woman" he has carried.

The first Napoleon did not treat the Romish priesthood quite as respectfully as his nephew, as the following extract from M. THEIR'S "History of the Consulate and Empire," will show. It says:

At Breda, it is said, a conspiracy against Bonaparte was discoved. It seems to have been fomented by Roman Catholic priests, for Bonaparte showed himself ill-affected towards Roman Catholicism in general, and to the priests of Brabant in particular. When the Roman Catholic clergy in Breda were admitted to an audience with Napoleon, during his tour, they were not in cannonicals like the Protestant clergy. Bonaparte turned to them angrily: "You say you are priests," he exclaimed, "why have you not your cassocks on?" "On the other hand," he exclaimed, "the first word I hear from a priest of the Reformed Church is, that it is doctrine to render unto Cæsar the things which are Cæsar's. This is the doctrine you ought to preach, and from that gentleman," said he, pointing to the spokesman of the Reformed deputation, "you ought to learn it. You have calumniated the Protestants," he continued, "by representing them as preaching doctrines dangerous to the State; but the best subjects I have are Protestants. In Paris I am partly attenden by them; they have free access to me; and here a handful of Brabant fanatics attempt to resist my designs. Had I not met in Bossuet, and in maxims of the Gallican Church, with principles which agree with mine, and had not the Concordat been received, I should have become a Protestant myself, and thirty millions of people would have followed my example. But what religion do you teach? Do you know that Christ said, 'My kingdom is not of this world?' and would you interfere in my concerns? You will not pray for a sovereign; you want to be obstinate citizens. I have proofs of it in my pocket. If you maintain such principles, your lot will be punishment in this world, and eternal condemnation in the next. You," said he, turning to the chief of the deputation, "you are the Apostolic Vicar. Who appointed you to that office? The Pope. He has no right to do it." Then addressing them again collectively, "You will not pray for the Sovereign, perhaps, because a Romish priest excommunicated me; but who gave him the right of excommunicating a sovereign? Why did Luther and Calvin separate themselves from the Church? Your infamous sale of indulgencies caused them to revolt, and the German princes would no longer bear your sway. The English acted wisely in renouncing you. The Popes by their hierarchy set Europe in flames. Perhaps it is your wish to re-establish scaffolds and racks; but it shall be my care that that you do not succeed. Are you of the religion of Gregory VII., Boniface VIII., Benedict XIV., or of Clement XII.? I am not. I am of the religion of Jesus Christ, who said, "Give unto Cæsar the things that are Cæsar's; and conformably to the same gospel I give unto God the the things that are God's. I bear the temporal sword—I know how to wield it. God placed me on the throne, and you, reptiles of the earth, dare not oppose me. I owe no account of my administration to the Pope—only to Jesus Christ. You, perhaps, think me created to kiss the Pope's slipper. If I depended on you, you would cut off my hair, put on me a cowl, place me in a convent, or like Louis the Pius, Banish me to Africa. What ignorant idots you are! Prove to me out of the Gospel that Jesus Christ has appointed the Pope his substitute or successor of St. Peter, and that he has the right to excommunicate a sovereign. If you care about my protection, then preach the Gospel such as the Apostles did. I will protect you if good citizens; if not, I will banish you from my empire, and will disperse you over the world like Jews." He then ordered the Prefect to make the necessary preparations that these people might swear to the Concordat, and bade him attend to the Seminary at Breda, and take care that the orthodox Gospel was preached there, in order that it might send forth more enlightened men than these idiots, as he called them.

The Second Death.

We once intimated our belief that the expression "second death" is figurative. The fact it appears in the Apocalyse alone goes to confim that belief. As the phrase was in use among the Jews, we will notice their ideas. We extract from Prof. Hudson's "Debt and Grace" several examples which show how they understood it.

"We learn from this place (Num. 14: 37) that they died the second death."

"They shall die the second death, and shall not live in the world to come."

"They shall die the second death, so as not to enter into the world to come."

"Every idolater, who says that there is another God besides me, I will slay with the second death, from which no man can come to life again."

Hudson also gives the "statement of Julius Africanus (A. D. 221) that 'Adam being one hundred and thirty years old begat Seth; and living thereafter eight hundred years he died, to wit, the SECOND DEATH.''

He says the Jews "understood by this death, exclusion from life." He quotes Hammond's remark on the phrase. "It seems to be taken from the Jews, who use it proverbially for final, utter, irreversible destruction. * * * It seems to denote such a death from which there is no release."

And yet Adam "DIED" this death. The sinners spoken of, Num. 14: 37, "DIED" this death. And those who die this death "*shall not enter* the world to come." We think if they live one minute after the establishment of Christ's kingdom they will have entered the world to come. How much more if they live a thousand years after? Jesus said, "Except a man be begotten from above, he cannot see the kingdom of God."

The difference of circumstances between the righteous and the wicked, warrants the observance of a distinction with regard to their death. The righteous do not die as the wicked die. Jesus expressly recognizes this fact. In His great Life Discourse (John vi.) He says, "Your fathers did eat manna in the wilderness and *are dead*. This is the bread which cometh down from heaven, that a man may eat thereof, and *not die*." Did He mean by this last assertion, that the believer would not die in any sense? Certainly not. Did he mean that those who believed would not die a natural death? Certainly not. He meant that they should not die as the fathers in the wilderness did. Dr. Clarke says on this passage "It was an opinion of the Jews themselves, that their fathers who perished in the wilderness should never have a resurrection."

Jesus, talking to the Jews of a class of persons, who they did not believe would have any future life, says, "Your fathers * * * ARE DEAD." But if you eat of this bread you shall "NOT DIE."

Again, 53d verse. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life* in you." Did He mean that they were not alive as they stood before Him? Certainly not. He meant, they had no future life in them—they had no life-principle by which they could be quickened from the dead. His succeeding remarks strengthen this view. "Whoso eateth my flesh and drinketh my blood *hath* eternal life;" hath the life-principle, "the Spirit that quickeneth"; and the next words nail the conclusion; "and I will raise *him up* at the last day.' "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall *live by me*. This is the bread which came down from heaven: not as your fathers did eat manna, and ARE DEAD: he that eateth of *this* bread shall live for ever." Says Paul, Rom. viii. 10. 11; "If Christ be in you, the body" (the animal nature) "is dead" (your present life is mortal and will soon be gone past recovery) "because of sin;" (Christ has "condemned sin in the flesh;") "but the Spirit is life because of righteousness. But *if* the Spirit of Him that raised up Jesus from the dead dwell *in you*, He that raised up Christ from the dead shall also quicken your mortal bodies by" (or because of—see margin) "His Spirit that dwelleth in you." "For if ye live after the flesh ye shall *die:*" (as the fathers did. 'He that soweth to the flesh shall of the flesh reap corruption;') "but if ye through the Spirit do mortify the deeds of the body ye shall *live*."—"I will raise him up at the last day." "He that soweth to the Spirit shall *of the Spirit* reap life everlasting."

Is it any wonder, then, that Jesus says, (John viii. 51) "Verily, verily, I say unto you, If a man keep my saying he shall never see death." Those whom God will raise from the dead are not accounted as dead, "For he is not a God of the dead, but of the living."—Hence when He calls Himself "the God of Abraham, and the God of Isaac, and the God of Jacob," those very expressions prove that they are not accounted as dead, inasmuch as He "will raise them up at the last day. And this was the great argument of Jesus against the Sadducees. Observe, Jesus only upheld the resurrection of the righteous in that argument. (See Luke xx.) Hence, the righteous, in the New Testament, are said to be "asleep in Christ;" ("*in* Christ shall all be made alive;") but the wicked "as natural brute beasts, made to be taken and destroyed" are said to "*utterly perish* IN THEIR OWN CORRUPTION." The righteous are "sown in corruption," to be "raised in incorruption;" but the wicked "utterly perish" in corruption. They "of the flesh reap corruption." That is all they can get from the flesh Life is obtained from the Spirit. "It is the Spirit that quickeneth, the flesh profiteth nothing."

Understanding the phrase "second death" to imply a death of utter destruction, (in which we are fully borne out by the Jewish examples already referred to,) we see the propriety of applying it to the case of those who die out of Christ. We conclude in the words of another,* "The phrase is fairly interpreted, to say that a death *with* a resurrection is the *first* death: a death *without* a resurrection is the *second* death: not a dying twice. But as one dies with a certainty to live again, and the other 'without hope' of life again, so one may fitly be called the first, and the other the second death. Not because the subject dies twice; but because there is such a difference between the two classes that the first does not die in the sense that the other does. Thus there are two deaths in fact—one for the righteous, and

another for the wicked. * * * The wicked are utterly destroyed by their death; while the righteous, by theirs, only '*sleep* in Jesus' to wake again at His voice, when he shall return from heaven." J. T. C.

*George Storrs' "Life from the Dead," p. 65.

Memoir of the late Eld. Marsh.

BY O. R. L. CROZIER, GRAND RAPIDS, MICH.

Believing that fidelity to a great and good cause requires a more extended notice of the late Elder JOSEPH MARSH than has appeared, the following imperfect tribute is offered from one who knew him most intimately. If a faithful history of the Advent cause should ever be written, he will occupy a large and honorable place in it. To thousands whose names are in the book of life, he was a spiritual father. Few men, even in his calling, have taken so strong a hold in the affectionate memory of those who knew them best.

JOSEPH MARSH was born at St. Albans, Vt., Dec. 6, 1802, and "experienced religion" in 1823, in the then village of Rochester, N. Y., and united with the Christian church in that place. In his journal, written many years afterwards, he speaks of the clear evidence he received of his acceptance with God while praying alone in the wilderness about half a mile from the Falls. After deep trials under convictions of duty in reference to the ministry, he sold his tools (he was a carpenter) and his village lot, Oct. 12, just one year from his conversion, and went forth in his Master's service. His first sermon was preached in Leroy, Genesee county, from 2 Peter iii. 9: "The Lord is not slack," etc. He joined the Western Christian Conference, in Byron, of the same county, in June, 1825, and in the following October was ordained to the work of the ministry by the laying on of hands by Elders G. W. Richmond, J. Sibley, and P. Sweet. His early labors were mostly spent in the eastern parts of Pennsylvania and New York, and were much blessed in the conversion of sinners and the building up of the feeble churches, though rendered with many hardships and great privations. Among his associates were Elders A. Morrison, J. Blodget, D. Millard, O. E. Morrill, J. Badger, O. Barr, and J. E. Church. He was married in August, 1830, to Sarah M. Adams, daughter of Capt. Jonathan Adams, one of the pioneers in Cayuga county, N. Y., whose buoyant spirits and genial grace, did much to carry him nobly through the trials of after life.

By appointment of a convention of ministers, he took charge of the Christian Book Concern and the "*Christian Palladium*" at Union Mills, Fulton county, N. Y., in April 1839, which, under the assidious and judicious labors of himself and his gifted and devoted wife, started forward with unwonted prosperity and power. Having his attention drawn to the subject of the pre-millennial advent of the Messah, and the prophecies indicating its proximity, he used the columns of his paper to convey to others the glorious light he had himself received. To many it was "glad tidings of great joy;" but the *extra*-Bible opposition of the more powerful part of the ministry gave a bad illustration of the boasted Christian liberty of that denomination, and induced him to leave both the *Palladium* and its religious party for a purer and a freer field.

He moved to Rochester, in February, 1844, and started a paper called the "*Voice of Truth*," which under various names, he continued to publish about sixteen years, having vacated the editorial chair some few years ago and engaged in other business to improve his fortune and his health; but being unsuccessful in business, and burdened with a sense of duty in the Gospel, he left his temporary home in Oshawa, C. W., to seek among his numerous friends in the West, a congenial field of labor for his remaining days. He attended the Indiana Conference at Wild Cat, Tipton county, in August last, visited his old and fast friend, Dr. N. Field, and his lovely church, at Jeffersonville, also several other churches. Friends who heard him, say that his discourses in Indiana were marked with more than his usual fervor and power. Arrangements were being made to engage him as an Evangelist in that State, but his rapidly failing health decided him to seek with all speed the bosom of his family. He was barely able to reach the residence of his estimable daughter, Mrs. Mary M. Morehouse in Tecumseh, Mich., where, under her ceaseless care, he lingered but a few days, and then sank peacefully to rest on the morning of September 13th, at the age of sixty-one years. His wife, and his daughter, Mrs. Parker, of Rochester, only arrived in time to see his precious remains interred in the cemetery of Tecumseh, where he waits the consummation of the glorious hope, which he so much loved, and to publish which to his fellow-men he devoted a long and valuable life. A short time before his death, he said to his daughter, "Remember to tell my dear wife, family and friends, that mine is a blessed hope, never more so than now—my prospects for the future are bright and glorious. The Lord, whom I have tried to serve, is very good to me, and just in all his ways."

While we, the surviving friends of Elder Marsh, are gathered in thought, around his fresh grave, and sadly mourn our great loss, it is well to inquire, what was the source of his power? and what the nature of his great benefaction towards us?

1. He was industrious, honest, earnest, and —A CHRISTIAN in every relation of life. He was an incessant worker, and found his pleasure in the performance of his duty. His honesty in deal commanded the respect of business men, and his evident sincerity, the love of the faithful Christian. His life was the exponent of his convictions. Zealous, yet generous, he could urge the truth or the right, on its own merits, and then wait for others to see it. Prompt to confess his own faults which he was also quick to see, he was cheerful in forgiving. Toward those who had wronged him, his rule was, "To forgive as he would be forgiven." He was disquiet under alienation so long as a just reconciliation seemed possible; and when effected, his Christian magnanimity made his love and confidence as cordial as though they had never been trifled with. As a husband, a father, and a personal friend, he was unfailing in his kindness and devotion. His unselfish labors for the good of others, left him to die a poor man, and his family dependant upon others for support. May God grant that the widow and orphan of such a man may not be fogotten.

2. His presence, for one so diffident, was commanding, and his powers of investigation were surpassed by few—not as a discoverer of new fields, but as a judicious explorer of those already discovered by others, to survey and map them out, show their symmetrical and magnificent proportions, and develop their hidden wealth, and also to erect beacons along their coasts to warn the unwary adventurer. His want of early advantages, which he keenly felt, often betrayed him into awkwardness, and, coupled with his inflexible honesty, made him blunt. He could not dissemble. As an opponent, his fort was the strong reason rather than the sharp word, and the devotees of fanciful theories dreaded his searching pen.

3. But Elder Marsh's chief service to scriptural Christianity was his intelligent and persistent devotion to *the principles* of CHRISTIAN LIBERTY. Many others have expounded and defended specific topics quite as ably as he, but Elder Marsh was the peerless champion, in his day, of the right and the duty to search the Scriptures for the truth, and, in a Christian manner, to declare the truth when found, on whatever subject. When, in the years from 1845 to 1852, a few ambitious leaders attempted, by adroit measures, first to reduce to a mere religious sect the many thousands of noble Christians who had mainly been brought out from such anti-gospel partizans into the normal freedom of Christian life, and, failing that, to divide them, he fathomed the mischievous plot, and, through his paper, and by his personal efforts, in Conferences in Albany, Rochester, New York, and Auburn, did much to frustrate it. For this heroic service to Christ those sectarian leaders were his inveterate enemies, but the intelligent and free masses both in the laity and the ministry, loved and revered him for it. The head and front of Elder Marsh's offending, was: He was too liberal to be a mere partizan, too honest to Christ to be a sectarian, and had too much respect for the intelligence and rights of his brethren to lord it over their faith. Some would circumscribe inquiry in reference to the advent and reign of the Messiah to the sphere of "Father Miller"—stop and found a sect on his measure of knowledge, (which embraced no new idea that survived him), but he would have every believer continue to use the freedom every Christian reformer has used, to grow out into the ever fresh unfoldings of the divine wisdom—and thus maintain a continued sanctification by the truth. He wielded Paul's armor manfully against those who tried to diivde the church, and insisted, with irresistable logic, upon the duty and feasibility of unity of fellowship among all sincere Christians, and that such fellowship puts no bar against investigation or the expression of different opinions; it only enjoins the civility that well-bred people practice in other matters—in this called "brotherly kindness, charity," etc. Had all the leading ministers among the Advent people been of Elder Marsh's mind in this respect, that would now have been one of the most powerful religious bodies of the times, instead of being broken into several inefficient fragments.

Such a life, so devoted, is a tribute of priceless value to the treasure of providential blessings for human good. Hail the immortal morning that shall gather all the jewels of earth into a crown of glory for the Blessed One.

Nov. 12, 1863.

[We gladly insert the foregoing as a just tribute due to the memory of him who has fallen sleep after years of toil in the service of his Master. We esteemed Elder MARSH, though in some views of theology we differed from him materially. We thank Bro. CROZIER for furnishing the foregoing, and we cheerfully give it place in the HERALD OF LIFE. Few persons were so well acquainted with Elder M. as Bro. Crozier, having been much in his family and office. We trust God has delivered us from that spirit which seems to suppose no man can enter into the kingdom unless he believes and practices just as we do. In this view we think Elder Marsh and ourself were agreed.—ED.]

Extracts from Letters.

CHARLES H. SUTTON, Manayunk, Pa., writes:—I feel thankful that we now have a weekly paper, which comes filled with the glorious truth of no life out of Christ. I cannot see any consistency in the doctrine of the destruction of the wicked, and their resurrection to torment and kill again: to my mind that is not Bible teaching. "The wages of sin is DEATH:" not dying twice; but, death. Please find ten dollars enclosed, a second installment on my pledge for the HERALD OF LIFE." My subscription begins with the first number.

WM. H. SIMMONS, Potter, N. Y., writes:—I have received the Herald of Life; it is just the paper we need in these days of fables, and I think you have the truth of no immortality and eternal life out of Christ. Let my subscription commence with the new paper, and you are released from any claim I have on the Examiner, tho' I paid $2 for 1863 and would be willing to do the same each year as long as it should be continued.

S. COOPER, Windsor, Conn., writes:—I am well pleased with the Herald of Life, and can but pray, that the meek and instructive spirit of Christ may always characterize its columns and make it an acceptable messenger in the hand of the Lord to the scattering away darkness and tradition, and to the establishment of many in a truthful understanding of the Gospel of the Son of God, who has brought life and immortality to light.

LEVI BOUGHTON, Victor, N. Y., writes:—I am well pleased with your new paper. No paper came so near the truth of the Bible, as I understand it, as the Bible Examiner did; and I hope the Herald of Life will keep on in search of truth and never stop with one idea and then denounce all who do not halt with it, making a test question of it, like some in Paul's time, who said "except ye be circumcised and keep the law ye cannot be saved." There are several classes of such in our days. May our blessed Lord save us from them all. One of this class said to me, he doubted whether Geo. Storrs would rise in the first resurrection and included me in the same condemnation because I took your paper. All this shows what "sectarists" fall into by not following on to know the Lord more perfectly: they set themselves up as judges "before the time." Life only in Christ is to me the most precious and wholesome of doctrines; and I am happy to see it on the increase. May you still be successful in its promulgation. Soon the Kingdom will come and our toils be over forever.

ELD. R. V. LYON, writes from Middleport, Ill., Nov. 14: I received the first number of the "Herald of Life," which was sent to Bro. David Shankland, West Lebanon, Ind. This was the first knowledge obtained of such an association. Had I been with you at Wilbraham, I should have been in the arrangement, not that I subscribe to all that some of you hold to. But I am deeply interested in the things concerning God and the name of His Anointed. Life only through Christ, is one of things or themes which pertain to his name. O how sweet the theme of Life! I love it! It is full of music. It has power to attract those whose hearts are destitute of revenge. Finally it puts a finishing stroke upon the great plan of redemption. Go on in the propagation of this all-absorbing theme; but don't forget to let it be spiced a little with the things of the kingdom. God bless you in your noble work of reform, is my prayer. Remember that the Life theme occupies a prominent position in my preaching. And the best of all, it finds a reception in many hearts.

I have read with much pleasure, the discussion between Bro. Grant and Bro. Curry. Bro. G. reminds me of a wild turkey, with both wings broken. Poor man, I pity him. But he must be killed. Then he will receive this brightest gem of all the gems of truth.

I left home (Syracuse, N. Y.,) June, the 14th, I spent some four weeks in Canada West. The rest of the time I have spent in Indiana and Illinois. I have been preaching daily. I have immersed 27 into the Christ for the remission of sins.

A Sign of the Times: or, A pleading for Liberty for all.

COUNT DE MONTALEMBERT, a French Catholic of eminence, in his "Address," for "Liberty of Religion," at "Mechlin," among other things gives utterance to the following language, which sounds strange, considering the past history of the Papal power. We regard it as a sign of the times, and it makes us think the time is at hand when oppression and oppressors are to be consumed.

This brings me to a question delicate but essential—Is it possible at the present day to demand liberty for the truth (that is, for oneself, for every one if he is honest, thinks that the truth is on his side), and to refuse it to error, that is, to those who differ from ourselves?

My answer is distinct. No! Here I feel it well enough. *Incedo per ignes.* I hasten, therefore, to add once more, that I pretend to do nothing more than express an individual opinion: I bow before all the texts, all the canons, that may be cited to me. I will neither contest nor discuss any one of them. But I cannot to-day repress the conviction which reigns in my conscience and in my heart. I feel invincible horror for executions, banishments, deportations, and every kind of violence inflicted on humanity, under the pretext of serving or defending religion. The faggots lit by the hand of a Catholic, cause in me as much horror as the scaffold on which the Protestants sacrificed so many martyrs [Sensation and applause.] The gag thrust into the mouth of any one who speaks with a pure heart to preach his faith, I feel between my own lips and shudder with the pain of it. [Renewed applause.] When I appeal in thought to the glorious martyrs of the liberty of Catholic conscience; when I think of Thomas More, and the other victims of the founder of the Anglican Church, of all those pious Jesuits who, with such modest and indomitable heroism, watered cruel England with their blood; of the innumerable Priests who mounted the steps of the gullotine, or rotted in the hulks of Rochefort; of La Vendee slaughtered; of Ireland conquered, confiscated and famished; of Poland in her agony, I do not wish that the blessed privilege, the holy joy of being able to admire, to invoke such martyrs, should ever be disturbed or tarnished by the necessity of approving or of excusing other executions and other crime, however they may be buried in the blood-stained night of the past. The Spanish Inquisition, saying to the heretic—"*Truth or Death,*" is to me as odious as the French Terrorist saying to my grandfather—*Liberty, Fraternity or Death.* [Applause.] The conscience of man has a right to require that these hideous alternatives shall never again be proposed to it. [Fresh applause.]

Items.

CHARITY. — Though "charity begins at home," if it be true Christian charity it will not stay there, but will go abroad on errands of blessedness. The Apostle Paul says, that "if any man provideth not for his own, and specially for those of his own house, he is worse than an infidel;" and some one has said —Dean Swift, we think—that "he who does no more than this is about equal to an infidel." There is not much choice between them. The one is as selfish as the other is unbelieving; and both come far short of their duty. We are to "do good unto all men as we have opportunity," and receive the saying as true and faithful, that Christ Jesus came into the world to save sinners. This is the duty of man, and the duty of every man.

PRACTICAL wisdom acts in the mind as gravition does in the material world; combining, keeping things in their places, and maintaining a mutual dependence amongst the various parts of our system. It is forever reminding us where we are, and what we can do, not in fancy, but in real life. It does not permit us to wait for dainty duties, pleasant to the imagination; but insists upon our doing those which are before us.—*Helps.*

Appointments to Preach.

I will preach as follows: At Wadleigh School House, Sutton, N. H., Nov. 29th.
Manchester, N. H., evening of Dec. 2d.
Dover, N. H., evening of Dec. 3d.
Biddleford, Me., evening of Dec. 4th.
Portland, Me., Sundays, Dec. 6th and 13th.
S. W. BISHOP.

BOTANIC HALL, 68 East Broadway, New York.—Rufus Wendell will preach next Lord's Day, morning and afternoon. Subject of afternoon discourse, "*The Sting of Death.*"

The Life & Advent Union

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and thirteen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Secretary, who shall keep account of the same and transfer them to the Treasurer.

V. The Board of Managers shall have power to choose an Executive Committee from their number to facilitate business.

VI. All receipts for the Union shall be published monthly by the Secretary, with the name of the donor.

VII. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving six weeks' notice.

VIII. The Secretary shall keep a record of the names and post-office addresses of the members.

IX. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union.

GEORGE STORRS, President.
RUFUS WENDELL, Vice President.
JOSEPH T. CURRY, Secretary.
LEONARD C. THORNE, Treasurer.

Directors.

Randolph E. Ladd, Springfield, Mass.
Ozias Clapp, Boston, Mass.
S. W. Bishop, Warner, N. H.
W. S. Campbell, New Britain, Conn.
Jas. L. Boyd, Philadelphia, Pa.
S. F. Rogers, Salem, Mass.
Isaac L. Allen, Albany, N. Y.
Walter Stickney, East Winsted, Conn.
Albert Fox, Pawling, N. Y.
Caleb Thompson, Providence, R. I.
John Billings, Corinna, Me.
Alex. Decker, Newark, N. J.
Jacob I. Johnson, Lynn, Mass.

The Union voted, The paper shall be called, "THE HERALD OF LIFE *and of the Coming Kingdom;*" to "be under the immediate control of an Editorial Board, composed of GEO. STORRS, Editor; Rufus Wendell, Joseph T. Curry, W. S. Campbell, and S. W. Bishop, Assistant Editors." "RUFUS WENDELL to be *Business Agent.*"

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—ED. OF HER.

BUSINESS MATTERS.

Subscription Monies Received.

TWO DOLLARS *each* from—Mrs. Jas. K. Conklin, D. Sage, G. W. Gorham, Sam'l L. Werden, A. B. Van Doren, Geo. D. Banta, Sam'l B. Park, Henry K. Jarvis, Wm. Arnold, John Robson, Dr. Lewis Watson, B. B. Schenck, Wm. McAllister, Thos. Apthorpe, Jasper Stone, S. F. Rogers, David Rollins, L. H. Marvin, M. M. Young.

ONE DOLLAR *each* from—Wesley Welsh, Wm. R. Hutchinson, J. S. Griffith, Wm. Van Wagenen, Samuel W. Yates, Mrs. Sarah A. Price, E. D. Stone, Virginia Morehouse, J. H. Sharp, Geo. W. Huntsman, Wm. T. Evens, Jeremiah King, P. M. Sallee, Alex. Moore, Marshall and Daniel Griffee, S. D. Beegle, P. Flickner, C. R. C. Masten, A. W. Van Vlack, Dr. Thos. Huntington, Arthur J. Roberts, Mrs. Eliza A. Carter, Amos French, D. S. Metcalf, Eliel Benson, H. J. Baldwin, Wm. Nichols, E. B. Lewis, John F. Wilcox, A. M. Edwards, Joseph Mott, Jr.

OTHER SUMS: *from* Mrs. Susan Jennings, 50 cts; Esther Lewis, $1 25; Levi Fowler, $1 25; Mrs. S. A. Coburn, 50 cts.

☞ The Fly Mountain and other subscriptions paid to Helen Robertson will be acknowledged next week.

DONATION: James Kemp, $3.

TO CORRESPONDENTS.

R. V. Lyon: We send the first 5 Nos. to you at West Lebanon, Ind.; will continue to send there till you direct otherwise. Please advise when you wish a change.

W. S. Olmsted: You will find your own subscription acknowledged in No. 3.

J. Grim: We will prepay postage to W. McA.; it will be 20 cts. for the year.

DR. S. B. BARLOW.
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On all books and pamphlets sent by mail, the postage has to be *pre-paid.* The following works will be sent, any distance under 3,000 miles, postage free, on receipt of the retail price:

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents.

The history of this work was this: Rev. T. M POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, 75 cents. In paper covers, 50 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only.

Tracts and Small Works.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner.* Price, 7 cents.

THE ATONEMENT: by GEO. STORRS. Price, 3 cents.

DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

Other Tracts will be added, if funds are to be had.

THE BIBLE EXAMINER, volumes 13 or 14 can be had, bound or unbound. Vol. 13, bound, $1.75 Vol. 14, $1.85. This last volume contains 18 numbers, six of which were issued in 1861 and twelve in 1862. The prices named include the postage: $1.50 each without postage. Unbound, $1 per volume. The nine numbers of the *Examiner* for 1863 can be had for 75 cents, and are worth three times that amount.

All Letters in relation to any of these works, for the present, to be addressed,
"GEO. STORRS,
Box 4658, New York."

IODINE.

IODINE WATER.

A SOLUTION OF PURE IODINE IN PURE WATER

IT ACTS UPON THE

HEART,

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DIGESTIVE ORGANS, AND GLANDULAR SYSTEM

AND HAS GREAT CONTROL OVER

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It dissolves metalic mercury and all the mercurial compounds which can possibly occur in the living body.

AS A TONIC,

its operation is evinced by strengthening the digestive organs and increasing the appetite. In cases of Dyspepsia, Emaciation and Debility, an increased nutrition of the body is the result of the employment of Iodine Water. The patient recovers flesh, strength and color; hitherto pale, relaxed and feeble, he becomes full, strong and florid.

The unparalleled success in private practice and the indorsement of

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enables us to recommend

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as a specific cure for the following diseases, viz.: Scrofula in all its manifold forms, Consumption, Cancer, Bronchitis, Heart, Liver and Kidney Diseases, Rheumatism, Neuralgia, Nervous affections, Female Weaknesses, Dyspepsia, Syphilis, and Mercurial Disease.

Full directions accompanying each bottle.

Price $1 per bottle: $5 per half dozen. Sold by Druggists, or sent by express on receipt of price.

All consultations free. Dr. H. ANDERS & Co., Physicians and Chemists, No. 428 Broadway, New York.

CERTIFICATE OF ANALYSIS.

I have analyzed the "IODINE WATER" prepared by Dr. Anders, and find it to be a solution of pure iodine in water. It has long been a desideratum to prepare iodine so that it can be administered in its uncombined state; this preparation by Dr. Anders enables us to effect that object. Each fluid ounce of the water contains about half a grain of Iodine. I consider it a valuable preparation, and one which will prove serviceable in all those cases where the use of Iodine is indicated.

JAMES M. CHILTON, M. D., Chemist.

Certificate from Prof. James C. Booth, United States Mint, Philadelphia:

Dr. Henry Anders:

The sample of IODINE WATER tested by me I find to be Iodine dissolved in pure water.

Respectfully yours,
JAMES C. BOOTH.

TESTIMONIALS.

Remarks from the *American Medical Monthly*, edited by Edward H. Parker, A. M., M. D., late Professor of Anatomy in the New York Medical College.

IODINE WATER.—Samples of a preparation with this name have been sent to us by Dr. Anders, of this city, by whom it is prepared. Chemists generally state that Iodine can be dissolved in water, but that the solution is a very weak one, containing in fact on 1,7000 part of Iodine by weight. Dr. Anders states that this is only a simple solution in Croton water, and may be made as strong as 3-4 of a grain to the ounce. The preparation is a decidedly brown fluid, with a strong smell and taste of Iodine. When allowed to stand in an open vessel the color and taste both disappear, the remainder being simply limpid water. We have seen a copy of the report of an analysis, made by Dr. Chilton, in which he states that he finds it "to be a solution of pure Iodine in water." It is a question of interest, by no means unworthy of investgation, what may be the therapentical value of this preparation. If we can in this way introduce pure Iodine into the system, without combination with any other substance, important results may follow. Practitioners should remember this solution when prescribing Iodine.

GENTLEMEN: I have examined your Liquid Iodine or Pure Iodine Water, and find it a pure solution of Iodine, containing a sufficient quantity for all practical purposes, as a remedial agent. I have used it in obstinate cases of scrofula, and can attest its superior value in the treatment of this class of disease. I am fully convinced your solution of Iodine in pure pure water, is far preferable to any other form in which it has hitherto been used. Respectfully, yours, &c. E. WHITNEY, M. D.

The August number of the Bible Examiner, edited by REV. GEORGE STORRS, contains the following editorial notice:

"IODINE WATER.—In this number of our magazine we introduce to the attention of our readers this medical preparation. We have done so, not for pay, nor because our pages are used as a medium of advertisements—for we have uniformly declined them—but gratitude to God, and a sense of obligation to Dr. Anders & Co., have made us insert the following:

My only son, George F. STORRS, now 37 years old, has been afflicted, for some dozen years, more or less, with painful swellings and inflamations in various parts of his body; oftentimes, seemingly he was near to death; then a respite for a season, but only for a return of the disease with more violence. For the past three years he has had an open sore on his breast; and latterly one near his collar bone, with ulceration in his throat, that was rapidly increasing, so that dissolution appeared inevitable. In this condition he applied to Dr. Anders & Co. By the use of the Iodine Water the ulceration in his throat disappeared in a short time. Continuing its use, in less than two months he was apparently healed, and his general health much improved. This son, whom I had feared would fall asleep in death before this Summer should close, is now, apparently, in a fair way to recover as perfect health as is common to our mortal state. In gratitude to God, who has thus answered prayer, and in justice to Dr. Anders & Co., I have made this statement, satisfied that there is virtue in the Iodine Water treatment which the readers of this magazine will thank its editor for bringing to their notice.

GEO. STORRS.

JULY 27, 1863.

DR. H. ANDERS & CO.:

GENTS: I have taken one bottle of Iodine Water, with decided advantage, for a chronic bronchitis of several years standing. Yours, &c.,
A. MANN, JR.,
No. 89 Wall-st.

EAST HAMPTON, L. I., May 10, 1863,

Dr. ANDERS & Co:

GENTS: The package of Iodine Water came all right. My disease is that of the *mitral* valve of the heart. Before using the Iodine Water a grating sound being very distinct, even so distinct that it could be heard without difficulty with my overcoat buttoned. Now that rubbing sound is not to be heard.

Yours truly,
GEORGE L. LESTER.

NEW YORK, January 28, 1863.

Dr. H. ANDERS & Co.:

GENTS: It affords me the highest pleasure to inform you that your Iodine Water has entirely cured my son Felix of Chronic Inflamatory Rheumatism. His limbs and his extremities were drawn up, and his heart was so affected as to jar his whole body by its excessive palpitations.

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Musical Instruments,
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The original of the above, with other testimonials, may be seen at our office.

Dr. H. ANDERS & Co.
Physicians and Chemists.
428 Broadway N. Y

HOME.

BY PHILIP D. DICKSON, MISSIONARY TO PALESTINE.]

Once on the Earth, no home had I,
I thought my home was in the sky;
I wished my days on Earth were o'er,
That I might stay from home no more.

And though I wandered weary round,
No resting place on Earth I found;
A pilgrim and a stranger here,
Sojourning in this vale so drear.

Once on the Earth I had no rest,
For oft temptations hardly pressed;
And clouds and darkness gathered o'er,
Which drove me from the peaceful shore.

But now my troubles all shall cease,
I enter rest, and dwell in peace;
Jesus is King, no more I roam,
The Earth is His, and I've a home.

No more I wish my days were o'er,
I long to leave this Earth no more;
For here an endless home have I,
I praise the Lord! I shall not die.

Prophecy: Daniel's Dream:

OR, VISION OF THE FOUR BEASTS.—DAN. VII.

We now proceed to examine the chapter before us, keeping in mind what we said last week.

Verses 1 to 3. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head, upon his bed: then he wrote the dream," [thus it becomes a part of the Scriptures]" and told the sum of the matters." "Daniel spake and said, I saw in my vision by night, and behold the four winds" [denoting commotions] "of the heaven strove upon the great sea," (waters, denoting "people." See Rev. xvii. 15,) "and four great beasts came up from the sea, diverse one from another."

The angel explains these four beasts to be four kings, or, dynasties, or bodies of rulers.

V. 4. "The first was like a lion, and had eagle's wings:" the Babylonian dynasty as described in this vision.

We have already seen, chapter ii. 38, that Babylon was the first universal kingdom upon earth; aptly represented here by a lion—the king of beasts, denoting the glory of that kingdom, and corresponding with the head of gold in the second chapter—the eagle's wings denoting the rapidity of its conquests, and the soaring pride of its monarchs. It is described by Habakkuk, chapter i. 6—8, "For, lo! I raise up the Chaldeans [Babylon]—they shall fly as the eagle that hasteth to eat." See Isa. v. 26, 29, and Jer. iv. 7; also, Ezek. xvii. 3, 4. Daniel goes on to say—"I beheld till the wings thereof were plucked, wherewith it was lifted from the earth," [its glory departed,] "and it was made to stand upon its feet as a man, and a man's heart was given to it." This may refer to the humiliation of the proud monarch of Babylon, chapter iv. 31—37, or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom was given to the Medes and Persians.

V. 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side," [representing two lines of kings, one much longer than the other,] "and it had three ribs in the mouth of it, between the teeth of it; and they said unto it, Arise, devour much flesh."

We have already seen that the Medo-Persian kingdom succeeded Babylon, and is clearly the kingdom here described. It was noted for cruelty and thirst of blood, and the nation is emphatically called "the spoiler." See Jer. li. 48—56. The three ribs in its mouth may denote the union of Media, Persia, and Chaldea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over 127 provinces. See Esther i. 1.

V. 6. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it."

There can be no dispute with respect to this being the Grecian monarchy; four wings denoting the rapidity of its conquest under Alexander; the four heads its division into four parts after Alexander died and his posterity were murdered.

V. 7 to 11. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." [On these verses we shall remark when we consider the angel's explanation.] "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." [This we regard as a description of the judgment on the fourth beast, or dynasty, and the little horn.] "I beheld then" [when? Ans. When 'the judgment set'] "because of the voice of the great words which the horn spake, I beheld till the beast was slain," [what beast? Ans. The fourth beast, by which the horn had been sustained,] "and his body destroyed, and given to the burning flame."

That is the punishment of the beast for having sustained and carried the little horn. Nothing is said of the dominion of this beast being taken away, as is said of the others. The others lost their dominion after a time, but their principles survived and were transferred to the succeeding governments, but the very body of this fourth kingdom is destroyed, and given to the burning flame. Then God will destroy them which destroy [corrupt] the earth. Rev. xi. 18. But—

V. 12 to 18. "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time." [Babylon ruled about 1700 years—Media and Persia about 200—Grecia about 175. These dynasties successively lost the dominion, but their lives were prolonged, being merged in the succeeding governments.] "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." [Thus we see the kingdom of God, or of Christ,—the *Divine* Dynasty—is not set up till the *beastly* dynasties are on the point of being destroyed.] "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." [Not a thousand years only, but *forever*, even *forever* and *ever*.]

V. 19—25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet: and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

There is but little dispute about what is here meant by the fourth kingdom. No kingdom, body of rulers, or dynasty, that ever has existed on earth will answer to it, except the Roman. That has been, truly, diverse from all kingdoms; especially in its forms of government, which were not less than seven—being, at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial and Kingly. It was at length divided into the Eastern and Western Empires; Rome proper being in the Western empire. Between the years A. D. 356 and 526, it was divided into ten kingdoms, as we have noticed in our remarks on chapter ii.; thus the ten horns are ten kings, or different dynasties that arose out of this empire, and are the same that John saw, Rev. xii. 3, a great red dragon having seven heads and ten horns—it was something still future in John's time.

We are now prepared for the inquiry—who, or what is the little horn here spoken of? We will inquire.

1st. What is the character of this horn? 1. It makes "war with the saints." 2. It speaks great words against the Most High.

Let us see if we can find a description of the same character elsewhere in the Bible. See Rev. xiii. 6, 7: "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to *overcome* them:"—Daniel says, he "*prevailed* against them." Can there be any doubt of the identity of the character? Daniel's little horn—and John's blasphemous beast are clearly identified.

2. Let us inquire, has a power of this description arisen? It must be admitted that there has; and that that power is Papacy. The titles the Popes have assumed, of "MOST HOLY LORD," and their pretentions to pardon sin, even before its commission, if we had nothing else, sufficiently establishes the blasphemous character of that power. Pope Innocent III. writes—

"He [Christ] hath set *one man* over the world, him whom he hath appointed his vicar on earth; and as to Christ is bent every knee in heaven, in earth and under the earth, so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd." Again, Pope Gregory VII. says, "The Roman Pontiff alone is by right universal. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the ONLY NAME IN THE WORLD. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err."

Surely here is a power *diverse* from all others, and proud and blasphemous enough to answer the character of the little horn.

Now let us see whereabouts we are in the prophetic chain. Have we passed the Lion—Babylon? Yes. Have we gone by the bear with three ribs in his mouth? Yes. Has the sign of the Leopard with four wings of a fowl and four heads, been passed? It has. The dreadful and terrible beast, with ten horns,—has he been seen? Yes. Have we got past the little horn having eyes like the eyes of a man? That is among the things fast numbering with the past. What comes next? The everlasting kingdom of God. How far off is that? That question we may not be able to answer. But one thing is certain; it cannot be at a great distance. It is the next great prophetic event, though to be immediately preceded by terrible commotions in the earth and the overthrow of tyranical dynasties or kingdoms, who have been oppressors. Awake, ye slumbering souls! "Behold the bridegroom cometh, go ye out to meet him." No time to sleep now. The seventh angel is about to sound; Happy day to those that are waiting. Awful day to those who are saying—"My Lord delayeth his coming."

The Form of the Soul.

A REVIEW BY E. HOYT, GRAND RAPIDS, MICH.

Continued from last week.

Again, Mr Silver utters what I conceive the most destructive error of the present age. He says:

"Now this separation of the spiritual body from the natural at death is the resurrection from the dead." Therefore," he continues, "Paul distinctly teaches that the resurrection is not the raising of the material body, but the putting of it off."

To prove this assertion, he quotes the Apostle's words, in regard to the kernel of wheat. It is sown in the ground, as the body is at death, but out of the kernel, after it decays, a new blade grows and yields a new body. Paul adduces this figure for the sole purpose of illustrating the resurrection. As the germ springs up some time after the decay of the seed in the ground, so, after the decay of the body, a new body in due time shall come forth from it. Not simultaneously with death, but at the future trump. But some of my readers may say, what is the difference? If we only gain the spiritual body, it matters not whether we gain it at death or a future resurrection—by Adam, through natural generation, or by Christ's life-giving power at his coming? The difference is this. The first theory teaches that "the resurrection is past already;" and Paul says that those who believe this error suffer an overthrow of their faith. Hear his warning at 2 Tim. ii. 16.—"But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker, of whom is Hymeneus and Philetus, who, concerning the truth have erred, saying the resurrection is past already, and overthrow the faith of some."

This anti-resurrection doctrine is vain babbling, according to Paul, and if any man becomes so deluded as to believe it, he has made utter shipwreck of the Christian faith. In this same letter and chapter that Mr. Silver quotes from so freely, the Apostle declares, "If the dead rise not, let us eat and drink, for to-morrow we die. If there be no resurrection, then is not Christ raised; ye are yet in your sins. What advantage that I fought with the beasts at Ephesus? Why be baptised for it, if there be no resurrection, If there be no resurrection, those who have fallen asleep in Christ are perished." The Bible teaches a raising up at the last day. "It is the Father's will that of all he hath given me I should lose nothing, but raise it up at the last day." Paul says, in the letter to the Thessalonians, that the dead in Christ shall rise first, when the Lord descends from heaven with a shout, with the voice of the arch-angel and trump of God. Do all these things take place at death—the time of Mr. Silver's resurrection? Why should soldiers or anybody else be so deceived as to suppose for a moment that death and resurrection are the same thing? For he makes the separation of the two bodies to be both death and the resurrection,—and one of these bodies is not a body, but an immaterial soul. He says, in so many words, that the spiritual body has a human form and organization, and speaks of the substance of it, and yet, continually speaks of it in contrast with the material body.

Mr. Silver criticises the words "this corruptible shall put on incorruption, and this mortal put on immortality." He affirms that Paul does not mean, by the words put on, changed into, (immortality.) Well, if Paul does not mean what he says, we shall be compelled to think far less of him than we are accustomed to. Let us see what he says. "We shall not all sleep, but we shall all be changed, at the last trump." Well, Paul, what will your change consist of? Why, says he, this mortal shall put on immortality. Then "put on immortality" does mean changed to immortality, or Paul is convicted of saying one thing and meaning another, and that would make him out a base hypocrite. "He means simply," says Mr. Silver, "that we put off the corruptible and mortal, and live in the incorruptible and immortal." He has before declared that the incorruptible, spiritual body, is the real man living in the material body, for a house or tabernacle, but now he has got somebody living in his immortal spirit-body. According to this plan, there must be an endless series of houses, and each house inhabiting the preceding house! Who is the "we" that lives in the incorruptible and immortal? We call this *reductio ad absurdum*. But we would like to inquire who sent this gentleman to the world to say that Paul, or the Holy Spirit in him, meant something entirely different from what he has said? Paul says nothing about "putting off his mortality," but of "putting on immortality," by an instant change. Be not deceived, God is not mocked." But let us attend to another statement in this wonderful Tract.

"The Lord teaches," says he, "this same resurrection in Matt., where he says, 'and as touching the dead that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, Isaac and Jacob. He is not the God of the dead but of the living. For all live unto him.' Thus teaching," he adds, "that the resurrection had already taken place with them, and yet their material bodies were left in this world."

Now, let us inquire, does this passage teach that those patriarchs were already raised from the dead? i. e., that their resurrection was past already, as Paul's Hymeneus and Philetus taught? Our Saviour refers to this Scripture for the sole purpose of proving a genuine resurrection of the dead,—not this raising of their living forms out of their dungeons.—"Now that the dead rise," says he, "not the living." The connection shows that Jesus meant a future literal resurrection. He had just answered the Sadducees objection. They suppose the case of a woman who was married and became a widow, and the husband's brother, according to the law of Moses, married her. In this way seven brothers successively married her. Finally she dies. In the resurrection whose wife shall she be? they inquire. This case supposes a general resurrection, then future, when these eight persons would be raised from their graves at the same time, and the seven brothers claim this woman for their wife. Our Saviour answers them by saying, that those who shall be counted worthy to obtain that world, (age) and the resurrection from the dead ones, neither marry nor are given in marriage, but are equal to the angels; neither can they die any more He puts the resurrection in connection with a future age. It brings the worthy from the rest of the dead, and his expression is, "shall be counted worthy to obtain that age and the resurrection," shows it to be future. We admit the words prove that the patriarchs will live at the resurrection, but the event is future. The expression,—"for all men live unto him," shows that those ancients live now only in the sight and purpose of God. The truth that they will live in fact necessitates their resurrection, or God would be the God of the eternally dead, which would be absurd.

Our author remarks, the angels and guardian spirits of our friends are all around us, and yet they are in heaven. "For," says he, "It is not the place that makes heaven, but the state of the soul." We think the Bible reveals a happy place where God and angels now live, and another happy place where the redeemed shall reign. The New Jerusalem is described as being a glorious place, excluding pain, death, and all evil. The circumstances we are in have much to do in making us happy or miserable. We acknowledge heaven is a place every time we pray, "Our Father who art in heaven." If heaven is not a place, then we pray to a God that is nowhere. But the attempt is made to prove this assertion. "Behold the kingdom of God is within you." The margin reads, "Behold the kingdom of God is among you." This reading makes the passage harmonize with a hundred others that clearly show the locality of the kingdom.—This mighty effort to make the promised incorruptible everlasting kingdom to be nowhere, except in the heart of the proud Pharisee, is no comfort to me. Suppose that, for a consideration, some one should promise you a large and valuable farm, and propose to fulfill the contract by making your soul happy! Would you not be disgusted at the gross deception? Our heavenly Father has willed a farm to all his children, that will "be under the whole heaven," extend over the entire surface of the globe in its renewed state. Now suppose that some Theologue should come to one of these heirs, who understands the promise, and try to comfort him by allegorizing the whole thing—with a heart brim-full of kindness should tell him the unfading inheritance is in his heart! How much consolation would be derived from such an intangible hope? Finally, Rev. Abiel Silver tells the soldiers:

"If they fall in battle it will not kill them,—that they will go directly into the spirit world alive and unhurt. And should a thousand fall in a single battle, they would find themselves in the spiritual world unharmed, and perhaps talking with their friends face to face. Our soldiers have nothing to fear from man. Shot and shell cannot hurt them. They possess bodies that are indestructible. The clothing may be torn off or burned or drowned, but the real body will come out unscathed." He then adds: "These, dear soldiers, are great truths coming from our heavenly Father for our instruction and consolation."

We say, that if "our soldiers" could be so befooled as to believe such unscriptural trash as this, they might beg the rebels to shoot them, and thus get out of their prison of clay. The christian soldier may be encouraged that if he falls in pulling down an *accursed rebellion*, he will sleep in Jesus till the morn of the better resurrection dawns upon his rude grave, and the trump of God bid him rise to hear the cannonade and the fierce yell of battle no more; but to live in that millennial era where Christ and the saints, having put down all rebellion in this world, shall sway a sceptre of universal peace,—shall "judge the poor of the people—save the children of the needy, and break in pieces the oppressor." Then the sword shall be beaten into the ploughshare, and nation no more lift up sword against nation. Then the saints shall be spiritual bodies, fashioned like the glorified body of the King of kings. Such comfort belongs to all that submit to Messiah, and "fight the good fight of faith."—*Mill. Harbinger.*

Extracts from Letters.

GEO. W. ALLSHOUSE, Rochester, N. Y., writes:—I like the HERALD OF LIFE much. May it prosper greatly in presenting the truth of God's word; eradicating prejudice and dispelling blindness and unbelief from the minds of many, who have not been open to a calm and impartial investigation of the Scriptures from which alone we must arrive at conclusions that will carry us safely through. Let my subscription for the Herald commence at No. 1; you need not think of an "equivilent" for the Examiners due me.

JONAS NOTESTINE, Golden Corners, Ohio, writes:—I do thank the Lord that he put it into the hearts of men to send the truth broad cast through the land.

SAMUEL BROWN, Milwaukee, writes:—I have received the first three numbers of the HERALD OF LIFE, and like the christian spirit it breathes, and its contents generally; though I cannot see with you on the non-resurrection of the wicked, I am not opposed to it if it is truth: truth is what I want, and I have no prejudice to overcome. I am not quite satisfied that the Scriptures do not warrant the resurrection of the wicked; and my present conviction is, they will be raised for judicial purposes; but I may be wrong; if so, I trust the Lord will lead me into the right path.—Continue to send me the paper. Two dollars enclosed for the same, from your old friend.

THOMAS J. HARRIS, Harrisburg, Pa., writes:—I enclose you $5; two for my subscription, and three to help on the good cause. I approve the proceedings at Wilbraham, and would probably have been there had I known the time. I have received the first two numbers of the HERALD OF LIFE and am pleased with it. I commenced taking the *Examiner* in 1842 immediately after reading your Six Sermons, and must say they have helped me greatly in searching the Scriptures. If I am not now perfect, I am sure I am perfectly willing to be made so. You may consider yourself released from any claim I have on the Examiner for the remaining numbers for this year.

ELD. JOHN CRAIG, Clinton, Mass., writes:—I have been very sick, and am still unable to take care of my family, but through God's free grace I hope to send some more money soon. I would willingly spend a fortune in promulgating the truth which we now have in the HERALD OF LIFE. I would like to know, if it is appointed unto men ONCE to die, how some say they must die TWICE? If God says "They are dead, that they shall not live; they are deceased, they shall not rise," and of some it is said, "They shall go to the generation of their fathers, they shall never see light," and then it is added, "man that is in honor and understandeth not is like the beasts that perish," I think it will be a difficult work to raise to life; for, if like beasts, they must be like them when raised. But "they shall never see light"—they "perish in their own corruption." Some say, Psa. ix. 17 should be read "returned into hell," and they say, "There is no place in the Bible where it reads return unless the thing or person had been there before." Let us see Isa. xxxv. 10, we read, "The ransomed of the LORD shall return and come to Zion." Had they been there before? Again: "Let the wicked forsake his way" . . . "and return unto the LORD." Had they been in the Lord "before?" It seems to me they are hard pressed to get a reliving of the wicked dead. I thank the good Lord for the clear light that is now shining in his blessed word. It seems as if the doctrine of making alive to kill again is the last refuge of the wicked one to cast reproach on the character of the blessed God. Let us cast away that garment and be free.—"Life only through Christ," O, how glorious Bless the Lord for the light.

Children's Department.

Letters to Children.—No. 6.

BY GRANDFATHER THATCHER.

DEAR CHILDREN:—In my last letter, I promised that a little girl spoken of in the Bible should be the subject of this one. But there is very little said of her; three verses contain all. Even her name is not mentioned. And yet this little nameless girl was the means of bringing health to a man who was sick of a disease incurable by man; and what is more, of saving him from heathenism.

But what is heathenism? some of you will ask. I answer, it is a word used to point out people who do not know the true God, and hence worship false ones. Some bow down to images of wood, and stone, and brass, and gold, and silver. Some heathen people worship the sun, and moon, and stars. Some pray to animals of various kinds. And I am afraid that there are many people who think themselves Christians, but fail to know the true God, and have gods of their own as much as the heathen.

But how came this little girl to do this good work? You will be surprised to know that it was a great sorrow which brought her to it. She was taken from her home by a band of enemies to her country—she was carried away a captive from her Hebrew home by the Syrians. The king of Syria had a great man in his service who commanded his armies, and whose name was Naaman. The little Hebrew girl was taken into Naaman's house, and waited on his wife. No doubt that the little maid wept many tears because she was torn from her friends and country, to dwell among strangers, who had no love for her country nor her God. No doubt she longed to be among her friends again. No doubt she prayed to be delivered from her bondage to her country's enemies.

But although the little maid was in affliction, yet she showed kindness even to her captors. Naaman was a leper. A leper is a person who has the leprosy, a disease known to the eastern countries. When it becomes firmly fixed in a person it cannot be overcome by human effort. Doctors and medicines are useless. The Hebrew name of the disease means "*smitten*, scourged of God, since the leprosy was regarded as a special divine infliction." Now if the maid had been wicked and revengeful, she would not have cared for this terrible sickness of Naaman. But she had a kind heart, and she said unto her mistress—Naaman's wife—"O that my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy." And Naaman was told what the captive girl had said. And Naaman started off for Samaria to see the man who had such great skill in healing.

The prophet's name was Elisha, and he was truly a chosen minister of God. But to show Naaman that it was God's work to heal him, and not man's, Elisha commanded him to wash in the river Jordan seven times, and he should be cured. Naaman was angry at first, and said that the rivers of his own country were better than all the waters of Israel, and he could wash in them to as good purpose as in Jordan. But his servants persuaded him to do as Elisha had said, and he was completely cured.

When Naaman found himself healed, he was very thankful, and gave up his heathenism, and began to worship the one true God. So the little captive girl was an instrument in God's hands, to bring Naaman to health, and turn his heart to the service of her heavenly Father. I hope that my young readers will remember this Israelitish maid, and learn from her example that God can use any one, however feeble, to do good. I do not suppose that you will have exactly the same work laid before you, but if you will put yourself under the training of our Father in heaven, I have no doubt that you too will be gratified in discovering that God uses you for the good of your fellow-creatures. We are all placed in the world to benefit ourselves and others. And the golden rule given by Jesus is, "Do unto others as you would have them do unto you." By practicing this precept, you will not only prove yourselves worthy of a place beside the little Hebrew girl, but you will be admitted into the presence of Jesus Messiah, King of kings, and Lord of lords; and you will enjoy the society of the good, the pure, the lovely of all ages, and you shall LIVE FOREVER!

"O we shall happy be,
When from sin and sorrow free,
Lord we shall reign with thee,
Blest evermore!"

Read 2 Kings, ch. v.

"The light of the body is the eye."

BY UNCLE BARNEY.

CHILDREN:—Did you ever think how true this is? Think for a moment; if God who made the sun that he might give "light by day," and thus bless a world, had instead of causing his beams gradually to shoot forth as he commences his journey of so many millions of miles, 'till he as gradually sets, that darkness may follow; had made the sun as soon as he rises to show as great glory as he does at midday, there is not one of us who would be able to use this organ (the eye), by which we are enabled to drink in so much that delights our senses, *unless* God had differently arranged the construction of the eye; how thankful we *all* ought to be then, when for a moment we reflect on God's goodness and mercy, in the adaptation of ALL the means for the perfect enjoyment we possess; how becoming in us to ascribe honor and praise to so mighty a CREATOR,

You who have read the interesting lesson of the Saviour, as recorded by Luke in the eleventh chapter (just turn to it), will find *why* it was said, "the light of the body is the eye;" now suppose you study that lesson; if you cannot understand the *why*, ask your parents; if they are Bible students they ought to be able to show you; if they are not Bible students, then perhaps they may become such; and don't you think you will be made happy if *you* are the means, under God, of leading your parents not only to be professors of religion, but hearty and sincere believers, and intelligent advocates of the truth of God?

When you read the Scriptures remember they are the words of the living God; and that we are cautioned not to hate instruction, but to seek for wisdom; and, be assured there is nothing will make you enjoy life better than to seek the LORD while he may be found; and finding him, then to cleave unto him. In my next I may tell you more about the eye, its powers, etc.

OUR EARTHLY LIFE.—My life is a frail life; a life which, the more it increaseth, the more it decreaseth; the further it goeth, the nearer it cometh to death; a deceitful life, and like a shadow; full of the snares of death. Now I rejoice, and now I languish; now I flourish, and now I fade; now I live, and now I die; now I laugh, and now I weep! O joy above all joy, without which there is no joy, when shall I enter thee, that I may see my God? *Augustine.*

The Coming Day.

BY PHILIP D DICKSON, MISSIONARY TO PALESTINE.

Bright gleams the light upon the way
The just are travelling o'er;
Still brighter shines, till perfect day,
Then shines to dim no more.

Bright beams the vision of delight
O'er all the land of God;
The rapturous scenes, enchanting sight
Betokens His abode.

All hail the Day so soon to come!
Its morning light appears;
Bright glory gilds its rising Sun
Dispelling death and fears.

The Herald of Life AND OF THE COMING KINGDOM.

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The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2,20 a year, or $1,10 for six months.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

VOLUME I. NEW YORK: WEDNESDAY, DECEMBER 2, 1863. NUMBER 7.

The Herald of Life

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

At 37 Park Row (Fourth story, Room 22), New York

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☞ *For Terms, &c., see last page.* ☜

Life from the Dead.—No 2.

"But some man will say how are the dead raised up; and with what body do they come?' 1 Cor. xv. 35.

Having answered the first question we come to the next inquiry, viz: "With what body do they come?"

We call attention again to the apostle's figure, where we are distinctly taught that in the resurrection of the dead we do not get the same body, unchanged, that is laid down in death. The language is as follows: "And that which thou sowest, thou sowest *not that body that shall be*, but bare grain; it may chance of wheat, or of some other grain." The idea is not as some suppose, that if you sow wheat, chance may give you a crop of barley, or some other grain; for "God giveth it a body as it hath pleased him, and to every seed his own body." The import of the text is this: Whether you sow wheat or any other grain, you do not get precisely the same wheat, unaltered and unchanged, that you cast into the ground. But if you sow wheat, you will get wheat in the harvest notwithstanding. Mark; Paul is answering the question, With what body do *the dead* come up? He does not discriminate and undertake to tell how a certain "band, cohort, regiment, or division" of those who are raised from the dead will be "raised up," or with what body will such band, cohort, regiment or division come, but it is THE DEAD, ALL the dead; all that are raised from the dead. We thus settle the question by the apostle's application of his own figure, that all who are made alive from the grave come up with bodies some how changed, or made different from what they were when they were laid down in death.

This position is in harmony with all Scripture. There cannot be gathered from the word of God a single text favoring the idea of any resurrection from the dead, now future, which resurrection will bring up unchanged the same bodies that are laid away in death. More; there is no text in the entire sacred record from which a fair inference can be drawn favoring such an idea. More still; any man that attempts to sustain such a position by the Bible will be under the necessity of twisting scripture entirely out of its legitimate meaning. If the bodies of all who are raised from the dead come up in a condition different from that in which they went down, we ask, with that objector man, "With what body *will* they come?" Who is better qualified to answer than the apostle himself? Let us hear him. After speaking of the different kinds of flesh, etc; he tells us, different bodies differ in glory. He then instructs us that like as these heavenly bodies, the planets, stars, etc., differ in glory; so the bodies of those who are raised from the dead, are more glorious when raised than when these same bodies were laid down at death. But to make it still more plain, he writes, "It (the body) is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body."

What is Paul talking about? Why, says one, he is telling us what kind of bodies the saints will have after they get into the new Jerusalem. But stop: he is talking about THE DEAD, and all the dead that are raised. If therefore there are any wicked raised in the resurrection of the fifteenth chapter of 1 Corth., and if your exposition is correct, then it is not the righteous dead only that will be glorified in the heavenly Jerusalem, but *all the dead*, irrespective of their moral character. Will the good brother who is forced to such an exposition as that named above, to extend the waning life of a death-struck theology, tell us where he thinks Paul in answering the questions, How are THE DEAD raised up? and with what body do they come? makes any distinction between those that are raised? The dear brother's imagination must be far more powerfully creative than I think it is, even to *surmise* any such distinction made by Paul.

But, says one, Brother such an one has shown, by a criticism on the Greek of verses 23, and 24, that Paul does teach a raising to life of two classes, righteous and wicked.—We remark, "br. such an one" may give an exposition of the above, or any other texts of scripture, and we will receive, and judge of it *as* an exposition. But if men wish us to receive their "criticisms" on the Hebrew and Greek scriptures as authority, they should at least make themselves acquainted with the first principles of those languages. When we are fully acquainted with the fact that very learned men, and good men too, differ very widely in their criticisms on these two verses, the above named "criticism," of the dear brother weighs but very little in our minds. Indeed (though we wish not to be unkind) it reminds us forcibly of an attempt once made by a boy, scarcely acquainted with with the Hebrew alphabet, to correct an old Professor of a theological institute in a criticism made by said Prof. on the Hebrew of the Old Testament.—The sum of the matter is this: we cannot set aside Paul's entire argument for criticisms made by men unlearned in the languages they may attempt to criticise. But to our argument. Paul dont say in v. 42, So also is it with the saints in the New Jerusalem; but so *also* is the *resurrection* of *the dead*. That is, as we have remarked, the resurrected body differs from the body that died as one star differs from another in glory. He then tells us plainly just what constitutes the difference, namely, the body is laid away in death a corruptible, dishonorable, week, and animal body: but it is resurrected an incorruptible, glorified, powerful, and spiritual body.

Such, and only such, is the resurrection taught by Paul. And as if to make it doubly sure, he repeats the doctrine with an intensity of language that ought to silence all our queries, when he declares in verse 52, "*the dead* shall be raised INCORRUPTIBLE." It is on this very principle—viz., *the dead are* raised to an incorruptible life—that it is written, (so Paul declares in v. 45,) "The first man Adam was made a living soul," creature, or animal; but the last Adam was made a quickening spirit." The doctrine is this: the first Adam had only an animal nature. That nature is transmitted to us; therefore we die. The last Adam was a quickening spirit. He came to impart to us a spiritual and immortal nature. This he does only as we comply with certain conditions. If we comply with these conditions we shall be made partakers of the quickening spirit that dwelt in the second Adam, and that Spirit will quicken us into life from the dead; and when thus quickened, we shall have bodies fashioned like the glorious body of the Son of God.

When Christ arose from the dead, it was the Spirit of God that gave him life. This we have proved in another article. It is a principle eternally true, that "like begets like." A spirit then cannot give, or impart animal life. That is, a life that is imparted through the direct operation of the Spirit of God cannot be animal in its nature. When therefore Christ was raised to life from the dead by the Spirit of God; and was thus declared to be the Son of God with power by the resurrection of the dead," he was not raised an animal man, but a spiritual. He was not raised with a corruptible, but with an incorruptible body. He arose the first fruits of them that slept; consequently all that are raised through, in, or by him, will be raised in the same nature he possessed when he was raised

It will never answer to say that the first fruit was wheat, and that two thirds of the harvest will be tares. The harvest will be precisely like the first fruits. The first fruit was holy, and the the lump will also be holy. The first fruit was an immortal, spiritual body; and when the harvest is gathered of which the first frust is the sample, it will be a resurrection of immortal bodies. This corruptible will then have put on incorruption, and this mortal immortality. Then will "be brought to pass the saying that is written, Death is swallowed up in victory." Then will the conqueror's song be heard, "Thanks be to God who giveth us the victory *through* our Lord Jesus Christ." —Surely all who are redeemed from the dead through Christ will participate in that song. None will engage in that song but the good; therefore none will be made alive through Christ except the good only. May God enable us to be among the good, that we may at last have life, eternal life through Christ our Redeemer. Amen. S. W. B.

Truth.

BY LIFE LOVER.

While on the street the other day, with some books in my hand, I met an acquaintance—a man of letters—one who has spent a long life in obtaining and imparting knowledge: said he, "Are you going to study?" I replied, that having some leisure time, I thought I should; and asked him, *what* I should study? His reply was, Study Truth. A beautiful and appropriate reply—advice worthy to be heeded, and I have thought much of it. Study Truth! What is truth? This is important to be ascertained. There are many conflicting opinions in our world; many views advanced are directly opposite to each other; much that is called truth we know must be error; and because it assumes the garb of truth it is all the more dangerous: and in these last days, when error is increasing and spreading to a fearful extent, the question What is truth? grows in importance.

We shall in these remarks on truth have reference to what purports to be taken from the Scriptures. There should be no donbt in the mind of any one, that what the Divine oracles really teach, is truth. It is too late in the day to be skeptical on this point. The declaration of our blessed Lord himself, "Thy word is truth," should find an echo in every heart, and be the rock on which the soul may plant itself and feel secure.

Let us glance at some of the prominent reasons why we should become acquainted with truth. We find it written, "the truth shall make you free:" and who would not be free? Freedom is a blessed state: it is good to be free from the shackles which man has the power to place upon the body of his fellow-man; but still better for the mind to be free from the shackles of error. The enslaved everywhere deserve our pity and demand our sympathy; but more especially those who are fettered in mind; whether by ignorance, prejudice, self-will, self-righteousness, or pride. O, it is a glorious thing to lay aside all these bars, and let in the radiant sunlight of truth—God's eternal truth, which gives peace, joy and safety. It is blessed indeed to feel the strong bands of error relax their tenacious grasp under the sacred influence of this guiding star: it is ennobling indeed to feel that we are freemen in Christ Jesus.

Another reason why we should become acquainted with God's truth is, that through it we are to be sanctified. He that is sanctified is set apart for a particular service: he that is set apart for a holy purpose—to glorify God, must know and experience the saving efficacy of his truth—must know the power of godliness in his heart. This can never be effected by error; and he who has the most of truth will be in the highest degree sanctified.

It would seem that there were sufficient inducements for every one to be walking in the truth; but alas, how many of our fellow men are wandering in the thick mazes of error! "Darkness has covered the land, and gross darkness the people," so that it is but the few among the many who see the true light. Why is this so? we are constrained to ask. And first, we would reply, The truth is unpopular: it ever has been thus; and, under the present dispensation, it will continue so. It costs a man something to believe that which is everywhere spoken against. Vastly easier is it to go with the multitude, than to encounter at every step frowns and reproach. Even Jesus, who was the personification of the truth, had not his claims acknowledged by the multitude; and many who inwardly believed in him, confessed not their faith for fear of those about them. So it is now: the natural heart loves the applause of its fellows, and of the majority it may be said now, as it was of some in Christ's day, "They loved the praise of men more than that of God." The man who would be a bold defender of the truth must not fear tribulation, or shrink from reproach. What though the days when one's adherence to the truth was tested by his willingness to go to the stake or the rack are over, (and God grant they may never return), I often think it requires as much of the martyr spirit to live the truth *now*, as it did in those days of open persecution to give the body to be burned.

Another reason why many do not see the plain simple truth, is, because they place too much confidence in the opinions of fallible men. Some favorite commentator is allowed to interpret for them, until they lose all inclination to search the word for themselves. But God be thanked, there are some Bereans, even in these days of apostacy, who make the Scriptures their daily search. O for an increase of such. It will not do to place implicit confidence in this or that man's explanation of scripture: if we do, we shall be surely led astray. God's Spirit, and that alone, can lead us into all truth; with that, we need not fear to search deep and alone (if need be) the treasury of God: and we shall find it a profitable search. We should gladly welcome any assistance man can give, but depend chiefly on a higher than man for aid. I heard an enlightened and devoted Christian, not long since, lamenting the darkness of her kindred in relation to a correct understanding of God's word: on asking them what the Scriptures said on a certain subject, said they, "Dr. B. says so and so," she replied, "What care I what *Dr. B.* says: what does the *Bible* say about it?" Our appeal should ever be directly to the word. We glory in our Protestantism; let us be Protestants in *deed* as well as in *word*; bound by the decisions of no Pope, Bishop, or Council.

But the crowning glory of those who embrace, believe, practice, and rejoice in the truth is yet to come; its manifestation is not for the present age; but there comes a time when all who have received the truth in the love of it, shall be owned, crowned, and glorified together; when those who have borne reproach for its sake shall no more be counted the off-scouring of all things, but shall be acknowledged to be, what they are in fact, the sons of God. That time hastens; and in view of it, let every truth-lover most tenaciously hold fast what he has received, and ever be on the alert to know more. Says the wise man, "Buy the truth and sell it not:" implying that it should be gotten at any cost; no sacrifice should be deemed too dear—no labor too great to obtain it; and having obtained it, no inducement should be sufficient for one to part with it. Dig for it as for a precious treasure, and when found, adorn thyself with it, as a bride decketh herself with her jewels. Whatever be thy sex, age, or rank, truth is a gem thou *mayest*, yea thou *must* posess, if thou wouldest know true glory, posess durable riches, and become a partaker of everlasting life. Dear readers carefully study to know what is truth, that you may enjoy freedom and sanctification *here*, and in the glad *hereafter* be among the truth-loving victors, to whom a crown immortal, a kingdom eternal, and a life evermore shall be given.

And let us ever remember to cultivate the missionary spirit, and as much as in us lies, disseminate abroad the light which we may have received. It is a solemn thought, (one which should weigh much with us all), that God not only holds his creatures responsible for the evil they do, but for the good they might do. In view of this, and that other solemn fact, that this world's history is almost told, and our time for labor draws to its close, let me adopt the language of the poet as my closing words.

> On! let all the soul within you,
> For the truth's sake go abroad!
> Strike! let every nerve and sinew
> Tell on ages, tell for God."

Haverhill, Mass.

Signs of the Times.

The Saviour inquired of the hypocritical Pharisees and Sadducees, "How is it that you cannot discern the signs of the times?" This inquiry implies that the indications of the times, if carefully observed and inquired after, will show clearly the position we occupy in the world's history, and need not be mistaken. The times in which men live are to determine, in a great measure, their course of conduct; for it will appear in the course of our remarks that what may be proper and right to be done in one age, or in one period of an individual's life, may be exceedingly improper and wrong to be done in another age or period.

We may illustrate the truth in various ways. For example—a man may go sea at once, when his vessel is loaded, if wind and tide favor him, and there are no indications of a disastrous storm about to burst over him; but should such indications appear, so as not to be mistaken by a careful observer of the signs, would he do well to disregard them and rush out to sea, perilling all, rather than delay the commencemcnt of his voyage? And if he should thus disregard the signs of the coming storm, and launch forth, and is wrecked and all lost in the tempest, is he not justly stigmatized as a fool for his course? And is he not blame-worthy? Did not Paul censure the Centurion of the vessel which carried him prisoner to Rome, because he disregarded the sign he had given him, that if he loosed from a certain port it would be attended with loss and damage? See Acts xxvi.

Again—the farmer, when about to gather his crops, or the fruits of the earth, carefully watches the signs of the weather, waiting for favorable indications to reap down his fields. He will not be guilty of the folly of reaping down his ripe grain, when there are indications of a storm immediately upon him. He watches with care and solicitude signs to satisfy his mind as to the course he is to pursue, and he is governed in his operations by the conclusions at which he arrives in his observations. Does he not act wisely in doing so?

Let us now take Scripture illustrations. Of Noah it is said, Heb. xi. 7, "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith."

Noah was warned of a coming flood, or had some sign or token, by word or otherwise, of that coming event. He heeded it, and prepared an ark to the saving of his house; and we all say he was wise in doing so. But suppose he had disregarded the sign, or warning, would he not have perished with the ungodly? And we here remark, to illustrate the principle we laid down at the outset, that though it might have been very proper and and right for Noah to have bought land and built houses before he received the warning or sign of the flood, it would have been folly and madness for him to do so afterwards, and full evidence that he did not believe the flood was coming. And what a sorry sight it would have been for Noah to have been preaching a flood at hand, and instead of giving his attention to building the ark, had spent his time in buying farms, building houses, factories, railroads, or hunting for gold mines. Surely a scoffing world might justly have said he was either a hypocrite or a fool.

Let us look at another case! Heb. xi, 24, 26, "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward."

Moses understood the signs of the times. He knew the period of the bondage of Abrahams seed in a land not theirs was near its accomplishment; and he understood that the nation that oppressed them, about that time was to be *judged*, and Israel brought out, or delivered. Observing these signs of the times, he refused to be called the son of Pharoah's daughter; or, refused the throne of Egypt, the pleasures of which he saw could only he enjoyed for a season. At a previous period, and under different circumstances, it might have been right and proper for Moses to occupy a place at Pharoah's court; but the time had come—the signs had appeared—that Egypt was to be judged and Israel delivered. If Moses believed this, could he consistently continue at Pharoah's court, and acknowledge himself the son of Pharoah's daughter? Hitherto there had been no harm or wrong in his doing so; but now the case is different. Has he *faith* in God's word or not? He has; and changes his course of life, and departs from a position he could no longer occupy with safety. It is true he was guilty of an act of indiscretion, but even that was overruled to separate him from a position that to him was full of danger. When Moses came from his forty year's retirement in Midian to demand of Pharoah to let Israel go, suppose in connection with that demand he had daily been bargaining with the Egyptians to buy their land, and contracting with them to build him houses; would that have been consistent with his professed faith that God was about to plant Israel in the land of Canaan—the promised land? Surely such a course would have been highly inconsistent, yet it might have been perfectly proper in the early part of Moses life, but the signs of the times forbid it now.

We take another example. When the Jews were carried away captive into Babylon for seventy years, God, at the commencement of their captivity, expressly commanded them to build houses in Babylon, and dwell in them, and seek the peace of the city, where they might dwell. See Jer. xxix. Hence it was right, proper, and their duty, to do so at that time. But, by and by, the times indicate that they are soon to return to Palestine:—would it be proper for them to be purchasing fields and building houses to dwell in, as if they were still to continue in Babylon? True, many of them did; and of course did not return with their brethren who went out of captivity; they had no faith or no inclination to share the fortunes of their brethren who left Babylon to return to Jerusalem. Did they act faith in God's promise of restoration? We have introduced this case as illustrating our principle, that what may be right and proper to be done at one time, is neither right nor proper at another; and would be a mark of great folly, if not of wickedness.

We might illustrate our principle with other examples but we judge these are sufficient for our purpose; we proceed, therefore, with the application. The Lord Jesus Christ is to return to this earth, and is to receive the throne of his father David; the present age is to end, and a new order of things is to be established on earth. We shall not stop here to prove these points, believing a large portion of our readers embrace them as settled truths, though they may differ somewhat as to the order and character of the events of the coming age, while nearly all of them will admit, a very great change is coming over the world. Believing, then, that the personal advent of Christ to the earth the second time, and that a great change is to take place in the world at that time, are events to be realized at some period; and seeing great convulsions now going on in the earth, does it not become us to be wise, and inquire what these commotions indicate? or of what times are they the signs? And if satisfied that they are signs of the kingdom of God being "nigh at hand"—that fifth universal empire so clearly exhibited in Dan. ii. and vii., and shadowed forth in the Book of Revalation—does it not become us to regulate our pursuits and course of life in agreement with such evidence and such a revolution as the establishment of the kindom of God on earth implies? We should not suppose any sane man could give any other than an affirmative answer.

The point then to settle is—Do the events of the times in which we live indicate the soon bringing in of the kingdom of God, or reign of Christ personally upon the earth? In answering this inquiry, we do not deign to go formally over the prophecies that relate to the first four universal monarchies set forth in Dan. ii. and vii., as those topics have been to the minds of most of our readers fully presented, and there can remain no reasonable doubt but those four monarchies have had their day, and passed away, and that we have been for many centuries in the divided state of the fourth; i. e. Europe divided into a number of petty monarchies, amazingly controlled by a mongrel power, symbolized by a "horn having eyes as a man." This power is acknowledged by all Protestants to be the *Politico*-Ecclesiastical power of Rome. This power is again sybolized in Rev. xiii., by a beast rising out of the sea, having seven heads and ten horns, and upon his horns ten crowns. This description marks the time of the development of the politico-ecclesiastical power of Rome as coming into existence in the divided state of the fourth, or Roman empire, when kingly governments were in existence, as the crowns upon the horns indicate.

In the seventeenth chapter of Rev. we are presented with another aspect of the same power, it is the plitico-ecclesiastical power of Rome, after some of the kingly powers of the divided Roman empire have fallen, so that the scarlet colored beast there, though it has seven heads and ten horns, is presented without any mention of crowns at all; perhaps not because it had no crowns on any of its horns, but because some of them had become *republican* at the time "the judgment of the great whore" is to take place. It is evident, John was shown that power at a period just prior to its destruction, and while the seventh vial of the seven last plagues was being poured out. At that time he was shown a corrupt woman—a corrupt ecclesiastical power—sitting upon a scarlet colored beast—a bloody secular power—full of names of blasphemy. To mark its location on earth it has seven heads and ten horns, showing that it is Roman, and can answer to no other power in existence than the the Papal, civil and ecclesiastical power combined, as seen in the symbol of a corrupt woman, riding and directing a bloody beast.

This corrupt woman, who has a name written upon her forehead "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," was riding and governing the beast that had been in the bottomless pit, but ascended out of it just prior to the aspect it presented in this 17th chapter. The same power under another aspect, in Rev. 13th, went into *captivity* or *descended* into the bottomless pit. Afterwards this beast was reinstated or *ascended* out of the bottomless pit, though under another aspect: it was the eighth king though in fact of the seven. On this beast the harlot is riding at the time her judgment overtakes her. The woman includes the city where her abominations have been concocted, and from whence they have been carried into execution; and, also, very likely, all those kings of the earth, or old Roman empire, that have committed fornication with her by upholding her spiritual wickedness and bloody persecutions.

Hence Rome itself, i. e. the city, may be utterly destroyed in the conflict, as was ancient Babylon, which was a type of it; and then one principal city after another, whose rulers had sustained papal civil authority, will meet with a like destruction; and Paris may be the second to fall, and so on, till they are all overthrown, and Europe is a desolation as the prophecy seems to indicate it will be. This would bring in that state of anarchy which the scriptures seem to teach as immediately preceding the establishment of a fifth universal monarchy—the kingdom of God—or the personal reign of Christ on the throne of his father David, which Jehovah has promised to give him, in spite of the rage of kings and rulers of the earth, of whatever form their government may be.

We do not feel justified, till we shall have further developments, in going more into details or particulars of coming events. The details may vary from any of our calculations, but the great fact that the scarlet-colored beast is soon to go into perdition, or be utterly destroyed, together with the woman who has been its rider, and that the reign of Christ is to follow, to our mind, admits of no doubt. It may however, be several years, and probably will will be, before the whole work is accomplished; but it is nevertheless *now* in a process of accomplishment.

If these things are so, can we live in the same course of management of our temporal affairs that might have been justifiable and proper before the signs of the times indicated that this age is drawing to a close, and that the kingdom of God and the reign of Christ on earth and under the whole heaven is about to be opened? Let conscience do its work, and let us see to it that we do not slight its warning voice in these perilous times.

THE NAME ABOVE EVERY NAME.

Have you experimentally found that there is virtue in the name of Jesus? Have you ever suffered from deep depression of spirit, when all around you was dark and lowering, and no single ray of hope from earthly objects came struggling through the gloom, when you have felt as if all had had forsaken you, and "no man cared for your soul!" At such an hour have you ever experianced the matchless power and efficacy of that name of love? Oh! there is in those short syllables a sound more soothing than the fanning of a seraph's wings, more musical than the melody of an angel's harp. For that name alone is able to sustain the sinking spirit, to bind up the broken heart, and to bring peace and comfort to the despairing soul. Nay more, that name can bring what no other name which the lips of man have ever uttered can aspire to bring—pardon and acceptance to the most hardened, most rebellious, most God forgetting spirit among us all. He was "called Jesus, because he came to save his people from the guilt, the power, the consequences of their sin." Has then the name no charms for you?

Have you heard it often, and does it convey no pleasureable feelings to your heart? We

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VOLUME I. NEW YORK: WEDNESDAY, DECEMBER 2, 1863. NUMBER 7.

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"But some man will say how are the dead raised up; and with what body do they come?' 1 Cor. xv. 35.

Having answered the first question we come to the next inquiry, viz: "With what body do they come?"

We call attention again to the apostle's figure, where we are distinctly taught that in the resurrection of the dead we do not get the same body, unchanged, that is laid down in death. The language is as follows: "And that which thou sowest, thou sowest *not that body that shall be*, but bare grain; it may chance of wheat, or of some other grain." The idea is not as some suppose, that if you sow wheat, chance may give you a crop of barley, or some other grain; for "God giveth it a body as it hath pleased him, and to every seed his own body." The import of the text is this: Whether you sow wheat or any other grain, you do not get precisely the same wheat, unaltered and unchanged, that you cast into the ground. But if you sow wheat, you will get wheat in the harvest notwithstanding. Mark; Paul is answering the question, With what body do *the dead* come up? He does not discriminate and undertake to tell how a certain "band, cohort, regiment, or division" of those who are raised from the dead will be "raised up," or with what body will such band, cohort, regiment or division come, but it is THE DEAD, ALL the dead; all that are raised from the dead. We thus settle the question by the apostle's application of his own figure, that all who are made alive from the grave come up with bodies some how changed, or made different from what they were when they were laid down in death.

This position is in harmony with all Scripture. There cannot be gathered from the word of God a single text favoring the idea of any resurrection from the dead, now future, which resurrection will bring up unchanged the same bodies that are laid away in death. More; there is no text in the entire sacred record from which a fair inference can be drawn favoring such an idea. More still; any man that attempts to sustain such a position by the Bible will be under the necessity of twisting scripture entirely out of its legitimate meaning. If the bodies of all who are raised from the dead come up in a condition different from that in which they went down, we ask, with that other man, "With what body *will* they come? Who is better qualified to answer than the apostle himself? Let us hear him. After speaking of the different kinds of flesh, etc; he tells us, different bodies differ in glory. He then instructs us that like as these heavenly bodies, the planets, stars, etc., differ in glory; so the bodies of those who are raised from the dead, are more glorious when raised than when these same bodies were laid down at death. But to make it still more plain, he writes, "It (the body) is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body."

What is Paul talking about? Why, says one, he is telling us what kind of bodies the saints will have after they get into the new Jerusalem. But stop: he is talking about THE DEAD, and all the dead that are raised. If therefore there are any wicked raised in the resurrection of the fifteenth chapter of 1 Corth., and if your exposition is correct, then it is not the righteous dead only that will be glorified in the heavenly Jerusalem, but *all the dead*, irrespective of their moral character. Will the good brother who is forced to such an exposition as that named above, to extend the waning life of a death-struck theology, tell us where he thinks Paul in answering the questions, How are THE DEAD raised up? and with what body do they come? makes any distinction between those that are raised? The dear brother's imagination must be far more powerfully creative than I think it is, even to *surmise* any such distinction made by Paul.

But, says one, Brother such an one has shown, by a criticism on the Greek of verses 23, and 24, that Paul does teach a raising to life of two classes, righteous and wicked.—We remark, "br. such an one" may give an exposition of the above, or any other texts of scripture, and we will receive, and judge of it *as* an exposition. But if men wish us to receive their "criticisms" on the Hebrew and Greek scriptures as authority, they should at least make themselves acquainted with the first principles of those languages. When we are fully acquainted with the fact that very learned men, and good men too, differ very widely in their criticisms on these two verses, the above named "criticism," of the dear brother weighs but very little in our minds. Indeed (though we wish not to be unkind) it reminds us forcibly of an attempt once made by a boy, scarcely acquainted with with the Hebrew alphabet, to correct an old Professor of a theological institute in a criticism made by said Prof. on the Hebrew of the Old Testament.—The sum of the matter is this: we cannot set aside Paul's entire argument for criticisms made by men unlearned in the languages they may attempt to criticise. But to our argument. Paul dont say in v. 42, So also is it with the saints in the New Jerusalem; but so *also* is the *resurrection* of *the dead*. That is, as we have remarked, the resurrected body differs from the body that died as one star differs from another in glory. He then tells us plainly just what constitutes the difference, namely, the body is laid away in death a corruptible, dishonorable, week, and animal body: but it is resurrected an incorruptible, glorified, powerful, and spiritual body.

Such, and only such, is the resurrection taught by Paul. And as if to make it doubly sure, he repeats the doctrine with an intensity of language that ought to silence all our queries, when he declares in verse 52, "*the dead* shall be raised INCORRUPTIBLE." It is on this very principle—viz., *the dead are* raised to an incorruptible life—that it is written, (so Paul declares in v. 45,) "The first man Adam was made a living soul," creature, or animal; but the last Adam was made a quickening spirit." The doctrine is this: the first Adam had only an animal nature. That nature is transmitted to us; therefore we die. The last Adam was a quickening spirit. He came to impart to us a spiritual and immortal nature. This he does only as we comply with certain conditions. If we comply with these conditions we shall be made partakers of the quickening spirit that dwelt in the second Adam, and that Spirit will quicken us into life from the dead; and when thus quickened, we shall have bodies fashioned like the glorious body of the Son of God.

When Christ arose from the dead, it was the Spirit of God that gave him life. This we have proved in another article. It is a principle eternally true, that "like begets like." A spirit then cannot give, or impart animal life. That is, a life that is imparted through the direct operation of the Spirit of God cannot be animal in its nature. When therefore Christ was raised to life from the dead by the Spirit of God; and was thus declared to be the Son of God with power by the resurrection of the dead," he was not raised an animal man, but a spiritual. He was not raised with a corruptible, but with an incorruptible body. He arose the first fruits of them that slept; consequently all that are raised through, in, or by him, will be raised in the same nature he possessed when he was raised

It will never answer to say that the first fruit was wheat, and that two thirds of the harvest will be tares. The harvest will be precisely like the first fruits. The first fruit was holy, and the the lump will also be holy. The first fruit was an immortal, spiritual body; and when the harvest is gathered of which the first frust is the sample, it will be a resurrection of immortal bodies. This corruptible will then have put on incorruption, and this mortal immortality. Then will "be brought to pass the saying that is written, Death is swallowed up in victory." Then will the conqueror's song be heard, "Thanks be to God who giveth us the victory *through* our Lord Jesus Christ."—Surely all who are redeemed from the dead through Christ will participate in that song. None will engage in that song but the good; therefore none will be made alive through Christ except the good only. May God enable us to be among the good, that we may at last have life, eternal life through Christ our Redeemer. Amen. S. W. B.

Truth.

BY LIFE LOVER.

While on the street the other day, with some books in my hand, I met an acquaintance—a man of letters—one who has spent a long life in obtaining and imparting knowledge: said he, "Are you going to study?" I replied, that having some leisure time, I thought I should; and asked him, *what* I should study? His reply was, Study Truth. A beautiful and appropriate reply—advice worthy to be heeded, and I have thought much of it. Study Truth! What is truth? This is important to be ascertained. There are many conflicting opinions in our world; many views advanced are directly opposite to each other; much that is called truth we know must be error; and because it assumes the garb of truth it is all the more dangerous: and in these last days, when error is increasing and spreading to a fearful extent, the question What is truth? grows in importance.

We shall in these remarks on truth have reference to what purports to be taken from the Scriptures. There should be no doubt in the mind of any one, that what the Divine oracles really teach, is truth. It is too late in the day to be skeptical on this point. The declaration of our blessed Lord himself, "Thy word is truth," should find an echo in every heart, and be the rock on which the soul may plant itself and feel secure.

Let us glance at some of the prominent reasons why we should become acquainted with truth. We find it written, "the truth shall make you free:" and who would not be free? Freedom is a blessed state: it is good to be free from the shackles which man has the power to place upon the body of his fellow-man; but still better for the mind to be free from the shackles of error. The enslaved everywhere deserve our pity and demand our sympathy; but more especially those who are fettered in mind; whether by ignorance, prejudice, self-will, self-righteousness, or pride. O, it is a glorious thing to lay aside all these bars, and let in the radiant sunlight of truth—God's eternal truth, which gives peace, joy and safety. It is blessed indeed to feel the strong bands of error relax their tenacious grasp under the sacred influence of this guiding star: it is ennobling indeed to feel that we are freemen in Christ Jesus.

Another reason why we should become acquainted with God's truth is, that through it we are to be sanctified. He that is sanctified is set apart for a particular service: he that is set apart for a holy purpose—to glorify God, must know and experience the saving efficacy of his truth—must know the power of godliness in his heart. This can never be effected by error; and he who has the most of truth will be in the highest degree sanctified.

It would seem that there were sufficient inducements for every one to be walking in the truth; but alas, how many of our fellow men are wandering in the thick mazes of error! "Darkness has covered the land, and gross darkness the people," so that it is but the few among the many who see the true light. Why is this so? we are constrained to ask. And first, we would reply, The truth is unpopular: it ever has been thus; and, under the present dispensation, it will continue so. It costs a man something to believe that which is everywhere spoken against. Vastly easier is it to go with the multitude, than to encounter at every step frowns and reproach. Even Jesus, who was the personification of the truth, had not his claims acknowledged by the multitude; and many who inwardly believed in him, confessed not their faith for fear of those about them. So it is now: the natural heart loves the applause of its fellows, and of the majority it may be said now, as it was of some in Christ's day, "They loved the praise of men more than that of God." The man who would be a bold defender of the truth must not fear tribulation, or shrink from reproach. What though the days when one's adherence to the truth was tested by his willingness to go to the stake or the rack are over, (and God grant they may never return), I often think it requires as much of the martyr spirit to live the truth *now*, as it did in those days of open persecution to give the body to be burned.

Another reason why many do not see the plain simple truth, is, because they place too much confidence in the opinions of fallible men. Some favorite commentator is allowed to interpret for them, until they lose all inclination to search the word for themselves. But God be thanked, there are some Bereans, even in these days of apostacy, who make the Scriptures their daily search. O for an increase of such. It will not do to place implicit confidence in this or that man's explanation of scripture: if we do, we shall be surely led astray. God's Spirit, and that alone, can lead us into all truth; with that, we need not fear to search deep and alone (if need be) the treasury of God: and we shall find it a profitable search. We should gladly welcome any assistance man can give, but depend chiefly on a higher than man for aid. I heard an enlightened and devoted Christian, not long since, lamenting the darkness of her kindred in relation to a correct understanding of God's word: on asking them what the Scriptures said on a certain subject, said they, "Dr. B. says so and so," she replied, "What care I what *Dr. B.* says: what does the *Bible* say about it?" Our appeal should ever be directly to the word. We glory in our Protestantism; let us be Protestants in *deed* as well as in *word*; bound by the decisions of no Pope, Bishop, or Council.

But the crowning glory of those who embrace, believe, practice, and rejoice in the truth is yet to come; its manifestation is not for the present age; but there comes a time when all who have received the truth in the love of it, shall be owned, crowned, and glorified together: when those who have borne reproach for its sake shall no more be counted the off-scouring of all things, but shall be acknowledged to be, what they are in fact, the sons of God. That time hastens; and in view of it, let every truth-lover most tenaciously hold fast what he has received, and ever be on the alert to know more. Says the wise man, "Buy the truth and sell it not:" implying that it should be gotten at any cost; no sacrifice should be deemed too dear—no labor too great to obtain it; and having obtained it, no inducement should be sufficient for one to part with it. Dig for it as for a precious treasure, and when found, adorn thyself with it, as a bride decketh herself with her jewels. Whatever be thy sex, age, or rank, truth is a gem thou *mayest*, yea thou *must* posess, if thou wouldest know true glory, posess durable riches, and become a partaker of everlasting life. Dear readers carefully study to know what is truth, that you may enjoy freedom and sanctification *here*, and in the glad *hereafter* be among the truth-loving victors, to whom a crown immortal, a kingdom eternal, and a life evermore shall be given.

And let us ever remember to cultivate the missionary spirit, and as much as in us lies, disseminate abroad the light which we may have received. It is a solemn thought, (one which should weigh much with us all), that God not only holds his creatures responsible for the evil they do, but for the good they might do. In view of this, and that other solemn fact, that this world's history is almost told, and our time for labor draws to its close, let me adopt the language of the poet as my closing words.

> On! let all the soul within you,
> For the truth's sake go abroad!
> Strike! let every nerve and sinew
> Tell on ages, tell for God."

Haverhill, Mass.

Signs of the Times.

The Saviour inquired of the hypocritical Pharisees and Sadducees, "How is it that you cannot discern the signs of the times?" This inquiry implies that the indications of the times, if carefully observed and inquired after, will show clearly the position we occupy in the world's history, and need not be mistaken. The times in which men live are to determine, in a great measure, their course of conduct; for it will appear in the course of our remarks that what may be proper and right to be done in one age, or in one period of an individual's life, may be exceedingly improper and wrong to be done in another age or period.

We may illustrate the truth in various ways. For example—a man may go sea at once, when his vessel is loaded, if wind and tide favor him, and there are no indications of a disastrous storm about to burst over him; but should such indications appear, so as not to be mistaken by a careful observer of the signs, would he do well to disregard them and rush out to sea, perilling all, rather than delay the commencemcnt of his voyage? And if he should thus disregard the signs of the coming storm, and launch forth, and is wrecked and all lost in the tempest, is he not justly stigmatized as a fool for his course? And is he not blame-worthy? Did not Paul censure the Centurion of the vessel which carried him prisoner to Rome, because he disregarded the sign he had given him, that if he loosed from a certain port it would be attended with loss and damage? See Acts xxvi.

Again—the farmer, when about to gather his crops, or the fruits of the earth, carefully watches the signs of the weather, waiting for favorable indications to reap down his fields. He will not be guilty of the folly of reaping down his ripe grain, when there are indications of a storm immediately upon him. He watches with care and solicitude signs to satisfy his mind as to the course he is to pursue, and he is governed in his operations by the conclusions at which he arrives in his obser tions. Does he not act wisely in doing so?

Let us now take Scripture illustrations. Of Noah it is said, Heb. xi. 7, "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith."

Noah was warned of a coming flood, or had some sign or token, by word or otherwise, of that coming event. He heeded it, and prepared an ark to the saving of his house; and we all say he was wise in doing so. But suppose he had disregarded the sign, or warning, would he not have perished with the ungodly? And we here remark, to illustrate the principle we laid down at the outset, that though it might have been very proper and and right for Noah to have bought land and built houses before he received the warning or sign of the flood, it would have been folly and madness for him to do so afterwards, and full evidence that he did not believe the flood was coming. And what a sorry sight it would have been for Noah to have been preaching a flood at hand, and instead of giving his attention to building the ark, had spent his time in buying farms, building houses, factories, railroads, or hunting for gold mines. Surely a scoffing world might justly have said he was either a hypocrite or a fool.

Let us look at another case: Heb. xi, 24, 26, "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward."

Moses understood the signs of the times. He knew the period of the bondage of Abrahams seed in a land not theirs was near its accomplishment; and he understood that the nation that oppressed them, about that time was to be *judged*, and Israel brought out, or delivered. Observing these signs of the times, he refused to be called the son of Pharoah's daughter; or, refused the throne of Egypt, the pleasures of which he saw could only he enjoyed for a season. At a previous period, and under different circumstances, it might have been right and proper for Moses to occupy a place at Pharoah's court; but the time had come—the signs had appeared—that Egypt was to be judged and Israel delivered. If Moses believed this, could he consistently continue at Pharoah's court, and acknowledge himself the son of Pharoah's daughter? Hitherto there had been no harm or wrong in his doing so; but now the case is different. Has he *faith* in God's word or not? He has; and changes his course of life, and departs from a position he could no longer occupy with safety. It is true he was guilty of an act of indiscretion, but even that was overruled to separate him from a position that to him was full of danger. When Moses came from his forty year's retirement in Midian to demand of Pharoah to let Israel go, suppose in connection with that demand he had daily been bargaining with the Egyptians to buy their land, and contracting with them to build him houses; would that have been consistent with his professed faith that God was about to plant Israel in the land of Canaan—the promised land? Surely such a course would have been highly inconsistent, yet it might have been perfectly proper in the early part of Moses life, but the signs of the times forbid it now.

We take another example. When the Jews were carried away captive into Babylon for seventy years, God, at the commencement of their captivity, expressly commanded them to build houses in Babylon, and dwell in them, and seek the peace of the city, where they might dwell. See Jer. xxix. Hence it was right, proper, and their duty, to do so at that time. But, by and by, the times indicate that they are soon to return to Palestine:—would it be proper for them to be purchasing fields and building houses to dwell in, as if they were still to continue in Babylon? True, many of them did; and of course did not return with their brethren who went out of captivity; they had no faith or no inclination to share the fortunes of their brethren who left Babylon to return to Jerusalem. Did they act faith in God's promise of restoration? We have introduced this case as illustrating our principle, that what may be right and proper to be done at one time, is neither right nor proper at another; and would be a mark of great folly, if not of wickedness.

We might illustrate our principle with other examples but we judge these are sufficient for our purpose; we proceed, therefore, with the application. The Lord Jesus Christ is to return to this earth, and is to receive the throne of his father David; the present age is to end, and a new order of things is to be established on earth. We shall not stop here to prove these points, believing a large portion of our readers embrace them as settled truths, though they may differ somewhat as to the order and character of the events of the coming age, while nearly all of them will admit, a very great change is coming over the world. Believing, then, that the personal advent of Christ to the earth the second time, and that a great change is to take place in the world at that time, are events to be realized at some period; and seeing great convulsions now going on in the earth, does it not become us to be wise, and inquire what these commotions indicate? or of what times are they the signs? And if satisfied that they are signs of the kingdom of God being "nigh at hand"—that fifth universal empire so clearly exhibited in Dan. ii. and vii., and shadowed forth in the Book of Revalation—does it not become us to regulate our pursuits and course of life in agreement with such evidence and such a revolution as the establishment of the kindom of God on earth implies? We should not suppose any sane man could give any other than an affirmative answer.

The point then to settle is—Do the events of the times in which we live indicate the soon bringing in of the kingdom of God, or reign of Christ personally upon the earth? In answering this inquiry, we do not deign to go formally over the prophecies that relate to the first four universal monarchies set forth in Dan. ii. and vii., as those topics have been to the minds of most of our readers fully presented, and there can remain no reasonable doubt but those four monarchies have had their day, and passed away, and that we have been for many centuries in the divided state of the fourth; i. e. Europe divided into a number of petty monarchies, amazingly controlled by a mongrel power, symbolized by a "horn having eyes as a man." This power is acknowledged by all Protestants to be the *Politico*-Ecclesiastical power of Rome. This power is again symbolized in Rev. xiii., by a beast rising out of the sea, having seven heads and ten horns, and upon his horns ten crowns. This description marks the time of the development of the politico-ecclesiastical power of Rome as coming into existence in the divided state of the fourth, or Roman empire, when kingly governments were in existence, as the crowns upon the horns indicate.

In the seventeenth chapter of Rev. we are presented with another aspect of the same power, it is the plitico-ecclesiastical power of Rome, after some of the kingly powers of the divided Roman empire have fallen, so that the scarlet colored beast there, though it has seven heads and ten horns, is presented without any mention of crowns at all; perhaps not because it had no crowns on any of its horns, but because some of them had become *republican* at the time "the judgment of the great whore" is to take place. It is evident, John was shown that power at a period just prior to its destruction, and while the seventh vial of the seven last plagues was being poured out. At that time he was shown a corrupt woman—a corrupt ecclesiastical power—sitting upon a scarlet colored beast—a bloody secular power—full of names of blasphemy. To mark its location on earth it has seven heads and ten horns, showing that it is Roman, and can answer to no other power in existence than the the Papal, civil and ecclesiastical power combined, as seen in the symbol of a corrupt woman, riding and directing a bloody beast.

This corrupt woman, who has a name written upon her forehead "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," was riding and governing the beast that had been in the bottomless pit, but ascended out of it just prior to the aspect it presented in this 17th chapter. The same power under another aspect, in Rev. 13th, went into *captivity* or *descended* into the bottomless pit. Afterwards this beast was reinstated or *ascended* out of the bottomless pit, though under another aspect: it was the eighth king though in fact of the seven. On this beast the harlot is riding at the time her judgment overtakes her. The woman includes the city where her abominations have been concocted, and from whence they have been carried into execution; and, also, very likely, all those kings of the earth, or old Roman empire, that have committed fornication with her by upholding her spiritual wickedness and bloody persecutions.

Hence Rome itself, i. e. the city, may be utterly destroyed in the conflict, as was ancient Babylon, which was a type of it; and then one principal city after another, whose rulers had sustained papal civil authority, will meet with a like destruction; and Paris may be the second to fall, and so on, till they are all overthrown, and Europe is a desolation as the prophecy seems to indicate it will be. This would bring in that state of anarchy which the scriptures seem to teach as immediately preceding the establishment of a fifth universal monarchy—the kingdom of God—or the personal reign of Christ on the throne of his father David, which Jehovah has promised to give him, in spite of the rage of kings and rulers of the earth, of whatever form their government may be.

We do not feel justified, till we shall have further developments, in going more into details or particulars of coming events. The details may vary from any of our calculations, but the great fact that the scarlet-colored beast is soon to go into perdition, or be utterly destroyed, together with the woman who has been its rider, and that the reign of Christ is to follow, to our mind, admits of no doubt. It may however, be several years, and probably will will be, before the whole work is accomplished; but it is nevertheless *now* in a process of accomplishment.

If these things are so, can we live in the same course of management of our temporal affairs that might have been justifiable and proper before the signs of the times indicated that this age is drawing to a close, and that the kingdom of God and the reign of Christ on earth and under the whole heaven is about to be opened? Let conscience do its work, and let us see to it that we do not slight its warning voice in these perilous times.

THE NAME ABOVE EVERY NAME.

Have you experimentally found that there is virtue in the name of Jesus? Have you ever suffered from deep depression of spirit, when all around you was dark and lowering, and no single ray of hope from earthly objects came struggling through the gloom, when you have felt as if all had had forsaken you, and "no man cared for your soul!" At such an hour have you ever experianced the matchless power and efficacy of that name of love? Oh! there is in those short syllables a sound more soothing than the fanning of a seraph's wings, more musical than the melody of an angel's harp. For that name alone is able to sustain the sinking spirit, to bind up the broken heart, and to bring peace and comfort to the despairing soul. Nay more, that name can bring what no other name which the lips of man have ever uttered can aspire to bring—pardon and acceptance to the most hardened, most rebellions, most God forgetting spirit among us all. He was "called Jesus, because he came to save his people from the guilt, the power, the consequences of their sin." Has then the name no charms for you?

Have you heard it often, and does it convey no pleasureable feelings to your heart? We

do not usually hear the name unmoved of one we love; the quickened ear catches the sound amid a thousand voices; and of a thousand names hears that and that alone; the throbbing heart beats faster and higher when that name is mentioned, for it comes laden with the recollection of past joys and hopes of future happiness. So it is to the true children of God with the name of Jesus the Saviour Redeemer, Friend, it reminds them of all that God has done for their souls, of all the assurance of pardon and peace which that blessed name has sealed to them; of those short and transient moments of close and intimate communion with him who hears that name which they have already realized; of those ages, those eternal ages of happiness and joy which they yet hope to spend in the Redeemer's presence, and amid the endearments of the Redeemer's love. Blesad, thrice blessed are you who can in that holy name recognize one who has saved you from your sins, who is the best beloved of your soul now, and who, "when your heart and flesh fail you, shall be the strength of your heart and portion forever."—*Blunt.*

Miscellaneous.

WAR NEWS.

HOPEFUL SIGNS IN ARKANSAS.

Our army in Arkansas had, at the latest accounts from there, occupied the town of Arkadelphia, in the southern portion of the State, having penetrated three-fourths of its length from north to south, with but little opposition on the part of the rebels, and with none whatever on the part of the inhabitants. This is hopeful sign number one. Sign number two is that no less than seven hundred volunteers from Yell connty, in that State, are reported as having joined the Union army under General Steele, And the third hopeful indication of a return to good sense and the old Union on the part of Arkansas is the publication at Little Rock of an address to its people by the Hon. E. W. Gantt, once a member of the rebel Congress, then a brigadier general in the rebel army and latterly a prisoner of war in our hands. This address portrays Jeff. Davis as entirely unequal to the position, a canting hypocrite and reckless demagogue; confesses that the rebels are whipped, fairly beaten, their armies melting and ruin approaching; that their last man is in the field and half their territory overrun; expresses the opinion that negro slavery has accomplished its mission, and that in place of bondsmen will come an immense influx of people from all parts of the world, with their wealth, arts and improvements; and finally declares that the sooner the rebels lay down their arms and quit the hopeless struggle the sooner their days of prosperity will return.

In conclusion, Mr. Gantt gives it as his opinion that the shortest way to resume relations with the federal government is to instruct Senator Sebastian, who, it seems, has refused to join the rebels, to take his seat in the United States Senate. In this he chimes in with the declaration of Mr. Seward that the only peace commissioners needed between the government and the rebellion were the Senators and Representatives of the United States in Congress assembled.

These three series of facts are significant of the great reformation that has been effected in the country where bowie knives were familiarly known as toothpicks, and where lawlessness had its favorite home; and it would be no cause for surprise to find that lost Pleiad—as Gantt calls her—lured back from her waywardness, and sparkling this very winter in the nation's coronet of stars.—*A City Paper.*

THE LATE VICTORY AT CHATANOOGA.

The *Times* of this City speaks of this event as follows:

"There is one ominous circumstance for the rebels in the recent victory at Chatanooga, as well as very favorable to the loyal cause—and that is, that our opponents did not fight at all as they have been accustomed to fight. It is true that the manœuvring on our side showed a most skillful hand, and the daring assault up different sides of a mountain, against large numbers of troops, defended by earthworks, and by at least fifty pieces of artillery, was one of the most brilliant exploits of modern history. No army is "surprised in open day-light," as our telegrams have pictured; nor can mountains, with fifty pieces of artillery on the summits, be taken by assault, if the defenders are united and fully in earnest. We know by this time that the Southern soldiers are quite as brave as our own, and yet we find this most important battle—perhaps to be called by history the life-and-death battle of the rebel Confederacy—having been fought by our men under the most disadvantageous circumstances, gained without apparently a greater loss in killed and wounded than has followed many an unimportant reconnoissance in force. At Chicamuga, where we lost but few prisoners, our losses footed up to some 17,000; at Chattanooga we captured over 6,000 prisoners, more than forty pieces of artillery, and an immense quantity of small arms, breaking up (so far as we can learn) BRAGG'S army completely and yet lose, supposing this telegraphic estimate to be a correct one, only 3,200 in killed and wounded. We do not hear, also, that the rebels suffered any heavy loss in killed and wounded. Apparently, a great army, just after a victory, was beaten and broken to pieces with but very little hard fighting on its part. There can be but one interpretation of this. And the fact ought to bring hope and confidence to every loyal heart. *The rebel soldiers are becoming disaffected by their own cause.*

Russia.

EMANCIPATION OF THE SERFS.—An English gentleman, who has been travelling in the interior of Russia, refers, in a letter to a friend, to the working of the scheme for the emancipation of the serfs, and says: "It is scarcely possible to measure the grandeur of this peaceful revolution, by which nearly forty millions of people are raised from a condition closely akin to slavery to the level of the free men of other and more civilized States. This great act is consummated with comparatively little suffering, and with large prospects of future advantages to the nobles and proprietors of land, save those estates only which should fall under our Encumbered Estates Act. The emancipated serfs are already, I am told, displaying a degree of intelligence and industry that surprises their former owners; establishing schools, laying out hoarded money on land and tenements, and in many other respects showing great intelligence and sagacity."

The Herald of Life.

NEW YORK, DECEMBER 2, 1863.

Arch-Bishop Whately Again.

We cut the following from the *New York Observer*, and it seems to show signs of life in our fellow-laborers: they are sensible of the "heathen"-ish character of some men in Christendom. But how much more heathenish is the conduct, or conversation of those "flatterers" of Bishop Whately than the flattery of the living, when on funeral occasions, they are told by the officiating clergyman, their departed friend "is in heaven" and "has received his crown;" ignoring the resurrection, "at the last day," to which our blessed Lord pointed his followers to look for their crowns; and to which Paul did look, as is evident from his language to Timothy, when speaking of the "coming and kingdom of our Lord Jesus Christ, and of his judging "the quick and the dead," he said, "henceforth there is laid up for me A CROWN of righteousnes, which the Lord the righteous judge shall give me AT THAT DAY; and not tome only, but unto all them, also, that love his appearing." 2 Tim. iv. 1, 8. Paul no more received the congratulations of "heathen" about getting his "crown at death," than Bishop Whately did the flattery of the "heathen among" whom he "died."

Here is the presentation of the Bishop's case, as noticed by the *N.Y. Observer*. We most heartily respond to the remarks of it, and the London Christian Observer.

FLATTERING A DYING MAN.—The following remarkable extract from a letter in the *London Christian Observer* giving an account of the last hours of Archbishop Whately, would seem to indicate that the prelate died among heathen who had no apprehension of the spirit in which a sinner saved by grace should prepare to stand in the presence of his Maker:

"The Archbishop's last illness showed his principles; then he spoke plainly. To one who, observing his sufferings, asked him if he suffered much pain, he said, 'Some time ago I should have thought it great pain, but now I am enabled to bear it.' His intellect was unclouded by illness; he could think and speak. Some one said to him, 'You are dying, as you have lived, great to the last;' the reply was, 'I am dying, as I have lived, in the faith of Jesus.' Another said, 'What a blessing that your glorious intellect is unimpaired.' He answered, 'Do not call intellect glorious; there is nothing glorious out of Christ.' Another said, 'The great fortitude of your character now supports you.' 'No, it is not my fortitude that supports me, but my faith in Christ.' With such a witness on his lips and in his acts, Archbishop Whately passed away."

We gave an extract from Bishop Whately's remarks on the state of the dead, a short time since, and take this opportunity to add another from his "View of the Scripture Revelation concerning a Future State." He speaks as follows:

Upon the whole, then, I think that the notion of the soul when separated from the body, entering immediately on a state of enjoyment or suffering which is to last till the resurrection, has at least as strong reasons against it, as for it, in Scripture.

The only alternative—(as I have before observed)—the only other possible supposition, —is, that the soul remains in a state of profound sleep,—of utter unconsciousness,—during the whole interval between its separation from the body by death, and its re-union at the resurrection. One objection to the reception of this supposition in the minds, I apprehend, of many persons,—an objection which affects the imagination, though not the understanding,—is, that it seems as if there were a tedious and dreary interval of non-existence to be passed, by such as should be supposed to sleep, perhaps for some thousands of years, which might elapse between their death and the end of the world. The imagination represents a wearisome length of time during which (on the supposition) those that sleep in Christ would have to *wait* for his final coming to reward them. We fancy it hard that they should be lost both to the world and to themselves,—destitute of the enjoyments both of this life and of the next, and continuing for so many ages as if they had never been born.

Such, I say, are the pictures which the *imagination* draws; but when we view things by the understanding, they present a very different aspect. Reason tells us (the moment we consider the subject), that a long and a short space of time are exactly the same to a person who is insensible. All our notion of time is drawn from the different impressions on our minds, succeeding one another: so that when any one loses his consciousness (as in the case of a fainting fit, or of those recovered from drowning, suffocation, or the like) he not only does not perceive the length of the interval between the loss of his consciousness and the return of it, but there is (*to him*) *no* such interval; the moment at which he totally lost his sensibility seems (and *is* to *him*) immediately succeeded by the moment in which he regains it. In the case of ordinary sleep, indeed, we are sensible, though very indistinctly, of the interval that passes; because the mind, certainly for the most part, and probably always continues active during sleep, though the confused ideas occurring in sleep, which we call dreams, are but imperfectly remembered. Yet even in this case, it will often happen, when any one sleeps very soundly, that the moment of his waking shall appear to him immediately to succeed that of falling asleep: although the interval may have been many hours. Something of the same kind has been observed in a few instances of madness, and of apoplexy; in which all the ordinary operations of the mind having been completely suspended for several years, the patients, on the recovery of their senses, have been found totally unconscious of the whole interval, and distinctly remembering and speaking of, as having happened the day before, events that occurred before the seizure; so that they could hardly be brought to believe that whole years had cince elapsed.

From considering such instances as these, as well as from the very nature of the case, any one may easily convince himself, that if ever a total insensibity takes place, so that all action of the mind is completely suspended, the time during which this continues, whether a single minute or a thousand years, is, to the person himself, no time at all: in either case, the moment of his reviving must appear to him immediately to succeed that of his sinking into unconsciousness; nor could he possibly be able to tell afterwards, from his own sensations and recollections, whether this state of suspended animation had lasted an hour, a day, or a century.

To all practical purposes, *that* is, to each, a long, or a short time, which is such to his perceptions. Some of you may probably have known what it is to pass a night of that excessive restlessness which accompanies some particular kinds of illness. Such persons will easily remember (what no one else can fully conceive) how insufferably tedious a single night will in such a case appear;—how enormously long the interval seemed to be between the times of the clock's striking;—how they seemed to feel as if morning would never arrive. And it has happened that the next night, the patient was completely relieved and slept quite soundly, the very same number of hours which the night before had seemed to him an age, would appear but a moment. The clock, indeed, he is well aware, has made the same movements in the one case as in the other; but relative to the sick man himself, and as far as his feelings are concerned, the one night will have been immensely shorter than the other.

The long and dreary interval, then, between death and the day of judgment (supposing the intermediate state to be a profound sleep,) does not exist at all, except in the imagination. To the party concerned, there is *no* interval whatevor; but to each person (according to this snpposition) the moment of his closing his eyes in death, will be instantly succeeded by the sound of the last trumpet, which shall snmmon the dead; even though ages shall have intervened. And in this sense the faithful Christian may be, practically, in paradise the day he dies. * * *

Whenever Paul is administering comfort to the survivors respecting their brethren who have departed in the Lord, he always speaks of them as "asleep," and always points to the hope of the *general resurrection*; and also when he is speaking of *himself in conjunction with others* his language is, "I have finished my course; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not to meonly, but to all them also that love his appearing." On the other hand, when he speaks of his eager longing "to depart and to be with Christ," he is speaking of himself solely, without any reference to the perception and feelings of the survivors, but only to his own. Now in respect of his own perceptions, the moment of his breathing his last to this world, would be, as has been said, instantly succeeded (on the supposition of total insensibility, during the interval) by that of his awakening in the presence of his Lord.

I do not presume to say that this completely proves that the Apostle believed the intermediate state to be one of sleep; much less that he was commissioned to teach such a doctrine. But it does appear plain to me, that if he *had* believed that doctrine, he would have expressed himself just as he has done.

France and its Emperor.

[We take the following from Dr. MCCLINTOCK'S letter to *The Methodist* of this city.]

PARIS, NOV. 6th, 1863.

The imperialist papers are very severe in their way, on the reception of the Russians at New York. They twit the liberals, who have always stood by the American government, with this "monstrous alliance between democracy and despotism, and demand of them either to give up Poland or to give up the American government. But the liberals are not slow to reply, and the reply is ample: "No; we shall not give up Poland, nor shall we give up the American government. If the alliance between Washington and St. Petersburg is monstrous, it is you that have brought it about. Had England and France sided with the American government against the slave-holding rebellion at first, as they ought to have done, the Western powers would now have been in close amity with Washington. But England and France chose the baser side; they recognized the rebels as belligerents; their leading journals have, from the beginning of the war, favored the insurgent slaveholders, and poured insult and contempt upon the national government; and now the natural fruit of these crimes is reaped." Such, in substance, is the reply of the *Siecle*, the *Opinion*, and other liberal journals to the taunts of the imperialist press.

THE EMPEROR'S SPEECH.

The Emperor's speech has set all Europe agog.—It is rather pitiful to see how this one man cows the continent, and not merely the continent but Great Britain as well. His proposal of a Congress is certainly a master stroke, both as an illustration of his power virtually to dictate terms to Europe, and also as a means of increasing that power in the future. It is not likely that Europe will reject the appeal. The Congress will doubtless meet; but it will only meet either to record submissively the decisions of the emperor of the French, or else to dispute and to separate, leaving everything unsettled. And then? Why, then—the emperor gives fair warning of it—there will be war! The *Spectator* deduces this result in the following forcible words.

"A careful perusal of his whole speech, so far as it bears on Poland, will, we believe, leave this impression on the mind. The emperor has determined with that inflexibility which the public always attributes to him, but which he only manifests just before his blow, to set Poland free. So clear is this one decision that he goes out of his way to afford to the insurrection a kind of official sanction, as one which 'by its duration has become a national movement.' If this freedom can be accomplished by Congress, well—if not, it must be by war; but by *what* war he has not quite decided. It might be possible to revive Poland by finding for Russia compensation in Turkey, and the emperor, resolved on his end, hesitates as to his road. Is it to be war for Poland alone, or for Poland and the re-settlement of the whole Eastern question? The English alliance will, in all probability, decide his course, and the net result of his speech is, we submit, sufficiently clear—a Congress of Paris to erase the memory of that of Vienna and 'reconstruct the edifice,' or a general war in the spring."

THE EDITOR OF THE HERALD OF LIFE would add:—We have no doubt that Louis Napoleon has the design to reconstruct the map of Europe, and to do so in a way and manner that shall give him an influence over restored nationalities which shall make him master of Europe. He states, as his opinion, that "the European Edifice is crumbling away on all sides;" and that affords him an opportunity to carry out his wish. By taking sides, in appearance, with the aspirations of "the people," he is reaching forward to establish himselfas the one head. That his success will be complete in Roman Catholic countries, seems likely; and by the scheme he has on foot, "the ten horns," of Rev. xvii., may soon be developed: that is, ten dependent nationalities.—These, of course, are of short continuance for "they receive power *one hour*" (or, a short space) "with the beast."

England, Russia, Austria, and Prussia, it is said, look upon the Emperor's project for a European Congress with suspicion or disfavor. Well they may: their life is threatened by it; and they may find themselves seriously involved by consenting to it: but the Emperor has all but given them the alternative to submit to have the Congress, or have war. France, it seems, of all the European powers, runs no risk by any change of the map of nationalities; and is most likely to be the gainer. It is said "If Russia, England, Austria, and Prussia consent at all to the convocation of a Congress, it will be with great distrust and reluctance. They commit themselves to a stormy sea, and are aware that no statesman can tell them where they may land."

Such is, undoubtedly the fact. But can they avoid the seeming ultimatum of the French Emperor, *viz.*, Congress or War? It is doubtful if they can, in fact, avoid war in any event. The "old serpent" has lain coiled up about as long as he can endure it. He has darted out his fangs on Mexico, and the blood he has drunk there has only excited his thirst for more; so that he will probably try his skill in reducing all Europe to a state of dependence on himself, preparatory to clothing Cardinal Van Icinii (Charles Bonaparte) with the Pontifical robes; thereby, virtually, crowning himself the head of both church and state! That such is the scheme of this prince of schemers, we can have little doubt. But let no believer's heart fail him. God sits above the raging of the sea and the foaming of its waves. His counsel, it shall stand; and when He has chastised the nations for their covetousness, oppression, and corruptions of the earth, he will dash them in pieces as a potter's vessel is broken; breaking them with a rod of iron, and will set His Son on his holy hill of Zion, on David's throne, as He has sworn to do; and who shall disanul that oath?

The day of earth's glory is hastening on: not in the way that deceived politicians imagine. Rulers of all grades and classes,—as a general thing—have corrupted their ways before God, and are seeking their own agrandizement, regardless of the sorrows and distress of the poor and down-trodden. God will arise to plead the cause of these outraged ones and to "destroy them who destroy the earth." Then "shall a King reign and prosper, and shall execute justice and judgment in the earth." Even so, come Lord Jesus, heaven's appointed Ruler. Lift up your heads ye saints, for your redemption draweth nigh.

Question on Life from the Dead.

Please tell me, How those who pierced our blessed Saviour, can look on him whom they have pierced, if all the dead do not have a resurrection to some kind of life? S. B.

If the text referred to by S. B., relates to those who literally pierced our Lord, it will be difficult for any one to harmonize it with facts. A Roman soldier, and he only, literally pierced him. But it will hardly be pretended that the soldier is intended in the language referred to. The language in Zech. xii. 10, shows it is not the wicked dead, nor any part of them, who are to look on him who was pierced; nor was it sinners in a HOPELESS state that were to do it; and hence it could not be the wicked dead made alive, as our opponents would have it; for the text saith—"I will pour upon the house of David, and upon the inhabitants of Jerusalem, THE SPIRIT OF GRACE and supplications:" [not the spirit of WRATH: mark that:] "and they" [they, who? the wicked dead made alive? no: but those upon whom God had poured the spirit of grace and supplications:] "shall look upon me whom they have pierced, and they shall mourn for him," etc. * * * * * "And in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness."

Surely this does not countenance the idea of something which takes place among the wicked, after a revival from the dead: if it did, it would favor their salvation, instead of dying a second time. We suppose the whole transaction relates either to what did take place when "a great company of the priests became obedient to the faith," Acts vi. 7, or it relates to a manifestation yet future, to be made to the house of David and the inhabitants of Jerusalem, when the words of our Lord, Math. xxiii. 39, shall have a fulfillment. He said to Jerusalem and its inhabitants—"Henceforth, ye shall not see me, till ye shall say, Blessed is he that cometh in the name of the Lord." Then, that people, or the remnant of them who are left, when his feet shall again stand on Mount Olivet, will look upon him who their nation pierced, and mourn for their national sin, and seeing him—as did a persecuting Saul of Tarsus, while on his way to Damascus—they will say, "Blessed is he that cometh in the name of the Lord." In that day, mercy will be extended to this remnant of the house of David and inhabitants of Jerusalem. "What, converted by *seeing* Jesus!" exclaims one; as if it was something shocking. Indeed! How was Saul, the "persecutor and blasphemer," converted? Was it by seeing Jesus? "Why—why"—Now, do not stammer; answer plainly. You know he was, and that he says—"For this cause I obtained mercy, that in me first, Jesus Christ might show forth all long-suffering, for a PATTERN to them which should *hereafter* believe on him to life everlasting." See 1 Tim. i. 16, and connection.

To whom was Paul a "pattern," in his conversion? Clearly to no sinner, persecutor, or blasphemer that has been turned to the Lord from that day to this; for, he was converted from hostility to Christ by SEEING him; and often speaks of the fact that he had *seen* the Lord. There was somebody who should "hereafter believe" on Jesus "to life everlasting," to whom his conversion was to be a "pattern;" and who from seeing Jesus would be led, as he was, to mourn for their previous rejection of Him, as he did for three days, while the scales were on his eyes from the overpowering effects of that glory which shone around him and laid him prostate on the ground.

To our mind, it seems evident the apostle had in his mind the prophecy of Zech. xii., which he expected would "hereafter" be fulfilled in a personal manifestation of Christ to the remnant of the House of David and the inhabitants of Jerusalem, at his second advent, the sight of whom, by those who had so long refused him as their Messiah, would be overwhelming and fill them with dispair but for the fact, the Lord had, eighteen hundred years ago, provided a PATTERN and a type of his mercy to those who had previously persecuted and blasphemed his name. When this discovery is made to them, they will say, "Blessed is he that cometh in the name of the Lord."

If these views are correct, we trust our friend, who made the inquiry at the head of these remarks, will see there is no countenance given in the language which caused his inquiry, for the notion of the revival into life of the wicked dead. The whole subject relates to the living and not to the dead.

Beauties of Eternal Torments!

In a sermon on the *Eternity of Hell Torments*, Jonathan Edwards says:

"How dismal it will be when you are under these racking torments, to know assuredly that you never, never shall be delivered from them; to have no hope. When you shall wish that you might be turned into a toad or serpent, but shall have no hope of it; when you would rejoice, if you might but have any relief, after you have endured these torments millions of ages, but shall have no hope of it; when, after you have worn out the ages of the sun, moon, and stars, in your dolorous groans and lamentations, without rest day or night, or one minute's ease, yet you shall have no hope of ever being delivered; when, after you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torments shall still ascend forever and ever; and that your souls which have been agitated by the wrath of God all this while, yet will still exist to bear more wrath; your bodies which will have been burning and roasting all this while in those glowing flames, yet shall not have been consumed, but will remain to roast through an eternity yet, which shall not have been at all shortened by what shall have been past."

No better proof of the power of education could be given than the foregoing fearful and blasphemous paragraph, as coming from the pen of a devoted child of God. Impossible as we feel such a thing to be, and rejoicing, as we do, in being delivered, from the hideous bondage of such a belief, yet it is devoutly assented to by thousands of charitable souls, who have been taught it from their babyhood. We well remember the conflict in our breast, when the possible falseness of the doctrine of eternal misery suggested itself. And when, after a severe struggle between the Reason implanted in us by our heavenly Father, and the giant Custom, our chains fell off, never to be replaced (certainly not by the leprous parody of temporary torment through Christ), how we praised God for bringing us "out of the land of Egypt, out of the house of bondage!" O how fearful a thing is false Education! May our merciful God assist us to wage relentless war against the horrible traditions which so "make void" His holy word! And in no way can we so effectually oppose the fables of the day as by a bold and earnest promulgation of Life, future and eternal, through Jesus Christ alone. Surely a great responsibility rests upon the enlightened. Let us not lack the interest which we rea called to show. J. T. C.

The Memorial Name.

TO THE EDITOR OF THE HERALD OF LIFE.

DEAR SIR—A very interesting article, signed J. T. C. (in the writer's estimation worth alone the whole year's subscription to the "H. of L.") appears in your issue of the 11th inst, under the caption of the "Memorial Name."

In the course of the article we read "By a law of Hebrew grammar the *a* becomes *e* under the first consonant *Y*. Thus, with these vowel letters [*a, o, a,*] Yhvh becomes Yehovah, or Jehovah." Does not this "Law of Hebrew grammar" apply to *Yah*veh, as well as *Yah*ovah? Will the worthy and respected writer explain, and confer an obligation on many interested equally with

CARP.

New York, Nov. 25, '63.

Another Sign of the Times.

THE VISION OF DRY BONES. EZEK. XXXVII. 1–14.

BY J. PARRY, SANDY HILL, N. Y.

That the parable of the budding Fig-tree, is a Sign that the long winter of Israel's barrenness is nearly passed, and the summer of their national prosperity is nigh at hand, is plain and clear to all who have eyes to see the signs of the times.

So likewise, in Ezekiel's vision of dry bones resuscitated, we have a still brighter, and more convincing sign, of the speedy restoration of Israel to their own land, and their national prosperity, under the long expected reign of the Son and Lord of David.

Neither are we left to conjecture on this point; the explanation of the vision is given in the 11th verse. "Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost, we are cut off for our parts." See Isa. xlix. 14–16.

In the vision, the nation of Israel, in its ruin and desolation, is fitly compared to "dried bones," lying scattered all over the valley, having been long under the power of death. And yet the frame work, the bones, remain; they are not utterly destroyed. The question is asked can these bones live? The unbelief, and bitter prejudice against God's ancient people, for 18 centuries, sneeringly answers, *No*; they are dead; they can never rise again, the door of mercy is to them closed for ever. Ezekiel had a little more *faith*, and a little more *hope*. "O Lord, thou knowest." As if he had said, all things are possible with thee. The resurrection of the saints, at the Advent of Christ, will be an instantaneous work, like that of Christ himself: the trumpet shall sound, and the dead in Christ shall spring forth to life. This, on the other hand, is a *gradual* work; it is not accomplished in a day; but, thanks be to God, we live to see its commencement.

We have heard the "noise," it has sounded in all lands. We have seen the "shaking" amongst these dry bones, a restless agitation, bone coming to his bone. Israel is not forgotten of God. He is taking away the curse that has rested upon them for ages. He is giving the them honor and influence, where they have been hated and oppressed. The way is being prepared for their restoration to their own promised land, and many are even now seeking a home there, and once more enjoying the early and the latter rain, to fertilize the long barren soil. Soon we may look for the sinews to appear, then the flesh and skin to cover them. After this, all that will be needed will be the Spirit, or breath of God to breathe on them, to give them life, repentance, and faith; and they shall stand up, an exceeding great army, with Christ as the Captain of their salvation. "Thy people shall be willing in the day of thy power." Christ, the LIFE-GIVER, will restore, not only life to his people, but *national* life to his Israel; he will set on the throne of his father David, on mount Zion, the city of the great King, and before his ancients gloriously.

Does it not strengthen our faith and hope in the promises, and prophecies of the word of God, to wait, and watch, and search after, and discover, day by day, the unfolding, and increasing "Signs of the Times"? May God give us all eyes to see, and hearts to receive, and love the truth.

When the Lord shall bring again Zion, and Israel and Judah, shall again possess the land of their fathers; and David's greater Son shall be their King; as all the prophets, from Moses to Malachi have declared shall come to pass; may not this be truly compared to a *resurrection* from the dead? The unbelief, both of Jew and Gentile, stagger at the promise; but not one jot or tittle, of all the prophets have spoken, of the glorious "age to come," shall by any means fail; so long as the Lord God Omnipotent reigneth, in the armies of Heaven, and over all the inhabitants of the earth. Isa. lv. 10, 11

Correspondence.

From Helen Robertson.

Fishkill Landing, N.Y., Nov. 10, 1863.

BRO. WENDELL—On arriving here, I asked a boy for N. S. Latimer's. He directed me, and I started up the hill for his house. After ascending a little way, I turned round to view the scenery; and, O, the glorious prospect that burst on my view! I stood lost in admiration, and wondered if the kingdom could be more glorious. I then walked on to the house; found sister Latimer at home; had only to say, I am from New York; sent here by "The Life and Advent Union," when her face lit up with joy, and gave me assurance of a most hearty welcome. After conversing awhile, she said, "there is only one of like faith here beside myself and husband. We have been so depressed and lonely for a long time, that I have been praying to the Lord either to open our way that we could leave this place, or to send some one here to revive us. Now I feel the Lord has heard my prayer and sent you here."

You may be sure my heart responded. Bro. L. came in at noon and received me with large hearted cordiality. He too felt my coming was of the Lord. Went with Sr. L., in the afternoon, to call on Sr. Vredenburgh and was received with joy. She has come into the faith delivered to the saints, within the last few months. She expressed the blessedness of it, and said she would not give it up for the world. How good it is to see the rejoicings of the Christians, and to mingle our joys with them.

We had meeting in the evening, and a very blessed time. They wanted me to stay over Sunday, so I consented. Bro. L. spoke of hiring a hall, and having me speak in public. I thought not best. I want to do just as the Lord would have me, but it seems hard for me to speak in public If the Lord means me to do so, I must have great grace from him. To me it seems humbling for a woman to speak publicly; yet if I am led to believe that it is the Lord's will toward me, I shall do it in his strength, heartily, as to the Lord and not to men. O, that he may enable me to keep humble and near himself, abide in Christ as the branch is in the vine. Then I shall be right. Lord help me.

We had meetings again Saturday eve; twice on Sunday, and last eve. Two others came in with us and expressed a determination to begin a new life. The friends seem greatly stirred up, and are going to commence evening meetings. Bro. L. says he has not been so blessed in seven years, if ever before. You ought to have heard him Sunday eve. His heart overflowed. He has given up the use of tobacco, tea, and coffee. Believes he can serve the Lord a great deal better without them. Determines, in God's strength, never to touch them again. Feels his great weakness and need of our prayers. Do let us pray for him. Yes, cry earnestly

for him and others who are sorely tried when they try to give up all for Christ. I meet them almost every where. I trust the children will take Grandfather Thatcher's advice, and abstain from, not only tobacco, but also all other evils. Sr. L. seems greatly strengthened, and praises the Lord for sending me here. Also, sister Vredenburgh. Dear ones, may the Lord help them. Our communion together has been precious. Now I know that the Lord sent me here. I love to labor for him. Start for Rondout in about two hours. May the Lord go with me. Expect to stop at Pawling on my way back, and remain a few days. I want to do all I can. The harvest truly is plenteous and the laborers are few. Lord send forth laborers into thy harvest, and come, yes come quickly.

The grace of our Lord Jesus Christ be with thee, and with all the Israel of God scattered abroad, sighing and crying for the redemption. Amen.

From G. W. Denney.

HERALD OF LIFE AND OF THE COMING KINGDOM

Allow me, Mr Editor, to speak out the whole name, it sounds so sweet when spoken together. Who could have named this olive branch of peace? If Jesus had been on earth, I should certainly have thought he gave it its name. How often those words came burning as it were from his dear lips, *life*, LIFE. "Ye will not come unto me that ye might have life;"—"if any man thirst let him come unto me and drink." That fountain, and that water bubbling up, "it shall be in you a well of water, springing up into everlasting life." Also the kingdom: how often he spoke of it, and how it must have made his hearers dream of that land of bliss! and to think it is "coming;" and that it is our Father's good pleasure to give us the kingdom, and life to all, at the same time, and all together. Then, Mr. Editor, let us speak it out in full—"Herald of Life and of the Coming Kingdom."

Who would have thought ten or twenty years ago the Lord would have caused such a paper to come into life in 1863! for, I verily believe, if He did not name it, he has had something to do about it: and some how, by some means, when I am alone, that name has clustered around my heart and brings to mind such pleasant thoughts of promises and good that I find myself calling out the name to myself in an audible voice. Such words cannot be shut up in ones heart; they were not made for that: and, it seems to me, they have had the effect to make us love God more, and his people better; for I can truly say, I think I never did love his people so well as I do now. Those too, who differ from me. I can say, God bless them—how I love them.

"Seceded!" never: that I feel is a mistaken idea. Some I know have thought so; but no; we greet everybody that God has blessed; his people are dear to us; the camp ground we meet to worship God upon, is dear to us, to say nothing of that stately old tree, where that venerable head was uncovered to invoke the blessing of Almighty God upon the kneeling assembly, and upon the then started enterprise. Our hearts burned within us as we wended our way back to the ground, and we were blessed.

Dear friends, the world is growing weary; and dark clouds are settling down upon her horison; their night is coming—that long dark night—that dreadful sleep that wakes not! O, how awful! Sinners out of Christ, where are you? Stop and listen. Hearken! the sentence has been out against you a long time: it speaks of silence! a silence, O, how long! no morn to wake from your slumber! No Christ to speak to you: sentence out and will be executed speedily! Hear the voice that is now abroad in the land; it speaks of LIFE and a coming kingdom; and now is the time to make application to the LIFE-GIVER, our Messiah; to whom be glory forever.

New Haven, Conn.

From Dr. J. P. Cowles.

BRO. STORRS.—Enclosed is my subscription for the HERALD OF LIFE, which you will please credit from No. 1.

I am disposed to encourage the publication of this new paper, believing from my knowledge of the character of its Editor, and assistants, that it will be free from that sectarian exclusiveness which characterises all other religious periodicals with which I am acquainted.

When reviewing past events, we find that religious faiths have caused an almost incredible amount of war, suffering, persecution, and evils, which every just man regards as cruelly wicked, and in opposition to the spirit of the gospel of Jesus Christ; all of which has arisen from the exercise of power one party held over the other. The same disposition is just as rife to day as ever it was under Papal dominion; even in the minds and hearts of many who profess to be looking for the immediate return of our Lord.

If an editor refuses to publish sentiments of another, simply because he does not believe them, or refuses to advertise in the columns of his paper a work, because its doctrines are not in harmony with his own, he is exercising all the restraining power in his possession, and tells with unerring certainty that he would exercise more if he had it, even silencing the authors of such sentiments or works from public teaching, though it required the prison or even the stake. These may seem to some, hard sayings; but the sin of stealing a pin is just as great as to steal a more valuable thing, if the pin is all that can be stolen; for it shows the disposition of the man. In the one case, he exercises all the power he has to suppress free thought and unrestrained investigation, while in the other, he steals all he can.

I can never tolerate an attempt to restrain free investigation, for it is by this means that truth is discovered, as searching for hidden treasures developes their locality. The Life and Advent Union is destined to succeed in its object; for it has its origin in an earnest zeal for the promulgation of truth; has commenced on a good financial basis, and exhibits the proper elements in its members to give it substantial and abiding character.

Plantsville, Conn.

From William Montgomery.

BRO. STORRS:—My claim on the Bible Examiner I freely give up, so that my subscription to the Herald of Life date from the first number. I was glad to see an intimation in the Herald that the Examiner might be published *quarterly*; if so, you may calculate on me as one subscriber; and, I think, if the friends of the old Examiner were to speak out at once, the publication might be started for 1864. I am glad we have got a weekly paper, but am not satisfied; we want room for more matter. We are living in most "awful times;" the final consummation of all things is at hand; and yet how ignorant are the great majority of mankind, of the nature of that kingdom which is rapidly approaching.

There is one subject which I should like to see hold a prominent place in the Herald, that is the prophecies. What a pity to see how much they are neglected by the Christian pulpit in the present day, seldom or never noticed; and if at any time, the subject is introduced, it is a spiritual fulfillment they are looking for. O, how it pains me to hear them talk of a spiritual king a spiritual kingdom, and spiritual subjects! Verily we are living in a spiritual age. I do not know of one prophecy relating to Christ's first advent, that was not fulfilled literally; and surely that is a sufficient guarantee for us to look for the remainder to be fulfilled literally too.

There is one class of prophecies which point both to his humiliation and exaltation; for instance, Isaiah ix. 6. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; now the child was born, and the son given literally; and shall we mangle God's word by saying, He is now reigning in His spiritual kingdom. By no means. Just as sure, as the child was born, and the son was given literally, so sure will he come literally, and the LORD God shall give unto him the throne of his father David. Luke i. 32. That was a literal throne in Jerusalem.

Genesis xlix. 10, is another of the same class. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him, shall the gathering of the people be."

Any one acquainted with Roman history, will see how literally the first part of this prophecy was fulfilled. At the time our Lord was born, the Jews had the power of life and death, in their hands, but about ten or eleven years after, Judah was made a Roman province, and attached to Syria, and their ecclesiastical policy ceased with the destruction of the temple.

Thus we see that the sceptre and lawgiver did not depart from Judah until Shiloh came. What shall we say about the remainder of the prophecy, "unto him shall the gathering of the people be." This surely must be in the future; it cannot be in the past. Jesus Christ never gathered the people together when on earth. True a great number followed him; some from pure motives, but a large number, like many in the present day, for the loaves and fishes; but he never gathered the people together. Paul thought so when he said, "I beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Thess. ii. 1. Just as sure as Shiloh came in his humiliation as "a man of sorrows and acquainted with grief," just so sure will he come in his exaltation, "in the clouds of heaven with power and great glory, and shall gather together his elect from the four winds, from one end of heaven to the other." Math. xxiv. 30. Even so, come Lord Jesus. Amen.

Buffalo, N.Y.

Extracts from Letters.

N. S. LATIMER, Fishkill, N. Y., writes:—I wish to express my thanks to you for thinking of us and sending our dear Sister ROBERTSON among us. I believe it was of the Lord, and he has truly made it a blessing to us. How good it is to be approved of the Lord; and we hope ever to be found in the path of duty.

JACOB GRIM, Philadelphia, writes:—I have received a very interesting letter from my Soldier friend, McAllister: he is out entirely on the Life theme: says, he has finished up Universalism, and made Life in Christ the only doctrine of the Bible. Please send him the Herald of Life.

[The person spoken of by Br. Grim, we believe, was a student in a University, in Vermont, at the commencement of the war; but left College and went to the defence of the Union. He was a Universalist. One year ago, he was in the Hospital in Philadelphia, and we met him at Bro. Grim's house. Shortly after, he returned to the army, and in some engagement he was wounded, and we think lost an arm.—Since that, he has been transferred to a hospital in his native State; where it seems, the seed sown in his mind by his friend Grim, while in Philadelphia, has sprung up and led him to look for life only in Christ. Let every one sow the seeds of truth, as we have opportunity. It will not be lost.—ED.]

MARGARET VAN WAGENEN, Kingston, N. Y., writes:—Next to the Bible I find your excellent paper to be as manna to my heart. I praise God for blessing his truth which has been resisted and persecuted. May He grant that the eyes of the people may be opened to behold the true light: and may the Herald of Life go forth armed with the power of God; for it seems likely to me, it shall not have gone over the world before the great LIFE-GIVER shall come and set up His kingdom and give immortality to all those who love his appearing. I do most heartily congratulate you and all associated with you in your success, and shall do all I can to support it. I did love the Bible Examiner very much. I find the Herald of Life fully supplying its place and I must have it.

HORATIO SQUYER, Penfield, N. Y., writes:—I have been a contributor to the Bible Examiner three years past, and have been highly pleased with it, as I think it advocates the true teaching of the Bible. I was delighted to learn that it might be resumed as a *Quarterly* issue: if so, I shall be one of its patrons. I have taken three copies of it—two to give away. I am also well pleased with the Herald of Life, and will take six copies of it—five to give away, and will endeavor to get more. I would like to see an article in the new paper, on the necessity of the creation of the Tree of Life in the garden of Eden, if our first parents possessed an immortal nature; or why it should be guarded, or they be expelled from the garden after their fall, if they could not die. I am an old man, and poor in this world's goods, but rich in mind in view of the coming kingdom and the life that is to be enjoyed through Christ our LIFE-GIVER.

THOMAS APTHROPE, Oakfield, N. Y., writes:—I have been very much interested in all your writings that I have read, and hope you will be able to fill our new paper with matter that will comfort and encourage me to press onward to the glorious prize of immortality.—May God incline all our hearts to do his will.

T. P. LEWIS, Hartwick, N. Y., writes:—I am much pleased with our new paper, and believe, with God's blessing, it will do great good. We needed just such a paper, but I hardly expected to see one started so soon. Those who are now isolated, and live a great distance from each other, can exchange thoughts through this medium. I am unacquainted with most of our ministers and brethren, and live here almost alone. Some have embraced the truth and honor it by their lives. Finding no one to publish the "Glad Tidings" of "Life from the dead," in this vicinity, I tried to do it myself. The result is, some embrace the truth, and others are almost persuaded that "these things are so." I think all may be useful in their sphere, if they will only let their light shine. Now that we have a paper advocating the great themes which we are so much interested in propagating, let us see that it is *sustained*. Let each subscriber of that noble magazine, the "Bible Examiner," send at least one new subscriber to the HERALD OF LIFE.

T. W. WRIGHT, Cincinnati, writes:—I send $2 for the Herald of Life, to date from it commencement. I paid $3 for the Bible Examiner for 1863, and consider what I received of it was priceless. I feel that the Lord's hand is in the present movement, and if he is for us, who shall be against us. Let us work together with Him. My means are limited, but I expect, by the blessing of the Lord, to send another remittance, before long, to aid the good cause of spreading Bible truth.

J. F. WILCOX, Beaver Dam, Wis., writes:—I do not as yet see the truth of your position on the resurrection of the wicked, but embrace and preach the glorious views of the coming kingdom. Though all truth is important, abstractly considered, and it is desirable to get rid of all error and hold to a harmonious *system* of truth, yet I plainly confess my inability to attach the importance to the subject of the resurrection or non-resurrection of the wicked which you do. However, I am investigating, and trust I am open to conviction and stand ready to follow truth wheresoever she may go. Perhaps you remember your old friend and colaborer, Ira Wilcox, whose name stands connected with the early history of Wesleyan Methodism. Before I had any knowledge of the meaning of his words, or any interest in the grave issues for which you have so long and earnestly contended, I used to hear him speak your name with respect and pleasure, but not unmingled with regret, that "Bro. Storrs had become a *destructionist*, and had gone into infidelity." It may not be unpleasing to you to know he is still alive—still a stong "*Wesleyan*," but no longer a preacher, only a farmer. He is very much pained to know that I—his son—am as great an "*infidel*" as Bro. Storrs, and I have tried in vain to convince him of the truth.

[A theory which shakes our early religious ideas is very naturally thought to be infidelity; and we must not wonder if our views are thus denominated by many sincere souls, who are truly jealous for what they regard as truth. The Lord has been patient with us; in our past blindness, and we may well imitate Him in this respect. Let us place the truth before all, to whom we can have access, and do it in love; then wait for the result: we shall not labor in vain: God will take care that the seed sown in love and in tears, with prayers, is not lost. "In due time we shall reap, if we faint not."—ED.]

WM. B. WADE, Leesburg, Ind., writes:—In parting with the Bible Examiner, it seems like parting with an old and tried friend, as I have read it almost from its commencement and always with pleasure, and I trust with profit.—At first, however, owing to my former religious teachings, I was opposed to some of the doctrines advocated in it; particularly the non-living of the wicked dead: but, I thank God, the more I read and compare with the word of God, the more I become convinced of the truth as taught in the Examiner; and now I believe I can fully indorse all the views advocated, in that precious magazine; and I could not feel reconciled to give it up under any other consideration than that its place is to be supplied by the Herald of Life; four numbers of which I have received, and I have every reason to believe it will fill the place of the Examiner; and what is still better, it is to be a weekly visitor: such a paper I have long desired. Let my subscription commence with No. 1. I want the paper circulated far and wide. The good Lord bless you, and enable you still to give the word of Life through your paper.

WM. C. METCALF, Holden, Mass., writes:—I see by a notice in the "Am. Baptist," that you have become connected with a paper called the "Herald of Life." Will you do me the favor of placing my name on your list, and send me a copy that I may know the terms, and I will remit accordingly. I feel rejoiced that God has preserved your life and opened the way for you again, as an EDITOR to proclaim abroad the glorious truth of "Life only in Christ." May you be greatly blessed in your effort, and be the means of blessing others in your new field of labor.

S. BENTON, Middlebury, Vt., writes:—Your excellent paper is a welcome visitor to all my family, and I do not feel willing to do without it, for there is much in it that cheers me in my lonely hours, as I come in from my daily labor.

DAVID H. BAKER, from the Army of the Frontier, Mo., writes:—I received No. 3 of your paper, but a soldier, under the influence of some evil spirit (whisky) tore it up; for which I am sorry. Can you send me another copy: [It is sent: hope the evil spirit will not tear any more.—ED.] I am a soldier; and not being a commissioned officer my wages are small; but I intend to spare you $2 every pay day for books and papers. I want books for my fellow soldiers. The greatest opposition your views meet with here, is from church members; specially the Methodists and United Brethren. They generally pronounce it a child of the devil. I find the thinking and reflecting men out here, as a general thing, do not belong to any particular branch of the church. I wish you to put me down as a member of the "Life and Advent Union." I cannot do much, but will do all I can.

APPOINTMENTS.

KAST HALL, 104 Hanover St., Boston
Sunday, Dec. 13. W. S. Campbell.
" " 20. W. S. Bishop.
" " 27. "

JOSEPH T. CURRY will preach in Rice's Hall, Springfield, Mass., Dec. 13. Correspondents will direct their letters, until then—Care of R. E. Ladd, Springfield, Mass.

RUFUS WENDELL will preach at Newark, Sunday Dec. 6.

GEO. STORRS will preach in Botanic Hall, 68 East Broadway, New York, at 3 o'clock P. M., Sunday, Dec. 6.

Portland, Me., Sundays, Dec. 6th and 13th.
S. W. BISHOP.

RECEIPTS for the past week, will be acknowledged next week. The *Business Agent* is away from the City as we go to press:—ED.

The Life & Advent Union

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and thirteen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Secretary, who shall keep account of the same and transfer them to the Treasurer.

V. The Board of Managers shall have power to choose an Executive Committee from their number to facilitate business.

VI. All receipts for the Union shall be published monthly by the Secretary, with the name of the donor.

VII. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving six weeks' notice.

VIII. The Secretary shall keep a record of the names and post-office addresses of the members.

IX. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union.

GEORGE STORRS, President.
RUFUS WENDELL, Vice President.
JOSEPH T. CURRY, Secretary.
LEONARD C. THORNE, Treasurer.

Directors.

Randolph E. Ladd, Springfield, Mass.
Ozias Clapp, Boston, Mass.
S. W. Bishop, Warner, N. H.
W. S. Campbell, New Britain, Conn.
Jas. L. Boyd, Philadelphia, Pa.
S. F. Rogers, Salem, Mass.
Isaac L. Allen, Albany, N. Y.
Walter Stickney, East Winsted, Conn.
Albert Fox, Pawling, N. Y.
Caleb Thompson, Providence, R. I.
John Billings, Corinna, Me.
Alex. Decker, Newark, N. J.
Jacob I. Johnson, Lynn, Mass.

The Union voted, The paper shall be called, "THE HERALD OF LIFE *and of the Coming Kingdom;*" to "be under the immediate control of an Editorial Board, composed of GEO. STORRS, Editor; Rufus Wendell, Joseph T. Curry, W. S. Campbell, and S. W. Bishop, Assistant Editors." "RUFUS WENDELL to be *Business Agent*."

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points; but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—ED. OF HER.

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On all books and pamphlets sent by mail, the postage has to be *pre-paid*. The following works will be sent, any distance under 3,000 miles, postage free, on receipt of the retail price:

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents.

The history of this work was this: Rev. T. M POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, 75 cents. In paper covers, 50 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only.

Tracts and Small Works.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*. Price, 7 cents.

THE ATONEMENT: by GEO. STORRS. Price, 3 cents.

DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

Other Tracts will be added, if funds are to be had.

THE BIBLE EXAMINER, volumes 13 or 14 can be had, bound or unbound. Vol. 13, bound, $1.75 Vol. 14, $1.85. This last volume contains 18 numbers, six of which were issued in 1861 and twelve in 1862. The prices named include the postage: $1.50 each without postage. Unbound, $1 per volume. The nine numbers of the *Examiner* for 1868 can be had for 75 cents, and are worth three times that amount.

All Letters in relation to any of these works, for the present, to be addressed, "GEO. STORRS, Box 4656, New York."

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I have analyzed the "IODINE WATER" prepared by Dr. Anders, and find it to be a solution of pure iodine in water. It has long been a desideratum to prepare iodine so that it can be administered in its uncombined state; this preparation by Dr. Anders enables us to effect that object. Each fluid ounce of the water contains about half a grain of Iodine. I consider it a valuable preparation, and one which will prove serviceable in all those cases where the use of Iodine is indicated.

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Certificate from Prof. James C. Booth, United States Mint, Philadelphia.

Dr. Henry Anders:

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TESTIMONIALS.

Remarks from the *American Medical Monthly*, edited by Edward H. Parker, A. M., M. D., late Professor of Anatomy in the New York Medical College.

IODINE WATER.—Samples of a preparation with this name have been sent to us by Dr. Anders, of this city, by whom it is prepared. Chemists generally state that Iodine can be dissolved in water, but that the solution is a very weak one, containing in fact on 1,7000 part of Iodine by weight. Dr. Anders states that this is only a simple solution in Croton water, and may be made as strong as 3-4 of a grain to the ounce. The preparation is a decidedly brown fluid, with a strong smell and taste of Iodine. When allowed to stand in an open vessel the color and taste both disappear, the remainder being simply limpid water. We have seen a copy of the report of an analysis, made by Dr. Chilton, in which he states that he finds it "to be a solution of pure Iodine in water," It is a question of interest, by no means unworthy of investgation, what may be the therapeutical value of this preparation. If we can in this way introduce pure Iodine into the system, without combination with any other substance, important results may follow. Practitioners should remember this solution when prescribing Iodine.

GENTLEMEN: I have examined your Liquid Iodine or Pure Iodine Water, and find it a pure solution of Iodine, containing a sufficient quantity for all practical purposes, as a remedial agent. I have used it in obstinate cases of scrofula, and can attest its superior value in the treatment of this class of disease. I am fully convinced your solution of Iodine in pure water, is far preferable to any other form in which it has hitherto been used. Respectfully, yours, &c. E. WHITNEY, M. D.

The August number of the Bible Examiner, edited by REV. GEORGE STORRS, contains the following editorial notice:

"IODINE WATER.—In this number of our magazine we introduce to the attention of our readers this medical preparation. We have done so, not for pay, nor because our pages are used as a medium of advertisements—for we have uniformly declined them—but gratitude to God, and a sense of obligation to Dr. Anders & Co., have made us insert the following:

My only son, George F. STORRS, now 37 years old, has been afflicted, for some dozen years, more or less, with painful swellings and inflamations in various parts of his body; oftentimes, seemingly he was near to death; then a respite for a season, but only for a return of the disease with more violence. For the past three years he has had an open sore on his breast; and latterly one near his collar bone, with ulceration in his throat, that was rapidly increasing, so that dissolution appeared inevitable. In this condition he applied to Dr. Anders & Co. By the use of the Iodine Water the ulceration in his throat disappeared in a short time. Continuing its use, in less than two months he was apparently healed, and his general health much improved. This son, whom I had feared would fall asleep in death before this Summer should close, is now, apparently, in a fair way to recover as perfect health as is common to our mortal state. In gratitude to God, who has thus answered prayer, and in justice to Dr. Anders & Co., I have made this statement, satisfied that there is virtue in the Iodine Water treatment which the readers of this magazine will thank its editor for bringing to their notice.

GEO. STORRS.

JULY 27, 1863.

DR. H. ANDERS & Co.:

GENTS: I have taken one bottle of Iodine Water, with decided advantage, for a chronic bronchitis of several years standing. Yours, &c.,
A. MANN, JR.,
No. 39 Wall-st.

EAST HAMPTON, L. I., May 10, 1863,

DR. ANDERS & Co:

GENTS: The package of Iodine Water came all right. My disease is that of the *mitral* valve of the heart. Before using the Iodine Water a grating sound being very distinct, even so distinct that it could be heard without difficulty with my overcoat buttoned. Now that rubbing sound is not to be heard.

Yours truly,
GEORGE L. LESTER.

NEW YORK, January 23, 1863.

DR. H. ANDERS & Co.:

GENTS: It affords me the highest pleasure to inform you that your Iodine Water has entirely cured my son Felix of Chronic Inflamatory Rheumatism. His limbs and his extremities were drawn up, and his heart was so affected as to jar his whole body by its excessive palpitations.

T. BERTELING
Musical Instruments,
167 Bowery.

The original of the above, with other testimonials, may be seen at our office.

Dr. H. ANDERS & Co.
Physicians and Chemists,
428 Broadway N. Y.

The Changed Cross.

[SELECTED BY M. B. CLAPP.]

It was a time of sadness, and my heart
Although it knew, and felt the bitter part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life;
And while I thought on these, as given to me,
My trial tests of faith and love to be,
It seemed as if I never could be sure,
That faithful to the end, I should endure.

And thus no longer trusting to His might,
Who says, "we walk by faith, and not by sight;"
Doubting, and almost yielding to despair,
The thought arose,—my cross I cannot bear;
Far heavier its weight must surely be,
Than those of others which I daily see;
Oh! if I might some other burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around—
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.
A moment's pause, and then a heavenly light
Beamed full upon my wondering raptured sight;
Angels on silvery wings seemed every where,
And angel's music thrilled the balmy air.

Then one, more fair than all the rest to see,
One to whom all others bowed the knee,
Came gently to me as I trembling lay,
And "follow me," He said, "I am the way."
Then speaking thus, He led me far above,
And there beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was, most beauteous to behold—
A little one, with jewels set in gold;
Ah! this methought I can with comfort wear,
For it will be an easy one to bear;
And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels, fair were they to see,
But far too heavy, was their weight for me.

This may not be, I cried, and looked again,
To see if there were any here could ease my pain;
But, one by one, I passed them slowly by,
Till on a lovely one I cast my eye;
Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering I gazed, and still I wondered more,
To think so many should have passed it o'er.

But oh! that form so beautiful to see,
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors fair,
Sorrowing I said, "This cross I may not bear,"—
And so it was with each and all around,
Not one to suit my need, could there be found;
Weeping, I laid each heavy burden down,
As my Guide gently said, "No Cross, no Crown."

At length to him I raised my saddened heart;
He knew its sorrows, bid its doubts depart,
"Be not afraid," He said, "But trust in me,
My perfect love shall now be shown to thee;"
And then with lightened eyes, and willing feet,
Again I turned my earthly cross to meet;
With forward footsteps turning not aside,
For fear some hidden evil might betide.

And there in the prepared appointed way,
Listening to hear, and ready to obey,
A cross I quickly found of plainest form,
With only words of love inscribed thereon;
With thankfulness, I raised it from the rest,
And joyfully acknowledged it the best,—
The only one of all the many there,
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest,
And as I bent, my burden to sustain,
I recognized my *own old cross* again!
But oh! how different did it seem to be,
Now I had learned its preciousness to see!
No longer could I unbelieving say,
Perhaps another is a better way.

Ah no! henceforth my own desire shall be,
That He, who knows me best, should choose for me,
And so whate'er his love sees good to send,
I'll trust it's best, because he knows the end.

"For I know the thoughts that I think towards you, thoughts of peace, and not of evil, to give you an expected end."—Jeremiah xxix. 11.

From the Traveller, 1860.

The Greatest of all Questions.

"For what is a man advantaged, if he gain the whole world and lose himself, or be cast away."—Luke ix. 25.

Having considered the gain and the loss, we come now to consider

THE QUESTION ITSELF.

"What is a man advantaged, if he gain the whole world and lose himself, or be cast away?"

The humblest capacity can discover that the proper answer is, it will advantage him nothing. The price of his present enjoyment and impiety is the loss of being itself. In the exhibition of London, there was one diamond, "the mountain of light," as it was called, of immense value. Now, suppose it cast into the deep, and that a man dives for the treasure, and finds it, but expires with it in his grasp, just as he reaches the surface of the wave—what would it profit him to have gained the diamond and to lose his life? So here, the present enjoyments of a godless life consume in the end being itself; the reward of sin is the darkness of non-existence. An infinitesimal gain, and an infinite loss; a straw gathered from the flood of time, prized beyond the glory and gladness of interminable duration; a drop preferred to an exhaustless ocean; a grain to a kingdom, and a city which hath foundations whose builder and maker is God; a worm-like being to one kindred with a seraph's, yea, approximating his on whom all existence hangs as his robe and his shadow.

What then, beloved reader, will it avail you to gain all you can desire now, and to be thus impoverished, thus cancelled from being at last? You may understand the calculation before us, the loss and the gain; you may admit the accuracy of our development of the two sides of the balance sheet, and yet you may refuse to act on the discovery that the loss will inexpressibly transcend the gain, that in fact all comparison between the two is imperiously debarred. You may shun the momentous theme, we cannot exclude this possibility from our thoughts; will you, in mercy to yourself, disappoint our fears? Will you yield to our most ardent wish, and henceforth renounce the profitless service of sin and Satan. In the end it is unqualified loss; sometimes in this scene, we admit, it has the semblance of gain. You may have a godless life in time, but there shall not be for any a godless eternity; it is enough for God to be mocked for a period; he will not be slighted and blasphemed by creature tongues forever. Now, the great Redeemer implores you to calculate the problem of being; a godless present and no eternity; a holy, grateful, self-denying life here, and everlasting duration in the company of the Lamb and his angels. Think, that a life of sin—a life out of Jesus—is nothing else than a toiling for death; a hurrying from night to night; a long prayer, if I may so express myself, that the gates of existence may at length be shut upon you by an omnipotent arm; and that prayer will be answered when the penal-destroying elements come forth to burn up the moral chaff and vile corruption that shall be found in the Universe at the end of time. Man must be renewed by love, or removed by power; conquered by grace or consumed forever. At present the angel of love waits, and beckons the guilty to the Saviour's side. The compassion of the Eternal has appeared in a thousand forms to your view; its fairest and richest manifestation was in the person of his Son, who was sent into the world that we might not perish; but have everlasting life. He is the brightness of his Father's glory. Have you seen him? You have seen the Father. Jesus was love—love was Jesus—the friend of man, the revealer of heaven, the conqueror of hades, the bringer of immortality. With him you have the pledge of being; because he lives, his disciples shall live also; without him, without his grace, his transforming power, his lovely image, his indwelling spirit, you are an heir of ruin, and angels will weep over your end, as they are now deploring your progress in sin. He desires your love, and that you may yield him your heartiest homage and affection, he unfolds to you the greatness of his compassion for you as you are; assures you of his desire for your recovery to righteousness, your reconciliation to his Father, your enrolment among the heirs of immortality. Lose a world, rather than lose Jesus; gain a whole world, and what will it avail when the horrors of destruction are thickening around your being, when Gehenna demands you as a fuel for his quenchless flames? My brother, think; the text appeals to you as a reflecting being. One is filled with horror and unspeakable disgust in contemplating the popular hell; the bible revelation as the doom of the wicked imparts an awfully solemn feeling to the heart. The one unhinges or excludes consideration; the other awakens reflection, and it does not outrage reason, nor remorselessly harrow the sympathies of humanity. The nearer you come to the one you are the more disqualified for the exercise of your intellectual capacities; the other—the further you penetrate its enclosures and chambers, makes you the more intensely thoughtful, and the more alive to the hopelessness of men disconnected with Jesus. To him, therefore, when serious thought is, as we fondly trust, excited in your mind; to him we would affectionately conduct you, and the while tell you of his tears, and groans, and agonies, and triumphs in the sublime effort he made to redeem you from sin and its fruits. Behold thy Saviour! He died for you; will you not taste his love that flows like a soft stream from his heart: its taste is sweeter than nectar; its healing and reviving virtues pass and angel's description. Be wise, and count all things; but loss for the excellency of the knowledge of Christ Jesus your Lord, and strive to attain unto the resurrection from among the dead, and the kingdom whose splendor and blessedness shall not pass away.

M.

The Three Hells.

BY A. G. HUDSON, FLORENCE, MIN.

"The wicked shall be turned into hell and all the nations that forget God."—Psa. ix. 17.

This language is plain and positive. The question then arises, Into which hell that has been sounded in our ears, are wicked men and nations to be turned?

I invariably heard hell described to be a place of literal fire, in which immaterial and immortal, or invulnerable beings suffered pain; but, perhaps from seeing the inconsistency of such language, I belive the majority of the so-called orthodox now describe hell to be not a place but a condition, in which the sinner will suffer mentally; when that conscience that was once so tender that it smote the individual when he used the first oath, or committed the first crime, but afterwards became so seared that he could take the name of God in vain, or even the property, or life of his neighhor without his conscience condemning him, will, by some means, become tender again; and through eternity become more so, until its gnawings become more severe than literal fire can be.

But there is another hell spoken of, which I shall take the liberty call the hell of the Bible; or in other words, a state of nonentity. Now I wish all who read this to take their Bibles and read what God said to Adam, Gen. iii. 17, to the end, and then decide candidly in their own minds to which of these hells was Adam sentenced. Then turn and read Psa. xxxvii. Consider carefully verses 10 and 20, and if you then have doubts, suppose you try the experiment with a little of the fat of a lamb: place it in a fire, and as it consumes away into smoke, and finally when it is consumed, devoured, burned up, ceased to be, then ask yourself before God, does this convey to my mind an unending fire? a continued and increased gnawing of conscience? or, that those sinners will be "as though they had not been"? Now turn to the last chapter of Malachi, and try that; then answer the same question; and if, per chance, some professional teacher should say, "that prediction had its fulfillment long since," before you believe him, without any more evidence than his say so, just read the last verses of the third chapter, and see if God has yet made up his jewels, and who it is he proposes to spare; then you will see what it is, in the fourth chapter, that he proposes to spare them from. Now turn to 2 Pet. iii. where the same fire is spoken of, and this same perdition of ungodly men. Then follow me to Math. xiii, and see those tares or dry weeds, bound in bundles and set on fire, and ask yourself, how much of an eternity it will take to consume or burn them up; or what do they say to me about the pangs of conscience? But hark! do you not hear that voice coming from the flames, "dust thou art, and to dust shalt thou return!" Then read in the same chapter the parable of the net: look at those bad fish one moment; lying on the sand; thrown away; you will lack but a little time before decomposition will commence; and as you see them mouldering back to earth just inquire where is this modern hell of conscience pre-figured here?

We will next go to John xv. 6. Then go with me into a vineyard; cut off those branches that bear no fruit: do you see them wither? Now see those men gather and burn them. *A very small eternity* will elapse before those branches will be consumed.

I might follow these figures further but I forbear; they are all the same. We will for a moment return to our text; we there discover that the nations that forget God are turned into the same hell as the wicked inhabitants of those nations are. I understand a nation can be turned into hell and the inhabitants of that nation still live. In other words, when all the nations of this world are turned into hell, many of their inhabitants will be in the kingdom of heaven. I understand the language to mean in their national capacity. Are those nations, that have long since been turned into hell, to be raised up and *re*-turned, as we are told the original implies?

In conclusion, I ask my reader, does this language—"the nations shall be turned into hell"—imply they are to be perpetuated? or, that they are to have an end? *This* is the condemnation; light has come into the world and men love darkness rather than light.

Thoughts on Loving our Neighbor.

"Thou shalt love . . . thy neighbor as thyself." Luke x. 27. Who is our neighbor?—Every one within the circle of our knowledge. The story related by Jesus of the good Samaritan shows this. The person blessed by the Samaritan was as far removed from him, in the respect of *claiming* any good, as he could possibly be. The Samaritan was on a journey, at a distanse from his home, and when he saw the poor wretch by the wayside, he would naturally feel that the people of that section should attend to their own cases of distress. Besides the sufferer was an enemy—not a personal one, to be sure—but a national enemy; and in those days of ignorance the enmity of races was far more bitter than in our day; and national hatred is bad enough in the nineteenth century. Hence, all the Samaritan's natural prejudices were opposed to an act of kindness. But his true heart prompted a course of action which is a lasting example to the world. We are taught that nothing can ever happen to remove our obligation to our fellow men, and we have no right to be independent of this obligation.

Our love to our fellow men is measured by our self-love. Many persons do not seem to realize that self-love is a good thing; at least, they do not recognize it in theory: as for the practice, they cannot help themselves. Every being loves himself. Self-love is commendable; its *abuse* is evil, and only evil. And the abuse has a name—selfishness. We once heard the venerable Dr. Stockton (now Chaplain to Congress) make some very happy remarks in relation to self-love and selfishness. He contrasted the nobleness of the one with the meanness of the other in a masterly way.—We shall never forget the stress he laid on the syllable *ish*. Self-*ish*-ness was shown in all its contemptible actuality. The Dr. remarked the lowering nature of *ish* as exemplified in most instances of its occurrence; e. g., doggish, wolfish, thievish, knavish, pettish, peevish, snappish, foolish, slavish, waspish, &c.

The distinction between self-love and selfishness is equal to the difference between Christianity and Worldliness; Spirituality and Animalism. All sin is covered by the word selfishness; for sin is but the preference given to the dictates of the animal appetites and passions. The two sides are expressed in the apostolic phrases—"the minding of the flesh" —and "the minding of the Spirit."

We have said that self-love is the measure of our duty to our neighbor. Yet here some qualification is necessary. In an absolute sense, it is impossible for us to render the same love to others as we do to ourselves.—For instance, the instinct of self-preservation is stronger than any feeling towards others. And this is necessary and just. What, then, is the true standard of love to others? The Master has given it. "As ye would that men should do to you, do ye also to them likewise." Luke vi. 31. We are to treat others as we would be treated in the same circumstances. This rule is absolute.

Love to our neighbor has two phases—a passive and an active. As a general thing, our duty is fulfilled in the passive sense. To most persons, we show our love by refraining from any encroachment on their rights. "Thou shalt not"—in the last five of the ten commandments expressed this love.

Active love is demanded more by our own duty to the few than the many, since it is the few who are circumstanced so as to bring them within our immediate knowledge. But our duty in this direction is just as sacred, and we believe it to be as great a sin to fail in practicing Active love towards our neighbor as to omit performing our known duty to God. This general truth is expressed in 1 John iii. 17: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the *love of God* in him?"—

Our duty to our neighbor is in the ratio of our nearness to him. The love of a husband to his wife, or of a parent to his child, is necessarily greater than to persons who are farther removed. Notwithstanding, love, in its comprehensive aims, overleaps all barriers, and reaches to the ends of the earth. All the world is welcome to love's port, and every bark that floats may anchor in her harbor, and find no lack of room when the tide turns.—May the Holy Spirit aid us to love "not in word, neither in tongue"—the professing Church is full of that sort, but—"in deed and in truth."

J. T. C.

Sleep.

The following remarks on sleep are so in harmony with nature and common sense that we commend them to the consideration of all. They express the views we have entertained for many years.

There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are these:—

1. Those who think most, who do most brain work, require most sleep.

2. That time saved from necessary sleep is infallibly destructive to mind, body, and estate.

3. Give yourself, your children, your servants—give all that are under you, the fullest amount of sleep they will take, compelling them to retire at some regular hour, and to rise the moment they wake; and within a fortnight, nature, with almost the regularity of the sun, will unloose the bands of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself. Nature will never fail to write it out to the observer under the regulations just given.

Children's Department.

Letters to Children.—No. 7.

BY GRANDFATHER THATCHER.

Dear Children:—My text is Prov. xvi. 18: "Pride goeth before destruction, and an haughty spirit before a fall." What is pride? It is that feeling which we have when we are too much lifted up in our hearts. It is a very dangerous thing as the text shows—*destruction* follows it. No one can be saved who is ruled by pride. Hence, you will feel the importance of striving against it; and to help you I wish you carefully to read the following poetry which I have taken from a book for your benefit. It is quite lengthy, but very valuable. You may commit some, or all of it to memory if you choose; and I pray that our Father in Heaven will help us all to overcome pride.

THE WAY TO FIND OUT PRIDE.

Pride, ugly pride, sometimes is seen
By haughty looks and lofty mein:
But oft'ner it is found that pride
Loves deep within the heart to hide;
And while the looks are mild and fair,
It sits, and does its mischief there.

Now if you really wish to find
If pride be lurking in your mind,
Inquire if you can bear a slight,—
Or patiently give up your right.
Can you submissively consent
To take reproof and punishment,
And feel no angry temper start
In any corner of your heart?
Can you at once confess a crime,
And promise for another time?
Or say you've been in a mistake;
Nor try some poor excuse to make,
But freely own that it was wrong
To argue for your side so long?
Flat contradiction can you bear,
When you are right and know you are?
Nor flatly contradict again,
But wait, or modestly explain,
And tell your reasons one by one;
Nor think of triumph, when you've done?
Can you, in business or in play,
Give up your wishes or your way?
Or do a thing, against your will,
For somebody that's younger still?
And never try to overbear
Nor say a word that is not fair?—
Does laughing at you in a joke,
No anger or revenge provoke;
But can you laugh yourself, and be
As merry as the company?
Or when you find that you could do
The harm to them they did to you,
Can you keep down the wicked thought,
And do exactly as you ought?

Put all these questions to your heart,
And make it act an honest part;
And, when the've each been fairly tried,
I think you'll own that you have pride:
Some one will suit you, as you go,
And force your heart to tell you so;
But, if they all should be denied,
Then you're too proud to own your pride.

THE WAY TO OPPOSE PRIDE.

And first, the best, the surest way,
Is to kneel down at once, and pray:
The lowly Saviour will attend,
And strengthen you, and stand your friend.
Tell Him the mischief that you find
Forever working in your mind;
And beg His pardon for the past,
And strength to overcome at last.—
But then you must not go your way,
And think it quite enough to pray:
That is but doing half your task;
For you must *watch* as well as *ask*.
You pray for strength, and that is right,
But, then, it must be strength to fight.
For where's the use of being strong,
Unless you conquer what is wrong?
Put out the smallest spark of pride
The very moment 'tis descried:
And do not stay to think it o'er;
For while you wait it blazes more.
And when there's something so amiss,
That pride says, "Take offence *at this*,"
Then if you feel at all inclined
To brood upon it in your mind,
And think revengful thoughts within,
And wish it were not wrong to sin,
O stop at once!—for if you dare
To wish for sin—that sin is there!
Remember too that you must pray,
And watch and labor *every* day;
Nor think it wearisome or hard
To be forever on your guard.
No; every morning must begin
With resolutions not to sin;
And every evening recollect
How much you've failed in this respect.
Ask, whether such a guilty heart
Should act a proud, or humble part;
Or, as the Saviour was so mild,
Inquire if pride becomes a child;
And when all other means are tried,
Be humble that you've so much pride.

ENCOURAGEMENT IN STRIVING.

But if the Christian still remains
Imperfect after all his pains
Why labor still to conquer pride,
Since victory is still denied?
Not so, my child! be sure you may
Obtain the good for which you pray.
But still you must not feel secure
Of having made a perfect cure.
The Christian, till his course is ended
Must never *say* "I've apprehended."
Although you strive to do God's will,
You must be self-distrustful still:
In knowledge you must seek to grow;
Yet never boldly say, "I know:"
Nor ever think you've conquered pride,
And lay your watchful care aside.
If you are good, this can be known
To the all-seeing God alone:
You still must watch with constant fear
From all transgression to keep clear.
Still trusting while you strive to mend
That God your efforts may befriend.
And may you find, in His great day,
That all your sins are wiped away.

The Mistake Corrected.

To Grandfather Thatcher:—I am very much pleased with your letters to children in the Herald of Life; and I am very glad the Editor has left a corner in his paper for the children. I am glad that Grandfather is kind enough to write for the children; but I hope he will pardon me for informing him that I found quite a mistake in his letter No. 5, where he quoted Isaiah xii. 22, 23. I got my Bible and found it was not there. This caused me to search for it, and I found it in Chap. xli. 22, 23. I like the story of Samuel, and hope I may imitate his example.

Kingston, N. Y. Nov. 21. 1863.

Willie Van Wagenen.

Note in Reply by the Editor.—We are glad our little friends are on the look out for Grandfather Thatcher, but in the present mistake no blame rests on him. Two other parties were the cause of Willie's labor. First: the compositor (that is, the *type setter*) put an i, where he should have put an L. Then, when the Editor read the proof—i. e., an impression taken from the type before it goes into the hands of the printer—he overlooked the mistake, and not being marked, in the proof reading, the compositor did not correct it, as he only looks at our marks for corrections. It is, therefore what is called, "a *typographical* error"—i. e., putting in a wrong type, and letting it go to the printer without being corrected. Our young friends have no idea how difficult it is to avoid the occurrence of such errors. We read our "proof-sheets" all over twice, carefully as possible; yet errors will sometimes occur: and after all our reading and correcting, the compositor sometimes, in correcting, makes a bad matter worse. One instance occurred in Grandfather Thatcher's letter on the use of tobacco, in No 3. He makes a little girl to say "My mother *snuffs* it." Our compositor set it up "*sunffs*." We marked in the proof sheet "tr.," which means *transpose*, i. e., put the *n* before the *u*, making them change places. By some mishap, in attempting to make the correction, the *ff* got thrown out, and another *u* got in their place, but the transposition of the first *u* was not made. So it went to press, and the printer made Grandfather Thatcher say, *sunus*, instead of *snuffs*. We thought that was pretty well *snuffed* out, notwithstanding the printer made it *sun-us*. Sun or no sun, *the light was extinguished*. We were almost ready to say, "We have seen an end to all perfection;" at least, in proof reading and compositor's correcting; but we shall keep trying to have a "clean sheet"—that is, free from errors; and we trust our little readers will take a "proof sheet" of their lives every once in awhile, and get their parents, or some good pious friends, to help them to read it, and mark carefully all the typographical errors—that is, errors which make your life read wrong, and look bad, and perhaps puzzles some body to find out whether you mean to be good or bad,—then endeavor to have all the errors corrected: and if you get the habit of correcting these small errors, it may preserve you from making larger ones, by begetting a watchfulness and care which is of the highest importance in the regulation of your lives. If you find a good many errors in your first proof sheets, do not get discouraged, but keep trying, and ask the blessed Saviour to help you, mightily, to get a clean sheet. If you commence immediately, and resolve to follow on to know the Lord, and to be conformed to his will, you will make progress, unquestionably. Now please look sharp at your "*copy*"—that is what the compositors ask the Editor for when they are about to set type—we say, look sharp at your "copy," and strive to get your composition—your heart and life—as near like it as possible. Do you ask, Where shall I get the copy? Answer: "Looking unto Jesus," who was once a little child! O, how exalted He is now! Still he cares for little children, and says, "Suffer them to come unto me." Now, little friends, the Editor wishes you may all be found in the blessed Life-giver's arms when he shall come to make up his jewels.

Conversations on the Scripture.

BY A FATHER AND HIS CHILDREN.

Little Children:—We all met together, again this evening in the sitting room, anxious to begin the conversation we left off last evening. Little Willie was as sprightly as ever, and listened attentively to Mary's reading of the last part of the ninth chapter of Mark.—As father had explained to us about the fire, we wanted to know about "the worm that dieth not."

Mary said, the Saviour could not mean immortal worms.

Willie.—Would'nt that be a funny worm! that lives all the time?

Father.—Yes, it would be a singular kind of worm, and one that little children could not know anything about. But, Jesus does not say the worms are immortal; for he uses them in the language of parable, to teach still more plainly the entire destruction of that which the worm lives on; for if any part of that which was cast into the fire should not be consumed, the worms would complete its destruction. That was the way with all things thrown into Gehenna, (or hell, as it is called in the chapter): if the fire did not reach it, it was certain to be consumed by the worms; so that nothing of it could be left.

Willie.—Yes: I know; it will all be eat up.

Father.—That is what the Saviour wants to learn us: and we *know* the effect of these on any thing they act upon, and he uses this knowledge of ours, to teach us what will be the end of those who offend. If he was talking about eternal fire, and immortal worms, we could not be instructed by his words, for we do not know any thing about that kind of fire and worms.

Mary.—This must be all parable; for the Saviour tells us here, about cutting off our hands, and feet, and plucking out our eyes; and that cannot be literal, or else we would see people with their hands off, and their eyes out, in trying to do as Jesus tells them, that they may not be disobedient to him.

Father.—I am pleased to see that you reason so well, and determine so correctly the very apparent truth, we have to learn from these words of Jesus.

Joseph.—I have been looking at the 49th 'verse, and wondering what it meant: it reads "For every one shall be salted with fire; and the sacrifice shall be salted with salt."

Mary.—The Saviour cannot mean by these words—"every one"—all men, women, and children.

Willie.—Does he mean me too?

Father.—No. He cannot mean Willie, if he is a good boy; for if he means every one, then every body will be destroyed, and nothing left of them; as the Saviour has taught in this chapter, when he tells us that the end of those who offend him will be the same as something cast into the fire that does not go out; for, these must be the ones he speaks of when he tells us they shall be "salted with fire." Let us see what he means by these words. Can Willie tell me what we put things in salt for?

Willie.—Yes: to keep them all the time.

Father.—Now as we know that salt is use to preserve or keep things, What would its use in parable teach us? Does Willie remember what the Saviour teaches us when he uses in parable "The fire that don't go out"?

Willie.—Yes: the things will be all burnt up.

Father.—He teaches us that they will be all burned up, or entirely destroyed. Then if the parable of salting teaches us preserved in, or kept all the time, as Willie says, and the parable of fire teaches us entire destruction, What would the words salted with fire, used in parable, teach us?

Mary.—They would teach us that they, who were thus salted, were preserved in, or kept all the time in destruction.

Father.—That is what the Saviour wants to learn us. He first teaches, by the parable of fire, the destruction of those who offend against him; and then teaches us, by the parable of salt, that they will be kept in, or remain in that state of destruction. But this language can only refer to the present and final condition of one kind of persons. For Jesus speaks of the state of another class, by the parable of a sacrifice.

Joseph.—I remember that Paul speaks of this class in his teachings.

Father.—Yes: It is referred to in Rom. xii. 1: he say, I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and as Jesus tells us, in parable, that the sacrifice is salted, He teaches us that the condition of this class is preserved, or kept all the time.

The Herald of Life
AND OF THE COMING KINGDOM.

Terms:—Two Dollars a Year; One Dollar for six months; invariably in *advance*. When served by Carrier in New York city, 50 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the Herald of Life, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2,20 a year, or $1,10 for six months.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

VOLUME I — NEW YORK: WEDNESDAY, DECEMBER 9, 1863. — NUMBER 8.

The Herald of Life

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

At 37 Park Row (Fourth story, Room 22), New York

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☞ *For Terms, &c., see last page.* ☜

"He hath prepared for them a city."

BY MRS. L. R. K. BISHOP.

Oh the splendor untold, of that city of gold,
At whose pearly gates angels are waiting,
To welcome the throng, that shall sing the new song,
When stern death shall have done separating,
And God shall have gathered the sleeping;
And banished all sorrow and weeping;
The saints to life springing, are coming up singing,
While angels the harvest are reaping.

Oh, what hath God wrought! is the exultant thought,
When forth from the grave's gloomy portals,
Having won in the strife, incorruptible life,
Comes the glorified band of immortals,
Redeemed out of great tribulations,
As they gaze on His matchless creations,
Whose omnipotent might, built the city of light,
And laid its enduring foundations!

How surpassingly strange, is the wonderous change
That transforms this dark world, with its sadness,
Its sorrow and sighing, and mourning and dying,
To a scene of perpetual gladness,
Where joy is eternally springing,
And music of golden harps ringing!
"Praise to him who hath loved us, and purchased, and saved us."
The ransomed will ever be singing!

"The Second Death."

At the suggestion of a friend we offer some further remarks on this phrase, in addition to our previous article. We are surprised that some of the advocates of the revival of the wicked dead to be tormented and destroyed, should make this expression so necessary a pillar in their theory. It is so readily disposed of that their labor appears quite ineffectual.

In the first place, the phrase is found only in the Apocalypse, a book acknowledged on all sides as symbolical and full of figurative language. We know that this fact is sometimes met by the remark, "But the book is not *all* figurative; it contains many things which must be understood literally." Very true; but the question is as to how we are to distinguish the literal. One rule we assume as self-evident: no expression in the book of the Revelation can be taken literally, if by so doing the tenor of the other Scriptures is contradicted. Take for an illustration Rev. vi. 9, 10: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

This language, if literally construed, would be in opposition to the plainest teachings of the Old and New Testaments—for say they, "The dead know not anything"—"The dead praise not the Lord, neither any that go down into silence"—"There is no work, nor device, nor knowledge, nor wisdom, in sheol, whither thou goest"—"In death there is no remembrance of thee"—"If Christ be not raised, ...they also who have fallen asleep in Christ, are perished"—"I would not have you be ignorant, brethren, concerning them who are asleep," etc. Now persons in a state of unconsciousness could not cry "How long," etc. Hence the language in Rev. vi. must be considered as figurative.

The same rule applies in reference to "the second death." If the literal definition of the phrase is "a second literal death after a first literal death" (we say "if" for we question if the definition we prefer is not as literal as the one named), then the literal definition must be rejected, because it is against the positive teachings of the other Scriptures. They teach but *one* death—the extinction of the animal, the blood life. The law claims the blood-life as a forfeit, and having once seized its prey, holds it eternally; for the same justice which *takes* the life of the sinner *prevents its restoration*. "The wages of sin is death"—not deaths. It is true that provision has been made for the resurrection of all who are worthy, but no provision has been made to restore the forfeited life. There is life from the dead, but it is not animal life—it is spirit-life. Christ Jesus came to save from death through the impartation of a new principle of life—a life-principle not claimed by Justice. God set forth His Son to manifest his righteousness—that he might be just, in respecting the law's demand, and yet the justifier to a new life of all who believe in the LIFE-GIVER."

What, then, does the term "second death" mean? We are satisfied with the Jewish interpretation, which we gave in our previous article, but which we here repeat, in part, that the subject may be before our readers mind in its connection. Prof. Hudson, in "Debt and Grace," p. 178, gives various quotations from "the early Jewish books, the first of which is this: "Every idolater, who says that there is another God besides me, I will slay with the second death, from which no man can come to life again."

Here the second death is clearly defined. It is a death "from which no man can come to life again." Whenever a person dies without hope of life, his death may be called "the second death," although he may die but once. But it will be claimed, perhaps, that this passage may refer to a second literal death. Let us refer to one that can have but one meaning: "We learn from this place (Num. xiv. 37), that they died the second death."

Here, beyond all controversy, the phrase is used to express the nature of the death which those who brought up the evil report from the land of Canaan *suffered*. "THEY DIED the second death." And yet they died but ONCE! Hudson also quotes "the statement of Julius Africanus (A. D. 221), that Adam being one hundred and thirty years old begat Seth; and living thereafter eight hundred years he died, to wit, the SECOND DEATH."

The Professor thinks that this passage is "decisive against the sense of eternal misery." True; but it is "no less decisive against the sense of" a death after the resurrection.

The phrase in Jude, ver. 12, "twice dead," appears to present the same idea. The parallel expression, "plucked up by the roots" also agrees. Hudson well says, "The tree that has been cut down, may grow again; the tree that has been uprooted, never." And here we believe is the true explanation. The righteous die, and the wicked die—but they do not both die in the same sense. The righteous tree is "cut down," the wicked tree is "plucked up by the roots." The righteous man's death is a sleep, from which he will be awakened in the likeness of God "at the last day." The wicked man's death is not a sleep (at least in the N. T. sense; and if allowed to be a sleep in the O. T. sense, it is "a perpetual sleep," from which "they shall not wake, saith YAHVEH" Jer. li. 39, 57), but a death in his sins, the death which Paul declared to be the fate of those who have fallen asleep in Christ, "if Christ be not raised." 1 Cor. xv. 17, 18. Hence, the death of the righteous may be called the first death, the death from which there is a way of egress; while the death of the wicked is "the second death" from which there is no recovery. "He shall go to the dwelling of his fathers; they shall never see light. Man who is in honor and understandeth not, is made like to the beasts which are destroyed." Ps. xlix.

J. T. C.

"Whose House are we."

So says Paul in Heb. iii. 6. What does he mean by calling believers Christ's house? Perhaps God's Message to David through Nathan the prophet will give light. 2 Sam. vii. contains the history. It appears that David resolved to build a house or temple for the ark of God. But YAHVEH told him that Solomon should build the temple. The language is remarkable: "Also YAHVEH telleth thee, that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee....and I will establish his kingdom. He shall build an house for my name, I will establish the throne of his kingdom for ever....And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

It is certain that the foregoing language cannot apply, as a whole, to Solomon. "A greater than Solomon is here." The language of David in response to the Divine message shows that he understood it as referring to the far future. "Thou hast spoken of thy servant's house for a great while to come:" v. 19. Also, in v. 29: "Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord YAHVEH, hast spoken it; and with thy blessing let the house of thy servant be blessed for ever."

Now it is true that Solomon built the temple on Mount Moriah, but he did not build the house of David, which God promised should be established for ever before him. The house which God promised to build David, is identical with the house which David's seed was to build, and *does not refer to a literal building of wood and stone* but to *a kingly house*. The house of David which is to be established for ever is no more nor less than a race of kings who are to have the government of the earth. It is common, in modern times to apply the term "house" to a kingly dynasty, such as "The house of Brunswick," "The house of Valois," "The house of York," &c. "The house of David" has the same significance. So says the Psalmist, "Jerusalem is builded as a city that is compact together; whether the tribes go up, the tribes of YAH, unto the testimony of Israel, to give thanks unto the name of YAHVEH. For there are set thrones of judgment, *the thrones of the house of David*." Ps. cxxii.

The house of David consists of a King, and associate rulers, who are to be manifested, when the King comes, as the legislators of the earth. Jesus, the son of David, is the foundation of this kingly house. "Therefore thus saith the Lord YAHVEH, Behold, I lay in Zion for a foundation a stone, a precious corner, a sure foundation." Isa. xxviii. 16 "For Judah prevailed above his brethren, and of him the *Chief Prince*." 1 Chron. v. 2, Says David, in 1 Chron. xxviii. 4, 5; "YAHVEH God of Israel chose me before all the house of my father to be king over Israel for ever: for He hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father He liketh me, to make me king over all Israel: and of all my sons He hath chosen Solomon my son to sit upon the throne of the kingdom of YAHVEH over Israel."

Solomon was a type of Jesus. Psa. lxxii., which is called a psalm of or for Solomon, can only be applied in its exact sense to Jesus Messiah, the son of David. When Gabriel came to Mary, the mother of Jesus, he declared that "the Lord God shall give unto him the throne of his father David." Luke i. 32.

Jesus, as the Chief Ruler, selects his associates in the government. Hence Peter says, in his first epistle, ii. 4—9: "To whom coming, a living stone, (the foundation, see v. 6) disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual *house*, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ....Ye are a chosen generation, a *royal* priesthood, an holy nation, a peculiar people.

And Jesus, on the isle of Patmos, sent forth the word to "the churches:" "To him that overcometh will I grant to sit with me in my throne." Rev. iii. 21.

"Christ as a Son over his own house; WHOSE HOUSE ARE WE, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

J. T. C.

"The Breath" or "Spirit of Life:"—Its Scriptural Import.

The statement that God breathed into man's nostrils "the breath of life" has frequently been adduced as evidence of man's immortality, and superiority to the other animals inhabiting our globe. This argument assumes that the possession of this "breath of life" is peculiar to man,—that the Almighty has not communicated it to other animal tribes, an assumption which is distinctly unscriptural; and manifests great ignorance, or neglect of holy writ. Not more distinctly is it affirmed of man than of "the beasts that perish" that in his nostrils is "the breath of life." "Behold" said Jehovah "I, even I, do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall die;" Gen. vi. 17.

To avoid the threatened destruction there entered into the ark of safety, not only Noah and his family, but also "every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort went in unto Noah into the ark, two and two of all flesh *wherein is the breath of life*," Gen. vii 13–15.—Again, in describing the fate of all men, and the other animal tribes that did not enter the ark, similar language is employed, "all flesh died that moved upon the face of the earth both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and of every man, *all in whose nostrils was the breath of life. . . . died*," 21, 22.

It is thus evident, according to the divine record, that whatever be the import of the terms "breath of life," it is not somethnig peculiar to man, but possessed by him in common with all the various classes of the animal creation.

Should it be urged that there is no mention of God breathing this "breath of life" into the nostrils of the inferior tribes, it may be sufficient to reply that, neither is it stated that the Creator so communicated the breath of life to Eve "the mother of all living; yet, we presume, that she was not only "bone of his bone, and flesh of his flesh," but also inspired with the same breath of life, by the communication of which her husband became "a living soul." Since it is a fact that all animals that were saved in the ark, in common with Noah and his family; and that all the animals that perished in the flood, in common with the sons of men, had in their "nostrils the breath of life," they must have received it from the Maker of all, and, for aught we know, in the same manner; though, surely the mode by which the Almighty was pleased to communicate "the breath of life," to "all flesh" does not affect the quality of the "breath of life" itself, or constitute the pre-eminence of man above "the beasts that perish."

That "the breath of life "is the common property of man and beast is still further corroborated by the manner in which the *death* of both is spoken of in Scripture. Thus, of the beasts it is said, "Thou takest away their breath, they die and return to their dust." Ps. civ. 29. Of man it is affirmed "his breath goeth forth, he returns to his earth, in that very day his thoughts perish." Ps. cxlvi. 4. Of both it is testified "If he [God] gather to himself his spirit and his breath, all flesh shall perish, and man shall return to the dust."—Job xxxiv. 14.

"As the one dieth so dieth the other; yea, they have all one breath, so that a man [in this respect] hath no pre-eminence above a beast. All go unto one place; all are of the dust, and all turn to dust again." Eccles. iii. 19, 20.

It is worthy of mention here, that the term "breath of life" occurring in Gen. ii. 7; vi. 15, 17, literally rendered would be "breath of *lives*." The fitness and expressiveness of such terms to indicate that which is the common endowment of all animated creatures on earth is very striking and impressive.

From the instances quoted in which the phrase "the breath of life" or "lives" occurs, its meaning is very apparent. It is indeed "the breath of lives," for by means of it all animal existence is sustained. When God formed man of the dust of the groud his entire organism was complete: the symmetry of his form, the completeness and fitness of the complex mechanism of his whole structure was there; but without action or the power to move. The muscles without motion, the eye but no vision, the brain and nerves, but no thought or sensation, the whole man was there, ready to begin his mysterious functions. How shall this wonderful creature be quickened and energised? The living Father "breathed into his nostrils the breath of life and man became a living soul," and immediately exults in possession of conscious being, and blissful exercise of his varied and, compared with the other creatures around him, transcendantly superior faculties.

"The atmosphere is called the 'breath of lives' on account of its excellence for the production of such wonderful results as issue from its inhalation; or because it is the one element whereby so many and so different lives are sustained. It is a gift divine; and as we breathe we should praise. It is our breath; in a higher sense it is God's, for he is the great proprietor, and we see his might and his mercy in its productions, and in the means whereby it is constantly purified and rendered vitalizing." (*"Expositor of Life and Immortality," p.* 21.)

Philosophers, in their ignorance of such matters, may ask "How can a creature, formed of the dust of the ground, simply, on having the breath of life imparted to it, perform the various physical and mental functions peculiar to man?" There is only one answer that I know of, namely,—"by the power of God." Is it not satisfactory? Such teaching may appear humbling to man, who would fain regard himself as being, by birthright, an immortal; and having a different origin and destiny than "the dust of the ground," but to the God-fearing and reflective mind, the doctrine in question is suggestive of wonder, reverence, and praise. Who, that contemplates himself in the light of scripture, "meditates upon his varied organs and functions,—the breathing process, and the unwearied throbbing in his bosom; considers that his life, so mysterious, is as frail as the spider's line; that all this thought, and curiosity, and emotion ascending towards the Infinite and the Divine, may, in a moment, be quenched in darkness," can help exclaiming "O my God, I will praise thee, for I am fearfully and wonderfully made." Compared with the inferior tribes, man is, indeed, a glorious and vastly superior being. To be lord of creation—to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," man must needs have been made fit by his Creator to fill such a position; but in whatever his superiority consisted, it could not be in his having "the breath of life," for in that respect, all other creatures on earth were his equal.

The superiority of man to the creatures around him is not to be found in his *mode* of existence, but in the *construction*, and *functions* of his organism—especially mental discernment and emotion. Considered in such light, his superiority and adaptation to his position, as lord over all other earthly beings, is manifest.

It would be unwise to conclude this article without testifying that, while the circumstances of Adam's having "the breath of life" breathed into his nostrils, neither constituted himself nor his posterity immortal beings, still every man within sound of the gospel of salvation, may become an heir of immortality, for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "He that believeth on the Son, hath everlasting life; he that believeth not the Son, shall not see life, but the wrath of God abideth on him." "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." "Thanks be unto God for his unspeakable gift.

W. LANG.

Edinburg, Scotland.

PASSIONS, like wild horses, when properly trained and disciplined, are capable of being applied to the noblest purposes; but when allowod to have their own way, they become dangerous in the extreme.

Man and Soul: Extracts.

[The following extracts are taken from an old English work, the second edition of which was printed in London, 1704. The author is unknown; but it was dedicated to the Clergy of the Church of England. Let them be read as evidence that a struggle has existed for a long time to bring Christendom back to the primitive faith of life hereafter only by a resurrection, and not by a living entity in man called the soul.]

1st Extract.—"I find it (the notion of an immaterial, immortal, substantial being in man or soul,) to be only an opinion derived down to posterity, as it were, upon trust, especially in the Romish Church, who makes such secular advantages of it as I elsewhere show you. Indeed, I have read that there are some writers, referring themselves to an ancient Chronicle of England, do say, that King Druis established a sect of Philosophers, called Druids, or priests of Druis, who, the better to encourage his subjects without dread of death to fight his battles, taught them that they had immortal souls, not subject to death, which should survive them, and be conducted into some place of very great pleasure and happiness if they die in battle." P. 73.

2d Ext.—"If man be a piece of mechanism, it is no more than the scriptures say of him in other cases comparatively, (Rom. ix. 20, Jer. xviii. 6;) but I must remind my adversary that man is such a curious piece of mechanism as shows only an Almighty power could be the first and sole artificer; viz: to make a reasoning engine out of dead matter, a lump of insensible earth to live, to be able to discern, to pry and search into the very nature and secrets of heaven and earth: nay of an infinite and omnipotent Being, with abundance more of noble operations. I say, if this be that being which is called mere mechanism, I see no objection but in the words, and, I am sure, no derogation to the honor of an Almighty Creator, or the excellency of man, his perfect and chiefest workmanship." P. 106.

3d Ext.—"Why should it be thought a thing incredible, that God should raise the dead?" St. Paul urges (Acts xxvi. 8) with a great deal of ardor and zeal to Festus, and we do not find that either he or any one else retort *because impossible*, no man even daring to say that of Omnipotence. Now, if I put the question in a thing of far less moment than that of the resurrection, I mean the mortality of the whole man, why should it be thought impossible that God should make man of a mortal soul body? Why is it impossible for a man to propagate his species totally? Why could not matter be made capable of will and understanding? Sure I am, no man can be so bold as to return answer, because it was impossible to do so. For that power which could make this whole sublunary world out of nothing, is certainly able to make matter, ratiocinate, think, and discourse," &c. P. 133.

4th Ext.—"If rationality to man be a demonstration of an immaterial and, consequently, immortal substance in man, it would also be a demonstration *in suo genere*, of the same implanted in brutes, because brutes, according to the explanation or defiinition of reasoning, that it is an operation of the mind or understanding, by which every animal is excited to obtain, by diverse ways, the end he proposes to himself, according to the best of his judgment." P. 137.

5th Ext.—"Now, as the words *immortal soul* are never found in all the whole scriptures, and the words salvation of souls but once, so I make a third observation, that, where our Saviour or the apostles raised any person from the dead, they never invocated or commanded the soul to return back into the body of the deceased, but always used such expressions as signified thou *dead person live again*, or tantamount, as damsel arise, Mark v. 41, young man arise, Luke vii. 14; maid arise, and her spirit (life or breath) came again. So in the discourse between our Saviour and Martha, John xi. 17, relating to the raising up of her brother Lazarus, who had been dead four days, when our Saviour says, thy brother shall rise again, v. 23, Martha replies, v. 24, I know that *he* shall rise again at the last day. But our Saviour replies, v. 26, "I am the resurrection and the life, and he that believeth in me, though he were dead, yet shall he live." In which case, methinks, the dialogue was so particular relating to Lazarus' life, or *living again*, that had our Saviour thought she had meant that he had a spiritual substance separated from him, called his soul, (which separation was the immediate cause of his death,) sure he would have instructed her that Lazarus had such a soul, that was living somewhere, which he could and would recall into the body of her brother Lazarus again. For certainly this would have been a very necessary doctrine to all the world, and a just reproof to her of her error, if such, when she believed that the whole Lazarus, viz: body and soul, would lie in the grave until this grand resurrection." Pp. 163, 164.

6th Ext.—"In several places of the scriptures, dying or death is called simply a *not being*; thus, Joseph is not, Simeon is not, and will ye take Benjamin away. Gen. xlii. 36, Job vii. 21, Ps. xxxix. 13, Mat. ii. 18. All which places must imply by not being, a total dissolution, for otherwise the expression would be very improper. For if that which gives the being, viz: the spiritual substance or soul, as it is usually called, should *be, exist*, and *remain immortal* after a man dies, I cannot see how *man* can be said not to be, seeing such an attribute or property can never be applied to an immortal being." P. 207.

Neither Mortal nor Immortal.

[We have been somewhat surprised to find that some who hold our general views of the mortality of the natural man, and that the wicked are literally destroyed, are possessed of the idea that man, in his original creation, was neither mortal nor immortal. Such a position is grossly absurd, and is well battled by Rev. S. Cobb, in his discussion with Prof. Hudson. It is a pity that a Universalist should gain such an advantage in an important argument; but it is the just penalty of a radical weakness in his opponent's theory.—J. T. C.]

Mr. Cobb says:

My opponent's treatment of the subject, from beginning to end, seems to obliterate all radical and constitutional distinction between the mortal and immortal. It appears to make the immortal to be a mere extension of the mortal by a continuous miracle of Divine power,—and the mortal to be a cutting short of the immortal by the same interposition.

We use words primarily, for the expression of given ideas; and if we ignore the ideas we may as well drop the words. The idea properly expressed by the term immortality, is incorruptibility, indissolubility, constitutional and necessary freedom from decay, or liability to decay and death. Deny to any subject this quality, and you deny its immortality. Then if Adam and Eve were introduced upon this earthly stage of being in an immortal physical constitution, they could never have failed and died. For, to say that it is possible and natural for incorruptibility to corrupt, and for immortality to die, is simply to talk insanity.

But my learned friend on the "affirmative" of the Destructionist theory, though not clear on his point, seems rather to commit himself to the medium ground, making man to have been constituted, originally, neither mortal nor immortal. In his Chap. iii. § 2,—commenting on the Divine image in man denoted by Paul, Eph. iv. 24, he says,

"Character cannot be created by another. Rather, I should take it, man was made with a capacity and design for godliness, or godlikeness and thus immortality. Now that which is moral is primary and ruling; that which is physical is subordinate. If the godlikeness fails, the immortality may follow."

This sentence is somewhat ambiguous. If by the primary of the moral compared with the physical, he refers to its dignity and worth in relation to the highest purpose and truest good of life, the idea is a truthful one. But with this construction the sentence is not german to the subject. The subject is the relation of character to the fact of personal existence. And to say that the moral character, in order of time, or in the relation of cause and effect, has the priority of physical existence, is to say what cannot be true. The moral character is a quality of the person. But the existence of the person must be prior to his development of quality. And the constituent properties of the personal being, and his acquired moral qualities, are radically different matters. The constituent properties of the person as a sentient being, are created, for they are the being; whereas the moral character is acquired by subsequent education and action. And the direct question before us relates to the essential properties of man as a created entity, an organic personality. Is he mortal or immortal? We refer, of course, to his primitive state, before he had acquired a moral character as a subject of law. My friend seems to decide him to be neither, but a candidate for both or either.

To this hypothesis, making man "interme diate," he quotes, apparently with approbation, the following from Theophilus of Antioch:

"Some one will ask, Was Adam by nature mortal? By no means. Immortal? Not that, either. What then—nothing at all? I answer, neither mortal nor immortal; for if the Creator had made him from the first immortal, he would have made him a god. If mortal, then God would appear as the author of death." * * *

That Theophilus of Antioch, who, from the philosophies of heathenism, was bound to form a system under the Christian name which should eventuate to his mind, however he might torture reason on his way,—that he, I say, should confound the essential constituents of personal being with with the moral qualities of the person, we may not marvel.—But I do wonder that the capacious and cultivated intellect of my opponent should commit itself even to a seeming espousal of so radical an absurdity.

To say that man in his primitive state was neither mortal nor immortal, is indeed, as Theophilus saw that his hypothesis would import to his readers, to say that he was *nothing at all*. If he was to be neither mortal nor immortal until he should have determined which by his acts, then he was not to have a personal being until, as a nonentity, he should have determined how, or in what constitution, he should be created. For when created, he was one or the other. If there was, in his corporeal system, the law of decay, he was mortal. If not, if his body was composed of indes-

tructible materials, and combined in an organic structure upon principles rendering them inseparable and indissoluble, then he was immortal. But it was not so. He was mortal, because he was subject to decay and death.

FIRST PRINCIPLES.

BY AARON G. HUDSON, FLORENCE MIN.

"Behold the righteous shall be recompensed in the earth much more the wicked and the sinner."

Whatever study we may pursue, in that study we shall find first principles; and we generally find them neglected. We find terms given, among other things, to which we should give careful attention that we may understand thoroughly their import; for a fitness will always be observed by a good writer in the selection of terms to express ideas; and the student must make himself well acquainted with all the elementary principles or he will continually find himself, at each successive step, laboring under difficulty.

Go with me into yonder school room. Do you hear those children reading in the third reader, spelling half the words, and mis-calling the others? The fact in the case is, they should be in the first reader instead of the third. They neither grasp the ideas contained in the composition or understand the meaning of the words. Now turn to the black board. Do you see that boy trying to solve a problem in cube root? He is in difficulty: there are decimals involved. What is the trouble? He has never properly learned notation. In another part of the house, you find students in a perfect mist with their Algebra and Geometry. They should go back and study proportion. I might continue this through every department but I have suggested enough to make myself understood.

I now wish to make the application. Theology is not, I apprehend, unlike other studies in respect to this matter. It has its Alpha, beta; its first principles: and as the small scholar is sometimes required to find A, if I was required to point out the first principle in Theology, I should point to the passage I have written, with kindred ones, found from Genesis to Revelation. I would make this the base—That God made man of the earth, to live on the earth, and whether saint or sinner, he is here to be rewarded. Do you think if that Minister, who is picturing to his hearers the place that Jesus has gone to prepare, and locating it somewhere in the skies, should learn this first principle, he would make void so many of God's promises? Do you think, if those persons who profess to adopt this principle, and believe the whole earth is to be full of God's glory—that Peter's fire, which is to melt the elements, will be the perdition of ungodly men—should study this principle a little closer, they would have so much trouble about where this lake of fire is to be? and when it is to be kindled?

If some of our friends would study this a little more, it seems to me, they would not call quite so much attention to the thief on the cross, and to the rich man. I will simply ask, in conclusion, If this be true, will not some one tell me, where the sinner will be when Rev. v. 13 is fulfilled?

Truth and not Policy.

Some of our dear friends are afraid to have us tell the world plainly, that "the dead know not any thing," and that "yet a little while and the wicked shall not be," lest it should hinder the effect of the truth touching the coming of the Lord. They seem to think that men ought not to know that they are dust, and must return to dust, and that God only hath immortality, and that men never can have it, except they lay hold on eternal life through faith in Jesus Christ, and put it on in the resurrection; lest this truth should turn away their thoughts from the coming of the Lord!!

Now has God revealed truths in the Bible that conflict with each other, and counteract the influence one of the other? or is truth always consistent with truth, and is there always a tendency in one truth to enforce another? Such I believe to be the fact, and have no doubt that the truth which God has plainly revealed respecting the state of the dead, and the final destruction of the wicked, is far better adapted to enforce the truth respecting the resurrection and the coming of the Lord than anything else can be. Truth and not policy should be the Christian's motto under all circumstances.—*Charles Fitch.*

The Dead Sleep.

A text much relied upon to sustain the idea that dead men are alive is 2 Corth. 12: 2—7. "Paul," they say, "was caught up to heaven; but whether in the body or *out* of the body he could not tell; that is proof that a man may be conscious when dead." We answer, if it is, it is equally proof that when a man is dead he "*cannot tell*" whether he is dead or alive, because the apostle could not tell whether he was in the body or out of the body; and if so, what becomes of the common theory that "dead men know more than all the world?" for, any man in the world can tell when his friend or neighbor is dead; but the text before us assures us that the man caught up into the third heaven did not know whether he was in the body or out. If the apostle had said, he did not know whether he was *dead or alive* it might have given some plausibility to the theory that dead men are alive; though it would then show, that dead men were very ignorant; but, he simply says, some one was "caught up" he could not tell how: he knew *that* "some one" was alive; but whether he was caught up bodily or only mentally, was a

The Herald of Life.

NEW YORK, DECEMBER 9, 1868.

Controverting our Views.

A person gives us his name, and asks: "Can I have space in your paper to write a series of articles controverting your views of man's destiny? and will you send the papers in which you publish them?"

We are disposed to grant every facility to any respectable and candid person to controvert our views, in our paper. The person who asks the above questions has given us his name and residence; but that is all we know of him. We presume he is a gentleman and intends to do his work fairly. If he chooses to give us satisfactory evidence that he is what we presume him to be, and will furnish us with one or two articles, if his manner and course of argument is acceptable, we shall be happy to give him space in our columns. We will say, however, that his arguments must be, *What does the* BIBLE *teach of man's destiny?* We have had enough of evasion of this grand question. We have no right to suppose there is any intention on the part of the above Inquirer to do so; but we wish him, and all others, to understand the question to which we shall hold any one who asks a space in our columns for the purpose of controverting our views.

Why did You not Come Sooner.

As the missionary Shaw was one day reading the Bible to the Caffrees, there came one of their chiefs and called out after he had listened for a time: "O why did not this word come to us long ago? What has become of our forefathers who are dead? Ah! if that which the book contains is true, why did you not come sooner?" The missionary in that moment felt ashamed for Christianity, and unreservedly confessed that it was indeed time; that Jesus had commanded to spread his Gospel among all nations, and that this command had been too long neglected. But now many Christians had come to see that this was wrong, and they were taking measures to supply all nations with the bread of life. At this their countenances were radiant with joy, and one said: "Certainly that was not right in your people when they had found such a sweet honey-comb to seat themselves around it and eat of it and say one to another: Ah! how sweet it is! notwithstanding the Lord had told you there was enough for the whole world. Yet we rejoice that you are at length resolved to give us a share."

Our mind was deeply impressed in reading the foregoing item with the wrong of withholding the great and precious truths of the Gospel from such as are yet in the dark in relation to them; and we were led to ask, Have we, who hold "Life only in Christ," done all we could, and as fast as we could, to give this truth to others, which we profess to be to us "a sweet honey-comb"? are we content to "seat" ourselves "around it, and eat of it, and say one to another: Ah, how sweet it is! notwithstanding" we know there is "enough for the whole world"? Let each of us inquire, am I doing as much to make this truth known to others as my own heart will approve when our Lord shall come to reward his people? Have I given, as the Lord has prospered me, as much as I ought to this cause? Have I prayed as much, and as earnestly for the Holy Spirit to give access and efficiency to the truth, as I should? Have I by personal effort endeavored to bring these glorious truths before the minds of such as I have access to? Do I prize these truths above reputation, ease, money, or any earthly pleasure? Are there not many we might reach by efforts we have failed yet to make, who might say to us, "O, why did this word not come to us long ago? WHY DID YOU NOT COME SOONER?" Let us make no excuse for our lack of zeal and self-sacrifice in this matter, but seek God's forgiving mercy where we have failed, and ask ourselves at once, What can I now do for the cause of the truth I love? then make haste to do it. Now is the time to work, and let us all go about it with a will and determination that nothing, in our power to do, shall be left undone. Let the friends of the Herald of Life and of the Coming Kingdom, now put forth a united and determined effort to increase its circulation and to double and treble its subscription list before the new year comes in. While your mind is on the subject, determine to act immediately. Some can work in this way, others can give funds—which are still needful to the successful prosecution of our enterprise—and all can do some thing, if resolved to do so: if no other way, by their prayers, which we value as of immense importance; for without Divine aid all our efforts are vain.

Life from the Dead: The Demand of Justice.

[The following communication from our beloved brother, Prof. J. F. HUBER, Middletown, Conn., we give our readers most cheerfully. We love him none the less because he feels compelled to differ from us on the resurrection question. The spirit manifested, in stating his objections to our view, is such as to command our sympathy and respect.—ED.]

THE HERALD pleases me very much in matter, spirit, paper and type—though I cannot see with you on the subject of the non-resurrection of the wicked dead. I stated to you before my difficulty and objection, and would like to have you clear it up and remove it, if it can be done, which of course it can, if your view is correct;—namely the JUSTICE as well as the *mercy* of God requiring, the infliction of degrees of punishment adapted to the demerit of each individual's guilt or crimes, just as much as the bestowing of degrees of reward on the righteous according to their several individual improvement and faithfulness. Life indeed being the grand, common reward of all the godly, and *death* the sure and common penalty of all the ungodly. But inasmuch as these degrees in neither case are distributed and assigned here, but often the very reverse, it seems to me absolutely necessary that the wicked should have a resurrection in order to punish them according to the deeds done in the body, which the Scriptures positively affirm shall be done, when? at their resurrection of damnation—condemnation. This condemnation indeed is unto *death*, but this does *not* in any wise *preclude* the possibility, reasonableness, equity and *justice* of merited graduated pain of the body, or agony of mind, preceding or accompanying the final and total destruction.

I am by no means an advocate for *eternal* torment, nor even for long protracted yet terminable torture,—but when I do consider that Justice is *as much* and *as glorious* and *eternal* an attribute of God as mercy is, then I cannot comprehend how the abominable, most abandoned, most villainous, impious, blasphemous, murderous wretch, should suffer no more, yea as in this life very often happens, *much less* than a comparatively light offender, a moral man, an almost Christian; for the more a man is increasing in wickedness the less qualms and remorse of conscience will he feel, till having become hardened and seared, his conscience will be silent altogether (until, as I believe, it shall be fully aroused at the resurrection day) while the tyro or Beginner in sin and transgression feels keenly the reprimands of the inward monitor and suffers therefore in this respect more in this life than the consummate, hardened sinner.

Perhaps you have in your paper, or in some of your Pamphlets tried to meet this difficulty which is by no means mine only, but that also of other brethren who are full believers in the destruction of the wicked yet cannot but believe also that they will have a resurrection unto the second death. If you have done so, I have not seen your remarks or arguments, but must have overlooked them, and would be glad and thankful if you would point me to where I can find them, or be pleased to *repeat* them in the *Herald* at your earliest convenience.

I repeat that my view of the subject can*not* in any wise *justly* be considered as imputing the character of vindictiveness to God, who is *just* as well as merciful; and will, as He hath declared, judge the earth in righteousness—but that it (my view) harmonizes with God's character and Word, as I understand it.

Respectfully and fraternally looking for the glorious appearing and kingdom of our blessed Lord and Saviour. Yours,

JACOB F. HUBER.

[In response to Bro. Huber we point him first to our pamphlet "LIFE FROM THE DEAD," &c., under the head of "Objections Examined." He will there find the following remarks, commencing on page 36.—ED.]

Objection from the Justice of God.

The revival of the wicked dead is supposed necessary in order for a righteous *retribution:* hence, it is maintained, the justice of God requires they should live again in order to have inflictions of pain, in various degrees, according as they have sinned much or little. We answer—

What the justice of God requires can only be known, with certainty, by His own declarations. We may be assured His justice is guided by wisdom and controlled by truth.—If God may justly do what he will with his own, [Matt. 20: 15,] in the bestowment of favors, may he not justly determine what tests shall be applied to develop moral character, and what penalty shall follow a wicked development? If wisdom decides that *death* is a suitable penalty, and God announces that as "THE wages of sin," justice can claim nothing more without violating truth, which would be injustice. To violate truth, in punishing, is a departure from justice. This would be done by punishing beyond the penalty affixed to the law. For example—the punishment, or penalty, is forty stripes; but the executive officer inflicts a hundred. This is unjust. Aggravating circumstances might have attended the crime for which the punishment was inflicted, and we might say, "He deserved a hundred lashes;" yet the excess of sixty is unwarranted by the law, and their infliction an outrage on law, tending to breed disrespect for the law-makers and to weaken the sense of justice. Justice cannot therefore exceed truth, and it requires only that the truth shall be maintained. To let the guilty go unpunished, or to pardon him without an adequate reason, or to inflict on him more than the law specifies, are all acts of injustice, because they are all contrary to truth.

Such being the state of the case, the reliving of the dead for the purpose of inflicting on them pain—more or less—must turn on the fact whether such re-living and pain is the announced penalty of law. No conjectures of what justice requires will avail here. Has God said He will thus revive the wicked dead and inflict pain on them? If he has not, then justice does not require such a course: nay, it forbids it. Is such an announcement made in the Bible? We answer, unhesitatingly—*No.* A few texts seem to favor that idea, but not one affirms it in positive language. Such language we have a right to expect in the announcement of penalty.

Who shall tell us that the clearly announced penalty is not an adequate retribution?—"Thou shalt surely die"—"The soul that sinneth it shall die"—"The wages of sin is death." Such is the distinct testimony of God to man. Who shall affirm that justice requires more than death? Are we wiser than God? Do we know better what is an adequate infliction for transgressions of His law than He? Retribution, then, over and beyond death is not to be assumed, nor is our belief of it to be claimed by inferences, or an imaginary supposition of inequality in the punishment of death. Such punishment as puts an end to transgression, or puts it out of the power of the incorrigible to do further evil, seems to us to be all that justice requires or wisdom demands. Pain inflicted, not designed for correction or as a warning to deter others from transgression, seems to be purely from revenge. But a re-living of the wicked dead, with the infliction of pain after, it will not be pretended, is designed for their correction; and the saved and immortalized righteous are not to be supposed to need such a demonstration to deter them from rebellion in the kingdom of God. Nothing short, then, of a positive statement of such re-living, and subsequent pain, can give the advocates of such a theory a claim on our belief of it as a truth.

[To the foregoing we add another extract from the same work, commencing page 81. After having spoken of the present or gospel age, with judgments on the living wicked, who, like the Jews at the end of the law dispensation, have filled up their cup of iniquity, and now receive in "THIS GENERATION" the full measure of all the woes denounced to be inflicted at our Lord's return from heaven, we proceed as follows:]

As to any of the wicked dead being made alive to pass with the living through that "indignation and wrath," it does, we think, admit of a serious *doubt*, and may be doubted without affecting Christian character. The person who doubts it, or even disbelieves it, can see no object to be gained by their being made alive. The indignation and wrath on the living wicked is a sufficient manifestation, he thinks, of God's righteous government, and abhorrence of sin; and much more satisfactory than any living again of the wicked dead to die a second time. And applying "*Prof. Park's Test of Faith,*"* he finds the same objection to a revival from death of those who only revive to suffer torment, for a longer or shorter period, and then die again, that he does to the idea of endless torment. Not that the former would be horrible to the same extent as the latter; but the horribleness of the revival of the wicked dead to torment them for a time, and then kill them again, does *not* "strike a responsive chord in the hearts of the choice men and women who look to us for consolation: words" teaching such a doctrine do not "stir the depths of our own souls" except with distress at the thoughts of seeing all the wicked and hopeless race of Adam revived to suffer, wail, agonize, perhaps curse and blaspheme, or cry for mercy while mercy is deaf: and among them, possibly, some who to us were both kind and dear while living with us; but, alas, neglected the one thing needful.—How can such a representation of the dealings of God with His enemies "reach down to hidden wants" of the saints, then made immortal and forever removed from pain? Such thoughts of God's government hardly "evoke our best sensibilities;" and it would not be strange if it should "make an abiding impression that the divine government is harsh, pitiless, insincere, oppressive, devoid of sympathy with our most refined sentiments, reckless of even the most delicate emotions of the tenderest nature.

What can be thought of that *harshness* which, when an enemy is dead he is made alive just to torment and kill him again? What more "insincere" than for a being to profess that he has "no pleasure in the death of the wicked" and yet make him alive to torment and put death the second time? What so "reckless" of the *sympathies* of the loving, forgiving saints, as to inflict on them the awful spectacle of dead relative, made alive, tortured, weeping, wailing, and cast into the lake of fire and brimstone to suffer and die a second time? Would not all holy, happy beings, could it be put to their choice, say, "Let the poor, wretched, dead sinners 'remain in the tombs?' We wish not to witness their pain and anguish, LORD; and we have *no revenge* to gratify in their torment and sorrow. We are satisfied, O LORD God of hosts, that thou hast dealt justly with them in *not* allowing them to 'see life.' Sorrow has passed away, and thou has wiped all tears from our eyes, O let us not be made sad by the sight of such misery and despair as must attend the making alive all the wicked dead."

Would not such be the spontaneous prayer of all holy, happy, and immortal beings? It seems certain it must be; and such a prayer would find sympathy in the heart of him who "*wept* over Jerusalem," when he foresaw *her* coming day of judgment. Nevertheless, if the Bible clearly revealed it as a fact, that all the wicked dead are to *live again*, we should be bound to receive its testimony, and bow in submission to the will of God. But if the Scriptures do not reveal such doctrine, surely, we shall be glad to know it; and the knowledge that God will let all those, who have "not come to Christ that they might have life," remain in the tomb, never to see life, never more to awake, will serve to lead us the more to admire and adore that love and mercy which such a disposal of wicked men should manifest. How truly could it then be said, "The LORD is slow to anger, and of GREAT MERCY." Psa. 145: 8. "The wages of sin is *death.*" Not the sufferings that may precede or attend death, but death itself. Not *dying*: but *death*—deprivation of life. If when sinners are dead they eternally remain so, their punishment is eternal. Torment is not an essential as connected with their death: though it may be experienced as an accident, or as unavoidable from circumstances. DEATH *without recovery*; that is the awful doom of sinners; and we need add no other terrors to make it a half-way house for endless sufferings.

* In the *Independent* for July 19, 1855 the following "*Test of Faith*" is given, as quoted from Prof. Park of Andover Theological Seminary. Speaking of the moral sentiments of mankind, he says:—

"These universal feelings provide us with a test for our faith. Whenever we find, my brethren, that the words which we proclaim do not strike a responsive chord in the hearts of the choice men and women who look to us for consolation; when they do not strike the depths of our own souls, reach down to hidden wants, and awake our best sensibilities; or when they make an abiding impression that the Divine government is harsh, pitiless, insincere, oppressive, devoid of sympathy with our most refined sentiments, reckless of even the most delicate emotion of the tenderest nature, then we may infer that we have left out of our theology some element which we should have inserted, or brought into it some element which we should have discarded. Somewhere it must be wrong."

The Penalty of Edenic Transgression.

WAS IT LITERAL DEATH?—The record says:—"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Gen. ii. 16, 17.

This passage shows the weakness of the immortal-soul theory. The command was addressed to man's understanding, which is imputed to the undying part. But what an absurdity, to tell an *immortal* thing, "Thou shalt surely *die!*"

It may be said that "die" is not to be taken in its literal sense. But on what authority is the statement made? Are we at liberty to deny the plain sense of Scripture without some scriptural reason? If the tenor of the sacred records does not admit a literal interpretation of the passage—well. But first let that be demonstrated.

To prove that *literal death*—the extinction of life—is meant, we appeal to Paul. In Rom. v. 12, he says: "By one man sin entered the world, and *death* by sin; and so *death* passed upon all men, for that all have sinned." No one will deny that the Apostle here refers to the death spoken of in Genesis. The condemnation to death came upon Adam as the representative of the race, and so came on all men. Whatever *death* means in Genesis it means here, and *vice versa*. Now let us take another step.

In 1 Cor. xv. 21, we read: "By man came *death.*" By what man? Adam. Well, on whom did the death come by Adam? The next verse answers: "In Adam *all* die." The question is, On whom did death come? And the answer is, On *all in* Adam; and consequently, on all *men*, for all men are *in* Adam. (Notice that the word "all" cannot be proven to refer to all *men*, without the phrase "in Adam;" hence, this much debated clause does not directly teach that *all men die*, but that all *in Adam* die, and the *consequence*, not the *statement*, is—all men die). This passage manifestly refers to the death in Rom. v. 12 and Gen. ii. 17. And this is all we want to prove that the death in Genesis is literal; for the verse that says "By man came death" (the death in Gen. ii. 17), says also, "By man came the *resurrection* of the dead." Now the question is: Is the resurrection *literal?* All Christians answer, "It is." Then, to be logical, all Christians must admit that the *death* is literal. But if the death in 1 Cor. xv. 21, is literal, then the death in Rom. v. 12 is literal; and still again, *the death in Genesis* ii. 17 *is literal.* Get out of it who can. J. T. C.

A Douay Reading.

In looking over the Douay Bible the other day, we chanced on its rendering of Luke ii. 34:

"Behold, this child is set for the ruin, and for the resurrection of many in Israel." The following comment is attached: "Here Simeon prophecies what would come to pass, that many, through their own wilful blindness and obstinacy, would not believe in Christ, nor receive his doctrine: which therefore would be *ruin* to them, but to others a *resurrection*, by their believing in him and obeying his commandments."

Can any one show cause against this interpretation? It strikes us as the true one. We have hitherto connected the passage with the national restoration of Israel, supposing it to refer to that event; but on investigation, do not perceive any propriety in such a connection. The word *ptosis*, rendered *ruin* above, and "fall" in our version, occurs but twice in the N. T.—in this text and Matt. vii. 27, "Great was the *fall* of it." It has the signification of utter overthrow. Now the national "fall" of Israel was not such a destruction. Paul says, in Rom. xi. 11, "I say then, Have they (Israel) stumbled that *they should fall?*" "They should fall" is from the verb *pipto*, which is the root of the noun *ptosis* in Luke ii. 34, and is evidently used here in the same sense as *ptosis*. Hence, the Apostle's question amounts to this: Has Israel as a nation *forever* fallen? He answers, "Far be it"—it is not so. Well then, why have they "stumbled"? Ans. "But through their transgression (*paraptoma*) salvation is come unto the Gentiles, for to provoke them (Israel—See Deut. xxxii. 21) to jealousy. Now if their transgression (*paraptoma*) be the prosperity of the world, and their worse estate the benefit of the Gentiles, how much *more* their fulness? That is, if the nations of the earth were benefited by the temporary overthrow of Israel, how much more will they be benefited when the fulness of Israel comes, and they are restored to their own land?

As it is thus evident that Israel has *not fallen* in the sense of the word in Luke ii. 34, that text cannot refer to Israel as a nation.

The figurative interpretation which we have hitherto put upon Luke ii. 34 being shaken, the Douay translation becomes important. Dr. Edward Robinson agrees with that rendering, and explains the passage thus: "i. e. for the fall of many and for *the uprising* of many; for the downfall and destruction of the great and wise through unbelief, and for the salvation of the lowly and afflicted, the poor in spirit, through faith." (Lex.—Art. *Anastasis.*)

With this view of the text, we have an addition to the positive evidence against the resurrection of the wicked. The antithesis is not between a resurrection to ruin and a resurrection to salvation—but between *ruin* and *resurrection.* Those who are ruined, are not resurrected; those who are resurrected, are not ruined. All Israel, in our Saviour's time, expected to be saved. Being Abraham's seed, they felt certain of their heirship to the promises. They believed in the "resurrection not only of the just, but also of the unjust" seed of Abraham. They were Universalists in relation to all who had a fleshy relation with Abraham. Some extremely wicked ones they were willing to part with, but the mass (just and unjust) were to be saved because they had Abraham to their father. The Apostles "preached *in* JESUS the resurrection from the dead." And old Simeon anticipated them, in discriminating between the worthy and unworthy "in Israel." The Spirit taught him, as it did Paul afterwards, that "they are not all Israel, who are of Israel." And it was fitting that the first appearance of Jesus in the temple should be marked by an official announcement of the great truth that the fate of that generation would be decided by their treatment of him, who lay a helpless babe in Simeon's arms. Christ was to be a "savor of death unto death" to them who should reject Him, and to His believing saints "the savor of life unto life." Jesus was set "that the thoughts of many hearts might be revealed," and through that revelation the destiny of Israel was settled—to many *ruin*, eternal death—and to many the *resurrection*, eternal life. J. T. C.

Wars and Rumors of Wars.

As the prospects of a great European war increase, thoughtful persons will ask themselves to what point in its great drama is our world approaching? Are the prophecies of great wars and commotions, preceding the end of the world about to be fulfilled? Is our great national struggle but the prelude to the terrific conflicts which are to involve all nations?

That a great war across the Atlantic is possible and to some degree probable none can question. Since what we have now witnessed in our own country, we can no longer be deluded with the idea that peace principles have taken any controlling hold of the nations. Men by thousends seem as ready to rush to arms as in any age of the world. Almost the whole world is in an agitated condition. Mexico Spain, Poland, Japan and China, are, like ourselves, all engaged in war. Russia, France, England, Denmark, Sweden and the German states are sending forth rumors of war, providing war materials, and making preparations for battles. Many English journals interpret Napoleon's late address to his senate as a declaration that war with Russia is almost inevitable; while the latest foreign news represents Russia as preparing for hostilities on a gigantic scale. She is said to be rapidly constructing iron-mailed ships of war, covering her forts with twelve inches thickness of iron, and levying recruits for her armies by hundreds of thousands. Some suppose that an alliance between Russia and the United States has been secretly entered into.

If war breaks out in earnest in Europe it is easy to believe that it will be the greatest war ever known. Hence it is natural to inquire whether the Scripture predictions of the last great battles which are to overthrow Antichrist, put down sin and error and fully establish the kingdom of Christ, are not drawing nigh. Christ is universal regent in this world; and it is plainly declared that the world is to be overturned and overturned until he come whose right it is to reign. The apostle Peter testifies that, though men grow sceptical because of long delay, the Lord is not slack concerning his promise, and that the day of the Lord will come (suddenly, unexpectedly) as a thief in the night.

The prophecies which point to great wars and national commotions preceding the millennium are numerous and striking; and although they are in figurative and enigmatical language, not intended to be fully understood until the time of their fulfillment, yet they point to a distinct and prominent period, and evidently are intendad to forewarn the church and awaken a watchful and expectant attitude. In the twenty-fourth of Matthew our Saviour has primary reference to the destruction of Jerusalem. But part of the description seems to reach beyond that period to events in which not the Jews merely, but the whole world would be interested. The reference to the coming of the Son of man; the universal agitations of nations; and the coming of false Christs, seem to look to a day still future; and more important than the breaking up of the Jewish nation. *That* was a great event, well calculated to suggest others still greater; and the bold imagery necessary to its foreshadowing, seems to have a deeper significancy and a more complete and general filling out than they could receive at the fall of the doomed city. Moreover, one of the questions which called forth the great utterance of Jesus on this occasion may most naturally be taken as looking beyond Jerusalem. "What shall be the sign of thy coming, and *of the end of the world?*" The sentences are the most momentous that could be uttered. They are surcharged with meaning, dark, and distinctly reverberating like the clouds which betoken a great and wide-extended storm. "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places." And before that day, "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Tribulations such as never were, "nor ever shall be," are spoken of.

Various other prophecies confirm this interpretation of the Saviour's language. Daniel seems to connect this time of unexampled tribulation with the closing period of the world.

In Revelation the great gatherings for the final battle of Armageddon appear to precede the binding of Satan for a thousand years, during which the glorious millennium transpires.

But though we cannot certainly know that we are drawing near to the great final battles the "wars and rumors of wars" which now fill almost the whole atmosphere of the world are certainly significant enough of the approach

ing period to make every mind thoughtful and solemn. A warning against levity, worldliness, and extravagant and luxurious living rides on every breeze. This is no time for the people of God to grovel; let them look up and see if their redemption draweth nigh. Let them watch and be sober. Let every house be put in order, and every lamp be trimmed and burning. Let all low and selfish aims, and all narrow partizan and sectarian plans be quickly forsaken. Preparation should be made by every soul for the coming of its Lord. The great day and the momentous events may be nearer than we think. We may have little time left for all we have planned to do for ourselves, for our friends, for the church and the world.

The foregoing, from the editorial columns of the *Boston Recorder*, an orthodox paper of the "straitest" sort, is an encouraging sign; and shows that the Churches may be expected to awaken from their Rip Van Winkle sleep. How it rejoices us to perceive the breaking away of the foul mists of error from honest hearts. Thank God that they "can no longer be deluded with the idea that peace principles have taken any controlling hold of the nations." And how healthy the exhortation, "Let all low seifish aims, and all narrow partizan and sectarian plans be quickly forsaken!" In this respect the "Herald of Life" may be esteemed unblemished. Ours is no "partizan" nor "sectarian" object; we are laboring, not to establish a denomination, but to pour the uncolored light of truth into the dark places of Christendom. We want the Church of God to prosper. We want *all* to have the truth. For this we labor, for this we bear reproach, for this we pray, for this we hope. Hence we are prepared to welcome every sign of returning consciousness among the denominations. We *love* them. We hate their errors, but we love them. We believe in the sincerity of thousands in the various sects, and our prayer is, God speed the truth until there is a general crash of the partition walls, and a perfect sympathy established among the true children of the Gospel.

J. T. C.

A Noble Mind.

[The following Extract is from the Memoir of the Life of NOAH WEBSTER, the great *American Lexicographer*. Happy would that land be that might be full of such noble minds. Let narrow and bigoted minds contemplate the greatness as portrayed in this example.—ED.]

"When an opinion was proposed, he never so much as asked whether it was *new*, or whether it was *old*, but his constant and only inquiry was, is it *true*? And how great was his gratification, when successful in his search after truth, we may learn from his own statement: 'While engaged in composing my dictionary, I was often so much excited by the discoveries I had made that my pulse, whose ordinary action is scarcely sixty beats to the minute, was accelerated to eighty or eighty-five.' As he welcomed truth in all forms, so he dared to introduce it to the world, trusting that it would win its way to the confidence of others. And if, delving in the mine of original investigation, he sometimes threw up to the light masses of truth too large to enter immediately into general circulation, he had the satisfaction of knowing that there were those who understood its value. Indeed, he often had the gratification to see many truths become current, which at their first presentation, were rejected. And if, in the progress of his investigations, continued for so many years, he found reason to change an opinion he had the magnanimity to make the recantation as public as possible."

Good Advice.

BY DR. TAYLOR, NORWICH, ENGLAND.

"If, in persusing this Book you have discovered any truth you did not before understand, it is my earnest request, you would rather lay it up in your heart for your own use, than make it the subject of contention and strife, the fuel of party zeal, or the occasion of despising or censuring those who do not see it. And if you would enter into discourse about it, let it be with all moderation and coolness on your part; in the spirit of peace and mutual forbearance. Therefore never converse upon this, or any other point, with an angry man. Passion and heat blind the judgment; nor with a bigot, who is determined for a scheme, and resolved to open his eyes to no further evidence. Whenever anger and bigotry appear in a conversation already begun, break it off; for you cannot proceed to any good purpose, and will be in danger of catching a spirit which is quite contrary to the Gospel. Hold the Truth in Love. Fear God, and keep his commandments—despise [set light by] earthly things—restrain and regulate your passions—be constant in reading the Scriptures; fervent in prayer to God; kind and compassionate to all men; punctual and cheerful in every duty; humble in all your deportment; upright and honest in your dealings; temperate and sober in all your enjoyments; patient under all afflictions; zealous in every good work; then with joy look for the coming of our Lord Jesus Christ, for he will assuredly appear to your everlasting salvation."

"LAKE OF FIRE"—Daubur, remarks on the text Rev. xx. 14, "This lake of fire is but a symbolical notion, or representation of the perpetual continuation and unchangeableness of that state, into which those matters are reduced, which are said to be thrown therein; implying, that they shall no more affect mankind, as being to them utterly destroyed. Rev. Joseph Towers, L. L. D., also says, on the same text, "The expression has a figurative acceptation: here it denotes, not torment, but destruction. Fire is a symbol of destruction; and accordingly by the casting the Beast and the False Prophet into a Lake of Fire denotes the perpetual ruin of all anti-christian tyranny, and an utter end of all wicked domination."

Correspondence.

From Helen Robertson.

Paroling, N. Y., Nov. 26th, 1863.

BRO. STORRS:—I thought it might be well, this morning, to let you know how people, and especially our brethren and sisters, are feeling with regard to the HERALD OF LIFE. I am meeting with fresh ones almost every day, and ought to know a little about it.

In the first place, I would say, all feel deeply interested in it. Many felt the need of such a paper; longed for it; prayed for it; yet did not see how their desires and necessites could be met. It came up all at once, to the wonder of all! All our brothers and sisters eel, "This work is of the LORD."

There seems to be a Godly jealousy, in the the minds of all towards it. In family prayers there are wrestlings with God in its behalf: that God would guide the Editor, the assistant editors, all who write for it, or labor for it: and the great burden of prayer is, that a right and Christian spirit may be manifested: that there may be no departure from God. We feel it has commenced under His eye; that hitherto it has been conducted with his approval; and we know he will as long as we keep in the Spirit and do his commandments.

A brother said, he hoped that paper would continue to give food to the people; food from the word of God: and a sister said, yes, we can afford to be patient; we know we have the truth and we can bear all things. Let us bear patiently. Let us have on all the armor of the Lord, for we shall be assailed, yes, we are; but we can ward off all the darts: for we wrestle not against flesh and blood, but against principalites; against the rulers of the darkness of this world; against spiritual wickedness in high places. Wherefore, let us take unto us the whole armor of God that we may be able to stand in the evil day. Let us stand with our loins girt about with truth. There is power in truth. It has always been unpopular, but when spoken in love has always triumphed. We need the breastplate of righteousness too, and our feet shod with the preparation of the gospel of peace. It is emphatically a gospel of peace. God forbid that we should make it one of envy or strife,

And above all, taking the shield of faith. We want to please God in all things; and without faith it is impossible to please him. We want to overcome the world; and this is the victory that overcometh the world even our faith. We want to quench all the fiery darts of the wicked. Faith is the wherewith.

Let us go forth without the camp, bearing his reproach, fighting his battles, with the eye of faith on God, overcoming in his strength and Spirit, and we shall inherit all things.

Yours in the faith of the gospel.

Extracts from Letters.

HENRI E. BISSELL, Hartford, Conn., writes:—I send my subscription for the Herald of Life, to take date from No. 1. I have received them regularly since the first issue. *It is* THE *paper*. I wish more would read and understand the truth which is published in its columns: but the truth is unpopular for the multitude. Some of my friends think I am running into infidelity because I hold that when a man dies he is no more till the resurrection, and that Christ will set up his kingdom on this earth. I have asked them to prove me in error, if I am so, by the Bible alone. But they cannot do it. I tell them my views are far from leading me into infidelity, for I believe Jesus will soon come literally, even as he went up, and will set up his kingdom on earth, as the Bible has said. I do not see any infidelity in such views: but I do see it where people do not believe Christ is coming literally, and that every time a good man dies, Christ comes to carry him up to heaven. Tradition makes void the word of God. Thankful am I, that I have got away from such delusions: and I hope to by accounted worthy of a part in the kingdom of God.

J. V. COLLAMORE, Army Hospital, near Washington, D. C., writes:—Unfortunately I have received only about half the Examiners the past year. I do not blame you; but if it were not for these failures, I, could do more for your paper. I have one consolation, and that is, the lost numbers fall into the hand of some poor sinner, and may be the means of his conversion; therefore I will continue in well doing, and now send you $12 for myself and friends another year. I feel that the great truth of Life only through Christ is gaining ground. We have several here that can say, "There is one thing I do know, Whereas I was once blind, now I see." So let us give thanks and praise to Him who giveth light and life to the world.

S. J. BRIMHALL, McKean, Pa., writes:—The new arrangment for the spread of the Gospel of Life more fully and zealously, meets my approval. That it may prove a light to lighten the Gentiles and a glory to God's ancient people is my prayer. A future and incorruptible life to be bestowed upon those who obtain it through the sanctification of the Spirit and beliefof thetruth, is the Summum-Bonum of the Gospel, by which all other features of the inspired word are absorbed as the first shades of moring light are enveloped in the full blaze of day. May Divine wisdom aid in the work until our LIFE-GIVER appears, and we be clothed with immortality and no longer need the assistance of human instruction.

A. A. BABCOCK, Albion, Mich., writes:—I send one dollar to pay up my indebtedness on the Examiner. Now comes the hardest of all: after taking your Magazine so many years, necessity compells me to discontinue for awhile.—Deep affliction in my family draws upon my means so as to prevent my affording any for your paper. May the God of Israel bless you in your labor of love to the scattered flock.

[Bro. Babcock owes us nothing on the *Examiner*, and we have had him credited $1 on the Herald of Life. May our gracious God support him in his afflictions and trials, and bring him, purified, to His eternal kingdom of glory.—ED.]

H. FINN, Syracuse, N. Y., writes:—I am a full believer in Christ alone for eternal life.—I will tell you how I became so. I first set out to serve God. I sought first the kingdom of God and his righteousness. I loved to pray, "Thy kingdom come." This was about thirty years ago. Twenty one years ago, I heard of the kingdom about to be set up on the earth. This induced me to search the Bible more; and the more I searched the more I loved the truth, although I have had many spurious doctrines to contend with, such as spiritualism, shakerism, etc.; and some thought they had an immortal soul, and many other things. The Lord has been my helper hitherto. About eight years since I embraced the doctrine of the age to come: and about two years ago I embraced Life only in Christ. It is to me the cap-stone of all my faith. A few of us meet together, twice a week in Clinton Block, to comfort one-another in the things concerning the kingdom of God, and the reign of Christ on the earth.

STEPHEN A. CARPENTER, Summer Hill, N. Y., writes:—I have been a subscriber for the Examiner the past two years, and was fully satisfied with it. Now the Herald of Life is filling its place, and I am still pleased. I was truly glad to see the first number, knowing that greater good could be accomplised by a weekly issue. Some of my friends are much offended if I use my scanty earnings to procure such reading matter as your paper furnishes. But, it seems to me to be almost the bread of life. I am a firm believer in no immortality or endless life, except through Christ the LIFE-GIVER.

J. WILKINSON, Dansville, N. Y., writes:—Please forward to my address the 'Herald of Life and of the Coming Kingdom' for one year, commencing with No. 1. The straggling numbers sent me have only created a wish to see more.

GEO. W. KEMP, Millport, Pa., writes:—I am glad to receive the Herald of Life, and read its glorious pages. I rejoice to see so many at work, in the good cause, to help proclaim redemption is near, in which all the faithful shall be free from death. It makes my heart rejoice to read those precious promises.

J. W. C. GRAY, Bement, Ill., writes:—I am well pleased with the "Coming Kingdom;" it certainly is just the paper for the times, and is calculated to suit all men that will lay aside prejudice and candidly view the Holy Bible, and read with the spirit and the understanding. "Eternal life, only through Jesus Christ," is, certainly, scripture, reason, and common sense; and is destined to lay in ruins all other theories. I have my *Examiners* all bound; and I prize them highly: they serve as a text book. I have loaned them and my paper to a number of my friends, and they are all pleased with the style, reason and logic; and I think I will be able to spread the paper to some extent soon. Should I succeed in spreading the good news of "Life only in Jesus Christ," in this part of the moral vineyard, I will think I have done a little good. May God prosper you in the great undertaking of proclaiming the tidings; and "shun not to declare the whole counsel of God."

Obituary.

BR. STORRS:—We have to communicate the sorrowful intelligence that our esteemed Bro. N. L. VAN AKEN has fallen asleep. He departed this life Wednesday the 2d inst., aged 56 years and 23 days, after a tedious but almost painless illness of about seven weeks. From the first, he seemed to be impressed that he would not recover: but not a complaint nor a murmur escaped from his lips, tho' at times much oppressed for breath. Such patience and resignation as he manifested is seldom witnessed. He lived the life of a christian and fell asleep in Jesus, in the true sense of the word, without even a struggle, so that it was impossible to tell the exact time he ceased to breathe. He was as you know, a fully committed believer in the speedy coming of our Lord, and no immortality except through Jesus alone, and he never compromised these matters of faith, for fear or favor. It seems few men had more friends than he, or was more generally respected. May the Lord sanctify this sad bereavment to his family and the large circle of his relatives and friends. We had a solemn and interesting time on the funeral occasion. We took as the foundation of a few remarks 2 Pet. i. 4, which were the last words he uttered distinctly, ("so many precious promises"), which we hope were blessed to the good of all who heard.

Yours, looking for a kingdom that cannot be moved, but abideth for ever.

New Salem, N. Y. Dec. 6th. ALEX. J. FORBES.

[We sympathize with the afflicted family of the dear brother, where we have been repeatedly entertained. May He who comforted Martha and her sister at Lazarus' grave, comfort Sister VAN AKEN and her children. Soon they will all meet again.—Ed.]

APPOINTMENTS.

KAST HALL, 104 Hanover St., Boston

Sunday, Dec. 13. W. S. Campbell.
" " 20. S. W. Bishop.
" " 27.

JOSEPH T. CURRY will preach in Rice's Hall, Springfield, Mass., Dec. 13. Correspondents will direct their letters, until then—Care of R. E. Ladd, Springfield, Mass.

JOHN BILLINGS and F. H BERICK will attend the following appointments, viz:

CHAMBERLIN MEETING HOUSE in Exeter, Me., to commence Friday Dec. 25th at 2 o'clock P. M., and continue over the following Sabbath.

WEST LEVANT, Tuesday evening, Dec. 29.

BANGOR, Wednesday evening, Dec. 30.

ORRINGTON, Me., January 1st, 1864, at 10 o'clock, A. M., to continue over the following Sabbath.

For the Brethren, JOHN BILLINGS.

Eld RALPH WILLIAMS will preach in Tyler's Hall, New Haven, Conn., Sunday, Dec. 13.

G. W. DENNY.

S. W. BISHOP will preach Portland, Me., Dec. 13

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustainiug a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and thirteen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Secretary, who shall keep account of the same and transfer them to the Treasurer.

V. The Board of Managers shall have power to choose an Executive Committee from their number to facilitate business.

VI. All receipts for the Union shall be published monthly by the Secretary, with the name of the donor.

VII. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving six weeks' notice.

VIII. The Secretary shall keep a record of the names and post-office addresses of the members.

IX. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union.

GEORGE STORRS, President.
RUFUS WENDELL, Vice President.
JOSEPH T. CURRY, Secretary.
LEONARD C. THORNE, Treasurer.

Directors.

Randolph E. Ladd, Springfield, Mass.
Ozias Clapp, Boston, Mass.
S. W. Bishop, Warner, N. H.
W. S. Campbell, New Britain, Conn.
Jas. L. Boyd, Philadelphia, Pa.
S. F. Rogers, Salem, Mass.
Isaac L. Allen, Albany, N. Y.
Walter Stickney, East Winsted, Conn.
Albert Fox, Pawling, N. Y.
Caleb Thompson, Providence, R. I.
John Billings, Corinna, Me.
Alex. Decker, Newark, N. J.
Jacob I. Johnson, Lynn, Mass.

The Union voted, The paper shall be called, "THE HERALD OF LIFE *and of the Coming Kingdom*;" to "be under the immediate control of an Editorial Board, composed of GEO. STORRS, Editor; Rufus Wendell, Joseph T. Curry, W. S. Campbell, and S. W. Bishop, Assistant Editors." "RUFUS WENDELL to be *Business Agent*."

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points; but the Union, by the 2nd Article, is tended to guard against being thwarted in their design by *votes* of persons a dverse to its object.—ED. OF HER.

BUSINESS MATTERS.

DONATION:—C H Sutton (bal. of Pledge), $5 00

CORRECTION.—In our issue for Nov. 11th we credited Cochrane Fleming with a Donation of $5 00; it should have been $8 00, as $2 00 of the remittance was designed to pay his subscription to the paper.

Subscription Monies Received.

TWO DOLLARS *each* from—N L Van Aken, I F Freer, Jonas Van Aken, Francis Haber, B A Davis, Alfred Riker, H J Freer, Isaac A Davis, Garret I Freer, Eld A J Forbes, Dr Joseph Trever, Cochrane Fleming, John A Forsythe, T W Wright, Wm Wright, Augusta S McEwen, Daniel Wells, Consider Cushman, David Webb, Harriet M Betts, T P Lewis, Geo T Collins, Harriet Sherman, Parsons D King, James Mitchell, Geo W Day, Marvin Stuart, John Passmore, Charlotte Allen, Hattie Kitchen, Wm B Wade, John Marsh, S J Brimhall, Cornelia E Chamberlin, Mrs A A Collamore, C A Slayton, Wm W Warren, Mrs E H Wiggins, Cha's Hudson, C A Hempsted, H E Bissell, Elizabeth Smith, James S Tenny, Geo W Rust, M M Day, H Finn, P O Ingalls, John McAlpnin, Geo W Kemp, Wm Marshall, J C Works, B Ballard, Lucy E Winchester, John Irwin, Jr., L H Armstrong, Geo Pease, John Wilkinson, Col. John B Southmayd, R E Ladd, Ann M Dickinson.

ONE DOLLAR *each* from—Wm H Edmonds, G H Danforth, S Benton, Mrs Rosetta Squyer, Mrs Ellen Sayer, Mrs O C Squyer, Mrs A E Wilson, Mrs Melessa C Sparrow, Mrs Abigail M Irons, Wm Bevan, C W Day, Betsy W Hill, Emeline T Hobbs, Franklin B Dodge, Joseph N Caverly, Levi Cook, R C Weedon, James Thomson, Carlos C Webb, John Westover, Lucy A Janes, N M Locke, A A Babcock, Abner Brown Welsh, Horatio N Patten, Frances W Haskell, Elizabeth P Adams, J C Forbush, Mrs Z P Ormsby, Rev B C Vanderzee, Elisha Piper, Elijah Carney, Silas Terwilliger.

OTHER SUMS: from—Andrew C Jenkins (5 copies), $10 00; David H Baker, 2 25; Mary E Steinbeck, 1 10; Alfred H Watson 1 10; Henry Roberts, 1 25; John Beeching, 1 30; Prof Jacob F Huber (2 copies), 4 00.

TO CORRESPONDENTS.

Dr J K Finley: It is all right now; you and John Irwin, Jr. being each credited with a years subscription to the paper.

E Wolcott: We send all the numbers to Shark River, N. J., and have corrected the address.

DR. S. B. BARLOW,

62 East Twenty-First Street,

Near Fourth Avenue,

OFFICE HOURS, { From 8 to 9, A. M. / " 1 to 2, P. M. / " 7 to 8, P. M. } NEW YORK.

Books and Pamphlets

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid*. The following works will be sent, any distance under 3,000 miles, postage free, on receipt of the retail price:

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents.

The history of this work was this: Rev. T. M POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, 75 cents. In paper covers, 50 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only.

Tracts and Small Works.

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JAMES C. BOOTH.

TESTIMONIALS.

Remarks from the *American Medical Monthly*, edited by Edward H. Parker, A. M., M. D., late Professor of Anatomy in the New York Medical College.

IODINE WATER.—Samples of a preparation with this name have been sent to us by Dr. Anders, of this city, by whom it is prepared. Chemists generally state that Iodine can be dissolved in water, but that the solution is a very weak one, containing in fact on 1,7000 part of Iodine by weight. Dr. Anders states that this is only a simple solution in Croton water, and may be made as strong as 3-4 of a grain to the ounce. The preparation is a decidedly brown fluid, with a strong smell and taste of Iodine. When allowed to stand in an open vessel the color and taste both disappear, the remainder being simply limpid water. We have seen a copy of the report of an analysis, made by Dr. Chilton, in which he states that he finds it "to be a solution of pure Iodine in water," It is a question of interest, by no means unworthy of investgation, what may be the therapeutical value of this preparation. If we can in this way introduce pure Iodine into the system, without combination with any other substance, important results may follow. Practitioners should remember this solution when prescribing Iodine.

GENTLEMEN: I have examined your Liquid Iodine or Pure Iodine Water, and find it a pure solution of Iodine, containing a sufficient quantity for all practical purposes, as a remedial agent. I have used it in obstinate cases of scrofula, and can attest its superior value in the treatment of this class of disease. I am fully convinced your solution of Iodine in pure pure water, is far preferable to any other form in which it has hitherto been used. Respectfully, yours, &c. E. WHITNEY, M. D.

The August number of the Bible Examiner, edited by REV. GEORGE STORRS, contains the following editorial notice:

"IODINE WATER.—In this number of our magazine we introduce to the attention of our readers this medical preparation. We have done so, not for pay, nor because our pages are used as a medium of advertisements—for we have uniformly declined them—but gratitude to God, and a sense of obligation to Dr. Anders & Co., have made us insert the following:

My only son, George F. STORRS, now 37 years old, has been afflicted, for some dozen years, more or less, with painful swellings and inflamations in various parts of his body; oftentimes, seemingly he was near to death; then a respite for a season, but only for a return of the disease with more violence. For the past three years he has had an open sore on his breast; and latterly one near his collar bone, with ulceration in his throat, that was rapidly increasing, so that dissolution appeared inevitable. In this condition he applied to Dr. Anders & Co. By the use of the Iodine Water the ulceration in his throat disappeared in a short time. Continuing its use, in less than two months he was apparently healed, and his general health much improved. This son, whom I had feared would fall asleep in death before this Summer should close, is now, apparently, in a fair way to recover as perfect health as is common to our mortal state. In gratitude to God, who has thus answered prayer, and in justice to Dr. Anders & Co., I have made this statement, satisfied that there is virtue in the Iodine Water treatment which the readers of this magazine will thank its editor for bringing to their notice.

GEO. STORRS.

JULY 27, 1863.

DR. H. ANDERS & CO.:

GENTS: I have taken one bottle of Iodine Water, with decided advantage, for a chronic bronchitis of several years standing. Yours, &c.,

A. MANN, JR.,
No. 39 Wall-st.

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May 10, 1863, }

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Yours truly,
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The Transfiguration.

CHARLES L. MOE.

"Verily I say unto you, There be some standing here which shall not taste death, till they see the Son of man coming in his kingdom."—Matthew, xvi. 28.

He spake,—
And from his lips fell words which thrill'd the heart
With thoughts of glory soon to be revealed,
And thoughts of sorrow soon to be endured.
The solemn accents of the voice, which spake
As never yet spake man, with all the dignity
Of kingly mien announced, that some were there
Who should not taste of death, until they saw him
In his kingdom come.

Was *He* a King?
Could he with power proclaim they should not die,
When all the race were doomed to suffer death,
The penalty of sin? Was *he* exempt?
And could *he* promise Life to dying men?

He *was* a King: to that end born,
Tho' born in humble guise and in servant's form,
That he might raise the lowest of the race
To glory, honor, immortality,
Eternal Life.

Who were the favored few thus promised life,
Until the day when he with clouds should come
Of Angel bands, to bring his chosen home?

'Twas six days after the announcement made
He took with him upon a mountain high,
Peter, James, and John; and in a vision of that awful day,—
A day for which all other days were made,—
Transfigured was his being to their eyes;
His raiment white as light, and as the sun
When shining in his strength, his face with glory beam'd.
And from a cloud of bright effulgent light
There came the Father's voice; "This is my Son belov'd
With whom I am well pleased: hear him!"

And Moses too was there;
That meek and holy man, who led from Egypt's bondage
Israel's mighty host thro' wilderness and sea,
Unto the border of the promised land,—
A land with milk and honey bless'd,
And richest clusters of the luscious grape,
And wine which makes the heart rejoice,
And oil which makes the face to shine.—
To whom God spake upon Mount Pisgah; in mercy
Show'd him all its length and breadth, and swear;
"This is the land I promised Abraham and his seed:
But thither over it thou shalt not go,
For thou must die."

And there he died: altho' an aged man
Yet full of vigor as in early years.
He died in hope that when the auspicious day
Should break the fetters of the tomb,
He would come forth in all the glory of immortal youth,
And sing the song of triumph;
"O grave where is thy victory? O death,
Where is thy sting!"

And why should he appear upon the mount,
Whose sleeping dust has lain for ages past
In Moab's valley, waiting for redemption?
He was the type in vision of the race
Who died in hope of being born again,
When Christ shall come to raise the sleeping dead,
And to his kingdom bring his chosen home.

Elijah too was there;
Who in the strength of food prepar'd by angels,
Fasted forty days and nights on Horeb's hoary mount,—
To whom God spake, in voice as still and soft
As evening whispers of the summer breeze;
"Thou shalt not die, but in a fiery chariot
Drawn by steeds of fire, shalt rise to heaven!"

And why should he revisit earth,
And on the Mount appear with Moses and his Lord?
He was in vision there a type of those
Who shall not die, but on the earth sha be
When Christ again shall come,
And in the twinkling of an eye shall change
Their mortal forms in likeness to his own.
When shall He come; the world's Redeemer come,
With sound of trumpet and archangel's voice
To wake the sleeping dead?
That day, tho' long delayed, is coming fast;
For it shall be as in the days before the flood,
When the fair earth with violence was filled,
And evil, only evil, were the thoughts of men.
The heart of God was grieved, and he in anger said;
"I will destroy the creatures I have made:
A flood of water on the earth will pour,
And none that breathe shall live,
Except the fam'ly of right'ous Noah!
With men my Spirit shall not always strive,
I'll drown the world, yet save a seed alive,
To show my vengeance, and my justice prove,
My hate of sin, approval of my love!"
Or He will come as comes the thief at night,
When weary toil has locked in sleeps embrace
Th' unconscious victim of the sudden blow.
So Christ shall come when men shall least expect,
And in the power and glory of our God
Shall raise the sleeping dead: and those alive
On earth, with angel and archangel throng,
And all the retinue of heavenly song,
Shall meet him in the clouds:
And to the mansion which his love prepar'd
Shall enter in and be forever with the Lord.
Then shall the full fruition of prophetic voice
Find utterance in the choral song;

"Lift up your heads, ye pearly gates,
Ye doors of light wide open fling!
He claims this mansion as his own,
And let the King of glory in!"
"Who is the King of glory: who?"
"The Lord of Life, and power, and might!
Lift up your heads, ye pearly gates,
Ye doors of light wide open fling!
He claims this mansion as his right,
And let the King of glory in!"

Thus was the vision on the mount
A glorious type of that great day
When Christ with clouds shall came, to break th' fetters
Of the tomb, and bring his ransom'd home.

The Second Coming of Christ:

THE CHRISTIAN'S HOPE—THE SINNER'S DREAD.

BY DR. JOHN FONDEY, PHILADELPHIA.

In these times of earnest inquiry and investigation, no subject presents a nobler field for the exercise of patient thought than that which is afforded by prophecy. The light, so long shining in a dark place, grows brighter and brighter; the darkness is disappearing; events, rapidly transpiring, are rendering the prophetic sky clearer; the coming of the Son of God draws nigh; and the long-waiting child of God, gladdened by the beams which are heralding the approach of his long-expected King and Redeemer, lifts up his head and rejoices, knowing that his redemption draweth nigh.

With a *heart* attracted towards the heavens, from whence he looks for his coming Lord, he casts his *eye* upon the page of inspiration, and, in the study of its precious truths, he seeks that light and knowledge by which his faith is strengthened, his hope made brighter, his joy increased, and a power imparted by which he is enabled to overcome the world and all the temptations that lie in his pathway, and to become fitted for the inheritance of the saints in light.

What glory is thrown around the sacred page by the grand truth of the second coming of the Son of God! There was, 'tis true, a glory connected with the first coming of the Messiah; but it was one associated with the humiliation of God's beloved Son. It was a glory arising from the exhibition of condescenson and love on the part of Deity. Suffering, sorrow, mortification, shame, reproach, contempt, and death, were connected with it. In all the circumstances by which Jesus was surrounded, he manifested, by a life of holy submission, obedience, and love for humanity, those godlike traits which, in his hour of agony and desertion, shone out so grandly; when, writhing under the pains of the cross, and the malicious taunts of his enemies, he breathed the prayer, "Father, forgive them, for they know not what they do." It was redemption through the blood of a suffering Jesus, that invested him with a grandeur unequalled by any other being in the universe of God.

But no such circumstances of humiliation and suffering are associated with the truth of the second coming of the Son of God. He comes not again the man of sorrow, dragged like a malefactor before the bar of a heathen governor; no hand is raised to inflict on his sacred body the maddening stripes; no crown of thorns is set in mockery upon his brow; no sceptre of reeds is placed in derision in his hand; in no gorgeous robe, wrought by human skill, is he arrayed; he staggers not under the weight of any cross; no more does he suffer the pains and sorrows of Gethsemane and Calvary; no more does he bleed and die.

Invested with unlimited power, arrayed in the glory of his heavenly Father, and accompanied by countless hosts of angels, Jesus decends from the skies. Heir to the throne of his father David, he comes to take possession of the kingdom so long usurped by Satan; to dash in pieces the oppressing governments of earth; and, on the scene of his former humiliation, to reign in power and glory, executing judgment, and dispensing righteousness in the earth. He comes for the relief of his own elect, who day and night have sent to heaven their agonizing prayers for deliverance from their enemies. In the wealth of his inexhaustible love, in all the majesty of his power and glory, he reveals himself to his own tried and waiting children. The season of their tribulation and sorrow has now forever ended; the hour of their exaltation has come. Corruptible worms are now made incorruptible, and raised to the enjoyment of glory, honor, and immortality. The humble and despised follwer of Jesus, the beggar on the dunghill, who has suffered and endured much for the sake of his Master, are raised to the possession of a throne, to shine as the stars in the kingdom of our God forever and forever.

But, while he comes to bless his waiting people and to deliver them forever from their oppressors, he comes also to execute vengeance on his enemies. All human governments, founded as they are on principles of injustice and unrighteousness, he dashes in pieces; the yoke of the oppressed he breaks; the heaven-daring sinner meets his doom; and mercy smiling on the face of justice, casts her look of love and compassion upon man, wooing him back to happiness and God.

Child of God! in view of the glory that awaits thee at the coming of Jesus, look up and rejoice. Thy heart may have been bruised sorely in thy conflicts with thy numerous foes; waves of sorrow and trial may have swept over thee in mountain-like billows; the arm of infinite love, and the hope of seeing Jesus and of being like him, have alone sustained thee thus far on thy way to the heavenly city. A little longer struggle, a little more exercise of faith and patience, and thy Saviour will appear in all the glory of his nature, and the wealth of his inexhaustible love, to take thee to thy heavenly mansion, where sin can never enter, where sorrow, sighing, pain, and tears are forever done away. Rejoice, then, O child of God! Go forward gladly in the course marked out for thee in infinite love, and soon the crown of life and unfading glory shall decorate thy brow; thy hand shall sweep the golden harp; thy voice join that glorious anthem, which, like the sound of many waters, and of mighty thunderings, shall make the arches of the heavens ring with the eternal song, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

For thee too, poor sinner, if thou makest a wise improvement of the little time that remaineth, is reserved a part in the kingdom of God. Wait, then, no longer. Dark clouds are gathering, and the mutterings of the distant thunder herald on a storm of wrath, which speedily will break upon a guilty world. Soon will the Son of God appear. His eyes like flames of fire, his head adorned with many crowns, and vesture dipped in blood, he comes to render vengeance on his enemies, and deliver his chosen ones from the power of the oppressor. In that day, what wilt thou do, poor, unrepentant sinner? whither fly for refuge from the storm that, in its fury, then shall burst upon thy devoted head? No shelter canst thou find in that dread day; the enemies of the Lord must perish; the blackness of darkness forever must be their doom. Now fly to Jesus for safety. He will be to thee the ark, hidden in which thou shalt ride in safety above the deluge of wrath that shall cover a guilty world; thou shalt be a king and a priest; thy feet shall tread the golden streets of the New Jerusalem, thy gushing heart throughout eternity swell with the raptures of redeeming love.

How can there be a Millennium Future?

AN INQUIRY BY E. WOLCOTT, OCEANPORT, N. J.

By millennium we mean the thousand years of blessedness, as some express it, separate from the everlasting reign of Christ Jesus our Lord. Without stopping here to notice the different notions concerning this thousand years years, we will endeavor to show that *all* predicated upon it can not be in keeping with the record.

We will inquire who the Dragon of Rev. xx. is. In verse 2 he is called "that old serpent, which is the Devil and satan." Turning to xii. 9 of the same book we find him denominated by the same words: "That old serpent, called the Devil and Satan." The perfect agreement of these two explanations leave no doubt but that the same character is meant in both places. Now, by reference to the first five verses of Chap. xii, we are enabled to learn who the dragon or devil or satan is: for he is represented as having "seven heads and ten horns," and "seven crowns upon his heads." To those acquainted with symbolic prophecy it must be easy to recognize in this dragon the fourth great empire of earth, Rome; because it agrees with Daniel's "terrible beast," who had "ten horns," vii. 7; which was the last named universal kingdom before the Lord's, and in whose hands were the life and death of all; which even the Jews recognized when they said unto Pilate, the Roman governor, "It is not lawful for us to put *any* man to death;" and Jesus too saw their dependent condition when he said, "Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and *they* shall condemn him to death, and *shall deliver him to the Gentiles* to mock, and to scourge, and *to crucify*; and the third day he shall rise again." Matt. xx. 18–19. So, whether directly or indirectly, it was Rome that "stood before the woman * * * to devour her child as soon as it was born," v. 4; for no other people or dynasty had the power. And that the man child was Jesus is made sure: because first, he was to "rule all nations with a rod of iron," v. 5; see also Ps. ii. 8–9, and Rev. ii. 27. Second, "He was caught up unto God and to his throne." The history of these events written by Matt. leave no doubt as to the application, and by which we have assurance that "the dragon, that old serpent which is the devil and satan" of Rev., represented Rome; while the *crowns* upon its heads mark the limits of its imporial form, the distinctive feature of which was, ignorance of, and hatefulness to, the true God.

We say, the "dragon or devil and satan of Rev."; for it remains to be shown that when "*a* dragon" is introduced in this book, Chap. xii. 3; that when "*the* dragon" is used afterwards it refers to any other power; or that after you see "the dragon, that old serpent which is the devil and satan" cast into prison a thousand years xx. 2, that when "satan" is loosed out of his prison xx. 7, it should be any other *satan* than was cast in.

Then it follows, beyond escape, that the said "dragon, or devil and satan" existed all through the thousand years. Now as Rome in all its hatefulness to God is symbolized by the dragon or satan, we ask *how can there be a millennium future*, seeing it necessitates the existence of Rome during the reign of Jesus; which is not only incompatible but impossible.

And we are not at a loss for the whole programme: for when the dragon is worsted in the strife Chap. xii. 7–9, and cast out, we find him conferring power upon a *very friend*, papacy: "And the dragon gave him" (the forty-two months beast) "his power, and his seat, and great authority," xiii. 2. This was a necessary step on the part of the dragon; because circumstances prevented him from administering the affairs of government in his own name. This probably agrees with his binding, xx. 2. But after a time we find him crawling out of his prison and sailing under *false colors*; a lamb in appearance but a devil at heart; for he spake like a dragon, and exerciseth all the power of his once successor, but now vassal, papacy, xiii. 11–12; and finally assumes the imperialship after the order of the Cæsars of the seven hills; which most likely agrees with his being "loosed," xx. 7, to gather together against the Lord of glory, and dispute for the last time the dominion of the globe. See xvii. 13–14 and xix. 11–19 and xx. 8–9.

Now we say, this is all in the run of the empire of Rome: imperial pagan; then blasphemous papal; then imperial blasphemous; which last answers to the "*little season*" of the devil loosed, and covers the thousand years. So we ask again, How can there be a millennium future?

This position may be strengthened by some synchronisms: First: The angel to Daniel mentions "*a time of trouble* such as there never was since there was a *nation* even to that same time." Second: "And *at that time* thy people shall be *delivered*, every one that shall be found written in the book." Third: This deliverance necessitates the resurrection; for many of them (who are written in the book) that sleep in the dust of the earth shall awake. Dan. xii. 1–2.

Our Lord in Matt. xxv. 31, and onward, mentions his glorious coming; the coming for which we now wait: and following and consequent upon it, the executive judgment; which judgment involves the resurrection of the righteous, or those written in the book, and the destruction of his enemies, v. 41, in the fire prepared for the devil and his angels, (messengers or abettors). These declarations synchronize.

Again, Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; *when* he shall come to be glorified in his saints, and to be admired in all them that believe in that day. 2. Thess. i. 7–10. The same apostle adds in the next Chap., that "that wicked" or "man of sin" will be destroyed "with the brightness of his (the Lord's) coming."

What do these scriptures teach? That iniquity comes to an end *at the time* of the resurrection and coming of our Lord with his mighty angels. But the devil and his abettors wicked nations, are not destroyed till "after the thousand years are expired." Rev. xx. 7–10; hence the thousand years must be past, or passing. *How then can there be a millennium future?*

We do not mean to say there is no order in the events spoken of above, requiring time; but we see nothing to justify the idea that it will require a thousand years apart by itself; but that when the anointed One sets his feet again upon Olivet the illimitable years of his reign will date. And what more joyful tidings can be heralded forth to the kins-people of this king than that this event is near at hand?—Soon "the Son of man will send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their (our) Father." Matt. xii. 41–43. Blessed day for the waiting ones! Who will be ready for that momentous hour?

Will the Wicked Dead Live again?

BY H. J. SWEETLAND.

I have been very much interested in reading upon this subject; especially in reading a communication from Elder T. M. Preble, in the "Herald" of Nov. 18th. I was somewhat surprised that he should understand the prophecy Ezek. xxxvii. to teach a literal resurrection, with no symbol. But I suppose (as he is opposed to the restoration of literal Israel) that he understands this prophecy to teach a literal resurrection from sheol; but this is a mistake; and ministers of the gospel, especially, ought to be better informed.

I wish now to make a few statements through the columns of your valuable paper. The facts are these: from the commencement of Ezk. xxxvi. to xxxix. inclusive, is an unbroken chain of prophecy relative to the future restoration of Israel to their own land: and in chap. xxxvii.; a literal resurrection is used as a symbol of their restoration. This restoration I take to mean the return of the literal descendants of Jacob; for I do not understand the Scriptures to teach any other class of the human family to be called Israel.

Now there are two ways that some are disposed to jump, who are opposed to what is called the "Age to Come;" one is, that all the prophecies relative to the return of Israel are conditional, or have had their fulfillment in the past. Now if this prophecy is conditional we do not know that it will ever take place. If it has been fulfilled in the past, then Ezek. xxxvii. has had its fulfillment, and none of it can be in the future, whether the resurrection be literal or symbolic. The class of people here referred to are Israel, and not Gentiles. Let us examine Ezek, xxxvi. beginning at verse 8, "But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel for they are at hand to come." They are the very people referred to in chap. xxxvii. 11. In proof of this, I refer to Ezek. xxxvi. 10. "And I will multiply men upon you" (viz. the Mountains of Israel;) "All the house of Israel, even all of it, and the cities shall be inhabited and the wastes shall be builded." Now, if the whole house of Israel, referred to, in chap. xxxvii. 11, are resurrected saints, then those mentioned in Ezek. xxxvi. 10, are resurrected saints; for they are the same class, the same people in both chapters: and I challenge contradiction to the aforesaid statement. If these are resurrected saints we have them building cities, repairing wastes, tilling the land, etc. I should think that this looks a little like raising the saints to a state of mortality, as some argue, and not changing them to immortality until they have had a long time of hard labor in building up cities and cultivating farms. Verse 19, "And I scattered them (Israel) among the heathen (Gentiles) Whither they went, they profaned my holy name, when they (the Gentiles) said to them (Israel) these are the people of the Lord, and are gone forth out of his land!"

This whole prophecy plainly shows that it refers to the literal descendants of Jacob. The same people are referred to in Ezek. xi. 15 to 20. "Son of man, thy brethren, even thy brethren the men of thy kindred," (not Gentile Christians) "and all the house of Israel, wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord," etc, V. 19. "And I will give them one heart, and I will put a new spirit within you." Same language to the same people represented in Ezek. xxxvi. 11. In Ezek. xxxvi, we learn that when the house of Israel dwelt in their own land they defiled it by their own ways and by their own doings: verse 17. We learn in verse 19, that Israel were scattered among the heathen (Gentiles) verses 20 and 22, and profaned the name of the Lord among the Gentiles. But with all this the Lord says, for his holy name's sake (not theirs) will he be sanctified in them (Israel) before the eyes of the heathen: verse 27. "And I will put my Spirit within you, etc. Same words and same people referred to in Ezek. xxxvii. 11–14, *exactly*.

Who with an unprejudiced mind can read Ezek. xxxvi. 8 and onward, including chap. xxxvii., and not see plainly, as the sunlight at mid-day, that it is a prophecy concerning the restoration of Israel from among the heathen, and a literal resurrection used as a symbol of their return! Now I firmly believe that as sure as there will be a literal resurrection of the righteous dead, there will be a literal restoration of literal Israel to their own land, and that in close connection with the second Advent of our Lord Jesus Christ. The reason is to be seen. Why is a literal resurrection used as a symbol of their restoration? It is to make the prophecy sure; (no conditional prophecy here.) As sure as there is to be the one, there is to be the other; as sure as the scene at the transfiguration at the Mount prefigured, or was a miniature of the kingdom of God.

(To be concluded next week.)

Children's Department.

Letters to Children.—No. 8.

BY GRANDFATHER THATCHER.

Dear Children:—I propose, in this letter, to talk about *reading*. The privilege of reading is a great one. Without it we should have to remain ignorant of a great many things which are now perfectly familiar, even to children. A few hundrad years ago, not many persons could read their mother tongue. Most of the children that read this letter know much more of books than did some kings who have been seated on European thrones. History tells us that many a king could not sign his name to a public paper, but had to make his mark, as some people in our day, thus:

his
John ✕ Smith.
mark

How favored are we in this day, and in our country, where every child, no matter how poor, can learn what the greatest man of earth could not in former times! And should we not praise our Heavenly Father, for such a rich favor?

But although reading is a great benefit, we should not forget that it may become an evil by misuse. Many persons have learned to read only to curse themselves; for be it known to you, that there are bad books in the in the world, as hurtful to the mind as poison is to the body. Hundreds and thousands, especially of the young, have been ruined by bad reading-matter. How necessary, then, that you should all be properly instructed in relation to this subject!

And now let me advise you *what to read*. You should never commence a book, without first consulting your parents or guardians, as to whether it is fit for you to read. And parents should be careful of this very important duty. When a bad idea has once entered the mind, it can never be wiped away. Other ideas may be admitted to work against the evil, but the evil will he there. How many things I have read and heard in my life-time, which I would gladly forget, but cannot!

It is said of an eminent English painter (Sir Peter Lely, I think) that he would never look at a bad painting, lest his pencil should take a hint from it without his knowledge. And the same care should be observed in reading. The other day, I was somewhat mortified to find myself using a word (in a public meeting) not in the Dictionary, and evidently without any authority. Where I got it, I do not know, but I must have seen or heard it some where, and my mind took hold of it without my consent; for as soon as it was repeated to me, it sounded unseemly. Now I advise all my young friends, to resolve never to read a book which is pronounced unfit, by those who are capable of judging. And as a rule, it will be well for you to be particular in preferring books that are *true*. I know that some invented stories are instructive, but this is a life of realities, and our reading should be suited to our needs. But it is not sufficient merely to know *what* to read, for you may have the best of reading in your hands, and fail to get good after all. You should be careful *how* you read. It is an old comparison that reading is to the mind what food is to the body. When you seat yourself to read just say to yourself, "I am now about to *feed* my mind!" I have already shown you the importance of good food, and now you must be careful in eating. Eat slow—read slow. As you chew your food well, so let your mind chew what you give it. And take time to *think* upon what you read. A person does not want to eat all the time—neither is it good to read all the time. Too much reading is as bad as too much eating.

There is one book which you should consider as the most needful—the Bible. Do you know what the word "Bible" means? It comes from the Greek word *biblos*—which means *book*. Hence, to say, "The Bible," is just the same as saying "The Book." Perhaps you wonder why such a name should be used for the Scriptures, if every book is a Bible. The volume of the Old and New Testaments is called *The Book*, because it is above all other books. If, in speaking of Jesus, I should say "The King," that would not prove that there are no other kings, but that all the other kings are much beneath Him who is called "The King." So, when I speak of "The Bible." Of all books, it is "The Book." You should prefer the Bible to all other books, because it is the word of God. It teaches us wisdom for this life, and gives us a hope of a future life, which we should not have without it. Some of you know the words:

"The Bible! The Bible! more precious than gold,
The hopes and the glories its pages unfold;
It speaks of salvation, wide opens the door,
Its offers are free to the rich and the poor."

There we read of Jesus, who came into this world to bring life to dying man. And has cheered us with the blessed words, which you will find at the head of the "Herald of Life": "Because I live, ye shall live also." Thus, our hope of living from the dead depends on the life of Jesus; if He is alive to-day, we may expect to live. But is He alive? O yes! The poet has sung the truth:

"He rose, He rose; He burst the bars of death
And triumphed o'er the grave."

Who would not read the book which brings such blessed tidings to us? Children, with all your reading, don't forget to read the Bible. A man in this world, is a boy spelling in short syllables, but he will continue them in the next.

A Sermon for Children.

BY GILBERT HUBBELL.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper." Psalm i. 3.

Children! Good men are compared to good trees, that bring forth good fruit, and bad men, to bad trees, which bring forth bad fruit, in many places inthe Bible.

Good trees are represented as being full of life, "planted by the rivers of water." So with good men and good children, they are full of life, for they believe in Christ who is their Life-giver. Jesus said, "He that believeth on the Son hath everlasting life." John iii. 36.

Trees that are full of life bear fruit. Their leaf does not wither as you see the leaves withering on the trees now.

There are some nice apple, pear, and plumb trees, in that gentleman's yard which have been well nursed. They are loaded at this season of the year with the luscious, yellow fruit.

Now if you are planted, or united to Christ, you will bear good fruit. You will be kind, and gentle to all, and never do what bad boys and girls do; namely, what God has forbidden in his word.

Those trees in that man's yard, I see have a fence around each one of them, to prevent the careless teamster from driving against them, and to keep bad animals from hooking them, and destroying their fruit.

So if you are a child of God nothing shall harm you, all things shall work for your good; and though you may die and sleep in the ground for many years, God will not forget you. Oh, no! no, no! He will call when he comes; and with good old Job and many others, you will answer, and come forth to live forever on earth; which he will make a paradise, and very, very beautiful.

Now you get the first Psalm, and let us read a little farther and see what it says about the ungodly."

"The ungodly are not so, but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

From my window where I am writing, I see a farmer winnowing his grain. Some boys stand with shovels and rakes and push the worthless chaff in the barn yard for the cattle to trample in the mud; they do not care what becomes of it, they would be glad to have the wind drive it where they would never see it again. Now, dear children, the wicked shall never be seen after they are dead. "They shall not stand in the judgment." "They shall not live. They shall not rise. They perish, they come to nothing. They are as though they had never been. God will *despise* and *abhor their very image*." "They are like the chaff which the wind driveth away." Sad and awful doom.

Mount Kisco, N. Y., Oct. 27th, 1863.

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous. These are very plain and important truths, too little heeded by gluttons, spendthrifts, book-worms, and hypocrites.

The Herald of Life
AND OF THE COMING KINGDOM.

Terms:—Two Dollars a Year; One Dollar for six months; invariably in *advance*. When served by Carrier in New York city, 50 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the Herald of Life, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2,20 a year, or $1,10 for six months.

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The Transfiguration.

CHARLES L. MOE.

"Verily I say unto you, There be some standing here which shall not taste death, till they see the Son of man coming in his kingdom."—Matthew, xvi. 28.

He spake,—
And from his lips fell words which thrill'd the heart
With thoughts of glory soon to be revealed,
And thoughts of sorrow soon to be endured.
The solemn accents of the voice, which spake
As never yet spake man, with all the dignity
Of kingly mien announced, that some were there
Who should not taste of death, until they saw him
In his kingdom come.

Was *He* a King?
Could he with power proclaim they should not die,
When all the race were doomed to suffer death,
The penalty of sin? Was *he* exempt?
And could *he* promise Life to dying men?

He *was* a King: to that end born,
Tho' born in humble guise and in servant's form,
That he might raise the lowest of the race
To glory, honor, immortality,
Eternal Life.

Who were the favored few thus promised life,
Until the day when he with clouds should come
Of Angel bands, to bring his chosen home?

'Twas six days after the announcement made
He took with him upon a mountain high,
Peter, James, and John; and in a vision of that awful day,—
A day for which all other days were made,—
Transfigured was his being to their eyes;
His raiment white as light, and as the sun
When shining in his strength, his face with glory beam'd.
And from a cloud of bright effulgent light
There came the Father's voice; "This is my Son belov'd
With whom I am well pleased: hear him!"

And Moses too was there;
That meek and holy man, who led from Egypt's bondage
Israel's mighty host thro' wilderness and sea,
Unto the border of the promised land,—
A land with milk and honey bless'd,
And richest clusters of the luscious grape,
And wine which makes the heart rejoice,
And oil which makes the face to shine.—
To whom God spake upon Mount Pisgah; in mercy
Show'd him all its length and breadth, and swear;
"This is the land I promised Abraham and his seed:
But thither over it thou shalt not go,
For thou must die."

And there he died: altho' an aged man
Yet full of vigor as in early years.
He died in hope that when the auspicious day
Should break the fetters of the tomb,
He would come forth in all the glory of immortal youth,
And sing the song of triumph;
"O grave where is thy victory? O death,
Where is thy sting!"

And why should he appear upon the mount,
Whose sleeping dust has lain for ages past
In Moab's valley, waiting for redemption?
He was the type in vision of the race
Who died in hope of being born again,
When Christ shall come to raise the sleeping dead,
And to his kingdom bring his chosen home.

Elijah too was there;
Who in the strength of food prepar'd by angels,
Fasted forty days and nights on Horeb's hoary mount,—
To whom God spake, in voice as still and soft
As evening whispers of the summer breeze;
"Thou shalt not die, but in a fiery chariot
Drawn by steeds of fire, shalt rise to heaven!"

And why should he revisit earth,
And on the Mount appear with Moses and his Lord?
He was in vision there a type of those
Who shall not die, but on the earth sha be
When Christ again shall come,
And in the twinkling of an eye shall change
Their mortal forms in likeness to his own.
When shall He come; the world's Redeemer come,
With sound of trumpet and archangel's voice
To wake the sleeping dead?
That day, tho' long delayed, is coming fast;
For it shall be as in the days before the flood,
When the fair earth with violence was filled,
And evil, only evil, were the thoughts of men.
The heart of God was grieved, and he in anger said;
"I will destroy the creatures I have made:
A flood of water on the earth will pour,
And none that breathe shall live,
Except the fam'ly of right'ous Noah!
With men my Spirit shall not always strive,
I'll drown the world, yet save a seed alive,
To show my vengeance, and my justice prove,
My hate of sin, approval of my love!"
Or He will come as comes the thief at night,
When weary toil has locked in sleeps embrace
Th' unconscious victim of the sudden blow.
So Christ shall come when men shall least expect,
And in the power and glory of our God
Shall raise the sleeping dead: and those alive
On earth, with angel and archangel throng,
And all the retinue of heavenly song,
Shall meet him in the clouds:
And to the mansion which his love prepar'd
Shall enter in and be forever with the Lord.
Then shall the full fruition of prophetic voice
Find utterance in the choral song;

"Lift up your heads, ye pearly gates,
Ye doors of light wide open fling!
He claims this mansion as his own,
And let the King of glory in!"
"Who is the King of glory: who?"
"The Lord of Life, and power, and might!
Lift up your heads, ye pearly gates,
Ye doors of light wide open fling!
He claims this mansion as his right,
And let the King of glory in!"

Thus was the vision on the mount
A glorious type of that great day
When Christ with clouds shall came, to break th' fetters
Of the tomb, and bring his ransom'd home.

The Second Coming of Christ:

THE CHRISTIAN'S HOPE—THE SINNER'S DREAD.

BY DR. JOHN FONDEY, PHILADELPHIA.

In these times of earnest inquiry and investigation, no subject presents a nobler field for the exercise of patient thought than that which is afforded by prophecy. The light, so long shining in a dark place, grows brighter and brighter; the darkness is disappearing; events, rapidly transpiring, are rendering the prophetic sky clearer; the coming of the Son of God draws nigh; and the long-waiting child of God, gladdened by the beams which are heralding the approach of his long-expected King and Redeemer, lifts up his head and rejoices, knowing that his redemption draweth nigh.

With a *heart* attracted towards the heavens, from whence he looks for his coming Lord, he casts his *eye* upon the page of inspiration, and, in the study of its precious truths, he seeks that light and knowledge by which his faith is strengthened, his hope made brighter, his joy increased, and a power imparted by which he is enabled to overcome the world and all the temptations that lie in his pathway, and to become fitted for the inheritance of the saints in light.

What glory is thrown around the sacred page by the grand truth of the second coming of the Son of God! There was, 'tis true, a glory connected with the first coming of the Messiah; but it was one associated with the humiliation of God's beloved Son. It was a glory arising from the exhibition of condescenson and love on the part of Deity. Suffering, sorrow, mortification, shame, reproach, contempt, and death, were connected with it. In all the circumstances by which Jesus was surrounded, he manifested, by a life of holy submission, obedience, and love for humanity, those godlike traits which, in his hour of agony and desertion, shone out so grandly; when, writhing under the pains of the cross, and the malicious taunts of his enemies, he breathed the prayer, "Father, forgive them, for they know not what they do." It was redemption through the blood of a suffering Jesus, that invested him with a grandeur unequalled by any other being in the universe of God.

But no such circumstances of humiliation and suffering are associated with the truth of the second coming of the Son of God. He comes not again the man of sorrow, dragged like a malefactor before the bar of a heathen governor; no hand is raised to inflict on his secred body the maddening stripes; no crown of thorns is set in mockery upon his brow; no sceptre of reeds is placed in derision in his hand; in no gorgeous robe, wrought by human skill, is he arrayed; he staggers not under the weight of any cross; no more does he suffer the pains and sorrows of Gethsemane and Calvary; no more does he bleed and die.

Invested with unlimited power, arrayed in the glory of his heavenly Father, and accompanied by countless hosts of angels, Jesus decends from the skies. Heir to the throne of his father David, he comes to take possession of the kingdom so long usurped by Satan; to dash in pieces the oppressing governments of earth; and, on the scene of his former humiliation, to reign in power and glory, executing judgment, and dispensing righteousness in the earth. He comes for the relief of his own elect, who day and night have sent to heaven their agonizing prayers for deliverance from their enemies. In the wealth of his inexhaustible love, in all the majesty of his power and glory, he reveals himself to his own tried and waiting children. The season of their tribulation and sorrow has now forever ended; the hour of their exaltation has come. Corruptible worms are now made incorruptible, and raised to the enjoyment of glory, honor, and immortality. The humble and despised follwer of Jesus, the beggar on the dunghill, who has suffered and endured much for the sake of his Master, are raised to the possession of a throne, to shine as the stars in the kingdom of our God forever and forever.

But, while he comes to bless his waiting people and to deliver them forever from their oppressors, he comes also to execute vengeance on his enemies. All human governments, founded as they are on principles of injustice and unrighteousness, he dashes in pieces; the yoke of the oppressed he breaks; the heaven-daring sinner meets his doom; and mercy smiling on the face of justice, casts her look of love and compassion upon man, wooing him back to happiness and God.

Child of God! in view of the glory that awaits thee at the coming of Jesus, look up and rejoice. Thy heart may have been bruised sorely in thy conflicts with thy numerous foes; waves of sorrow and trial may have swept over thee in mountain-like billows; the arm of infinite love, and the hope of seeing Jesus and of being like him, have alone sustained thee thus far on thy way to the heavenly city. A little longer struggle, a little more exercise of faith and patience, and thy Saviour will appear in all the glory of his nature, and the wealth of his inexhaustible love, to take thee to thy heavenly mansion, where sin can never enter, where sorrow, sighing, pain, and tears are forever done away. Rejoice, then, O child of God! Go forward gladly in the course marked out for thee in infinite love, and soon the crown of life and unfading glory shall decorate thy brow; thy hand shall sweep the golden harp; thy voice join that glorious anthem, which, like the sound of many waters, and of mighty thunderings, shall make the arches of the heavens ring with the eternal song, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

For thee too, poor sinner, if thou makest a wise improvement of the little time that remaineth, is reserved a part in the kingdom of God. Wait, then, no longer. Dark clouds are gathering, and the mutterings of the distant thunder herald on a storm of wrath, which speedily will break upon a guilty world. Soon will the Son of God appear. His eyes like flames of fire, his head adorned with many crowns, and vesture dipped in blood, he comes to render vengeance on his enemies, and deliver his chosen ones from the power of the oppressor. In that day, what wilt thou do, poor, unrepentant sinner? whither fly for refuge from the storm that, in its fury, then shall burst upon thy devoted head? No shelter canst thou find in that dread day; the enemies of the Lord must perish; the blackness of darkness forever must be their doom. Now fly to Jesus for safety. He will be to thee the ark, hidden in which thou shalt ride in safety above the deluge of wrath that shall cover a guilty world; thou shalt be a king and a priest; thy feet shall tread the golden streets of the New Jerusalem, thy gushing heart throughout eternity swell with the raptures of redeeming love.

How can there be a Millennium Future?

AN INQUIRY BY E. WOLCOTT, OCEANPORT, N. J.

By millennium we mean the thousand years of blessedness, as some express it, separate from the everlasting reign of Christ Jesus our Lord. Without stopping here to notice the different notions concerning this thousand years years, we will endeavor to show that *all* predicated upon it can not be in keeping with the record.

We will inquire who the Dragon of Rev. xx. is. In verse 2 he is called "that old serpent, which is the Devil and satan." Turning to xii. 9 of the same book we find him denominated by the same words: "That old serpent, called the Devil and Satan." The perfect agreement of these two explanations leave no doubt but that the same character is meant in both places. Now, by reference to the first five verses of Chap. xii, we are enabled to learn who the dragon or devil or satan is: for he is represented as having "seven heads and ten horns," and "seven crowns upon his heads." To those acquainted with symbolic prophecy it must be easy to recognize in this dragon the fourth great empire of earth, Rome; because it agrees with Daniel's "terrible beast," who had "ten horns," vii. 7; which was the last named universal kingdom before the Lord's, and in whose hands were the life and death of all; which even the Jews recognized when they said unto Pilate, the Roman governor, "It is not lawful for us to put *any* man to death;" and Jesus too saw their dependent condition when he said, "Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and *they* shall condemn him to death, and *shall deliver him to the Gentiles* to mock, and to scourge, and *to crucify*; and the third day he shall rise again." Matt. xx. 18–19. So, whether directly or indirectly, it was Rome that "stood before the woman * * * to devour her child as soon as it was born," v. 4; for no other people or dynasty had the power. And that the man child was Jesus is made sure: because first, he was to "rule all nations with a rod of iron," v. 5; see also Ps. ii. 8–9, and Rev. ii. 27. Second, "He was caught up unto God and to his throne." The history of these events written by Matt. leave no doubt as to the application, and by which we have assurance that "the dragon, that old serpent which is the devil and satan" of Rev., represented Rome; while the *crowns* upon its heads mark the limits of its imporial form, the distinctive feature of which was, ignorance of, and hatefulness to, the true God.

We say, the "dragon or devil and satan of Rev."; for it remains to be shown that when "*a* dragon" is introduced in this book, Chap. xii. 3; that when "*the* dragon" is used afterwards it refers to any other power; or that after you see "the dragon, that old serpent which is the devil and satan" cast into prison a thousand years xx. 2, that when "satan" is loosed out of his prison xx. 7, it should be any other *satan* than was cast in.

Then it follows, beyond escape, that the said "dragon, or devil and satan" existed all through the thousand years. Now as Rome in all its hatefulness to God is symbolized by the dragon or satan, we ask *how can there be a millennium future*, seeing it necessitates the existence of Rome during the reign of Jesus; which is not only incompatible but impossible.

And we are not at a loss for the whole programme: for when the dragon is worsted in the strife Chap. xii. 7–9, and cast out, we find him conferring power upon a *very friend*, papacy: "And the dragon gave him" (the forty-two months beast) "his power, and his seat, and great authority," xiii. 2. This was a necessary step on the part of the dragon; because circumstances prevented him from administering the affairs of government in his own name. This probably agrees with his binding, xx. 2. But after a time we find him crawling out of his prison and sailing under *false* colors; a lamb in appearance but a devil at heart; for he spake like a dragon, and exerciseth all the power of his once successor, but now vassal, papacy, xiii. 11–12; and finally assumes the imperialship after the order of the Cæsars of the seven hills; which most likely agrees with his being "loosed," xx. 7, to gather together against the Lord of glory, and dispute for the last time the dominion of the globe. See xvii. 13–14 and xix. 11–19 and xx. 8–9.

Now we say, this is all in the run of the empire of Rome: imperial pagan; then blasphemous papal; then imperial blasphemous; which last answers to the "little season" of the devil loosed, and covers the thousand years. So we ask again, How can there be a millennium future?

This position may be strengthened by some synchronisms: First: The angel to Daniel mentions "*a time of trouble* such as there never was since there was a *nation* even to that same time." Second: "And *at that time* thy people shall be *delivered*, every one that shall be found written in the book." Third: This deliverance necessitates the resurrection; for many of them (who are written in the book) that sleep in the dust of the earth shall awake. Dan. xii. 1–2.

Our Lord in Matt. xxv. 31, and onward, mentions his glorious coming; the coming for which we now wait: and following and consequent upon it, the executive judgment; which judgment involves the resurrection of the righteous, or those written in the book, and the destruction of his enemies, v. 41, in the fire prepared for the devil and his angels, (messengers or abettors). These declarations synchronize.

Again, Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; *when* he shall come to be glorified in his saints, and to be admired in all them that believe in that day. 2. Thess. i. 7–10. The same apostle adds in the next Chap., that "that wicked" or "man of sin" will be destroyed "with the brightness of his (the Lord's) coming."

What do these scriptures teach? That iniquity comes to an end *at the time* of the resurrection and coming of our Lord with his mighty angels. But the devil and his abettors wicked nations, are not destroyed till "after the thousand years are expired." Rev. xx. 7–10; hence the thousand years must be past, or passing. *How then can there be a millennium future?*

We do not mean to say there is no order in the events spoken of above, requiring time; but we see nothing to justify the idea that it will require a thousand years apart by itself; but that when the anointed One sets his feet again upon Olivet the illimitable years of his reign will date. And what more joyful tidings can be heralded forth to the kins-people of this king than that this event is near at hand?—Soon "the Son of man will send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their (our) Father." Matt. xii. 41–43. Blessed day for the waiting ones! Who will be ready for that momentous hour?

Will the Wicked Dead Live again?

BY H. J. SWEETLAND.

I have been very much interested in reading upon this subject; especially in reading a communication from Elder T. M. Preble, in the "Herald" of Nov. 18th. I was somewhat surprised that he should understand the prophecy Ezek. xxxvii. to teach a literal resurrection, with no symbol. But I suppose (as he is opposed to the restoration of literal Israel) that he understands this prophecy to teach a literal resurrection from sheol; but this is a mistake; and ministers of the gospel, especially, ought to be better informed.

I wish now to make a few statements through the columns of your valuable paper. The facts are these: from the commencement of Ezk. xxxvi. to xxxix. inclusive, is an unbroken chain of prophecy relative to the future restoration of Israel to their own land: and in chap. xxxvii.; a literal resurrection is used as a symbol of their restoration. This restoration I take to mean the return of the literal descendants of Jacob; for I do not understand the Scriptures to teach any other class of the human family to be called Israel.

Now there are two ways that some are disposed to jump, who are opposed to what is called the "Age to Come;" one is, that all the prophecies relative to the return of Israel are conditional, or have had their fulfillment in the past. Now if this prophecy is conditional we do not know that it will ever take place. If it has been fulfilled in the past, then Ezek. xxxvii. has had its fulfillment, and none of it can be in the future, whether the resurrection be literal or symbolic. The class of people here referred to are Israel, and not Gentiles. Let us examine Ezek, xxxvi. beginning at verse 8, "But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel for they are at hand to come." They are the very people referred to in chap, xxxvii. 11. In proof of this, I refer to Ezek. xxxvi, 10. "And I will multiply men upon you" (viz. the Mountains of Israel;) "All the house of Israel, *even* all of it, and the cities shall be inhabited and the wastes shall be builded." Now, if the whole house of Israel, refarred to, in chap. xxxvii.11, are resurrected saints, then those mentioned in Ezek. xxxvi. 10, are resurrected saints; for they are the same class, the same people in both chapters: and I challenge contradiction to the aforesaid statement. If these are resurrected saints we have them building cities, repairing wastes, tilling the land, etc. I should think that this looks a little like raising the saints to a state of mortality, as some argue, and not changing them to immortality until they have had a long time of hard labor in building up cities and cultivating farms. Verse 19, "And I scattered them (Israel) among the heathen (Gentiles) Whither they went, they profaned my holy name, when they (the Gentiles) said to them (Israel) these are the people of the Lord, and are gone forth out of his land!"

This whole prophecy plainly shows that it refers to the literal descendants of Jacob. The same people are referred to in Ezek. xi. 15 to 20. "Son of man, thy brethren, even thy brethren the men of thy kindred," (not Gentile Christians) "and all the house of Israel, wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord," etc, V. 19. "And I will give them one heart, and I will put a new spirit within you." Same language to the same people represented in Ezek.xxxvi. 11. In Ezek. xxxvi, we learn that when the house of Israel dwelt in their own land they defiled it by their own ways and by their own doings: verse 17. We learn in verse 19, that Israel were scattered among the heathen (Gentiles) verses 20 and 22, and profaned the name of the Lord among the Gentiles. But with all this the Lord says, for his holy name's sake (not theirs) will he be sanctified in them (Israel) before the eyes of the heathen: verse 27. "And I will put my Spirit within you, etc. Same words and same people referred to in Ezek. xxxvii. 11–14, *exactly*.

Who with an unprejudiced mind can read Ezek. xxxvi. 8 and onward, including chap. xxxvii., and not see plainly, as the sunlight at mid-day, that it is a prophecy concerning the restoration of Israel from among the heathen, and a literal resurrection used as a symbol of their return! Now I firmly believe that as sure as there will be a literal resurrection of the righteous dead, there will be a literal restoration of literal Israel to their own land, and that in close connection with the second Advent of our Lord Jesus Christ. The reason is to be seen. Why is a literal resurrection used as a symbol of their restoration? It is to make the prophecy sure; (no conditional prophecy here.) As sure as there is to be the one, there is to be the other; as sure as the scene at the transfiguration at the Mount prefigured, or was a miniature of the kingdom of God.

(To be concluded next week.)

Children's Department.

Letters to Children.—No. 8.

BY GRANDFATHER THATCHER.

Dear Children:—I propose, in this letter, to talk about *reading*. The privilege of reading is a great one. Without it we should have to remain ignorant of a great many things which are now perfectly familiar, even to children. A few hundrad years ago, not many persons could read their mother tongue. Most of the children that read this letter know much more of books than did some kings who have been seated on European thrones. History tells us that many a king could not sign his name to a public paper, but had to make his mark, as some people in our day, thus:

his
John ✕ Smith.
mark

How favored are we in this day, and in our country, where every child, no matter how poor, can learn what the greatest man of earth could not in former times! And should we not praise our Heavenly Father, for such a rich favor?

But although reading is a great benefit, we should not forget that it may become an evil by misuse. Many persons have learned to read only to curse themselves; for be it known to you, that there are bad books in the in the world, as hurtful to the mind as poison is to the body. Hundreds and thousands, especially of the young, have been ruined by bad reading-matter. How necessary, then, that you should all be properly instructed in relation to this subject!

And now let me advise you *what to read*. You should never commence a book, without first consulting your parents or guardians, as to whether it is fit for you to read. And parents should be careful of this very important duty. When a bad idea has once entered the mind, it can never be wiped away. Other ideas may be admitted to work against the evil, but the evil will he there. How many things I have read and heard in my life-time, which I would gladly forget, but cannot!

It is said of an eminent English painter (Sir Peter Lely, I think) that he would never look at a bad painting, lest his pencil should take a hint from it without his knowledge. And the same care should be observed in reading. The other day, I was somewhat mortified to find myself using a word (in a public meeting) not in the Dictionary, and evidently without any authority. Where I got it, I do not know, but I must have seen or heard it some where, and my mind took hold of it without my consent; for as soon as it was repeated to me, it sounded unseemly. Now I advise all my young friends, to resolve never to read a book which is pronounced unfit, by those who are capable of judging. And as a rule, it will be well for you to be particular in preferring books that are *true*. I know that some invented stories are instructive, but this is a life of realities, and our reading should be suited to our needs. But it is not sufficient merely to know *what* to read, for you may have the best of reading in your hands, and fail to get good after all. You should be careful *how* you read. It is an old comparison that reading is to the mind what food is to the body. When you seat yourself to read just say to yourself, "I am now about to *feed* my mind!" I have already shown you the importance of good food, and now you must be careful in eating. Eat slow—read slow. As you chew your food well, so let your mind chew what you give it. And take time to *think* upon what you read. A person does not want to eat all the time—neither is it good to read all the time. Too much reading is as bad as too much eating.

There is one book which you should consider as the most needful—the Bible. Do you know what the word "Bible" means? It comes from the Greek word *biblos*—which means *book*. Hence, to say, "The Bible," is just the same as saying "The Book." Perhaps you wonder why such a name should be used for the Scriptures, if every book is a Bible. The volume of the Old and New Testaments is called *The Book*, because it is above all other books. If, in speaking of Jesus I should say "The King," that would not prove that there are no other kings, but that all the other kings are much beneath Him who is called "The King." So, when I speak of "The Bible." Of all books, it is "The Book." You should prefer the Bible to all other books, because it is the word of God. It teaches us wisdom for this life, and gives us a hope of a future life, which we should not have without it. Some of you know the words:

"The Bible! The Bible! more precious than gold,
The hopes and the glories its pages unfold;
It speaks of salvation, wide opens the door,
Its offers are free to the rich and the poor."

There we read of Jesus, who came into this world to bring life to dying man. And has cheered us with the blessed words, which you will find at the head of the "Herald of Life": "Because I live, ye shall live also." Thus, our hope of living from the dead depends on the life of Jesus; if He is alive to-day, we may expect to live. But is He alive? O yes! The poet has sung the truth:

"He rose, He rose; He burst the bars of death
And triumphed o'er the grave."

Who would not read the book which brings such blessed tidings to us? Children, with all your reading, don't forget to read the Bible. A man in this world, is a boy spelling in short syllables, but he will continue them in the next.

A Sermon for Children.

BY GILBERT HUBBELL.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither; and whatsoever he doeth shall prosper." Psalm i. 3.

Children! Good men are compared to good trees, that bring forth good fruit, and bad men, to bad trees, which bring forth bad fruit, in many places in the Bible.

Good trees are represented as being full of life, "planted by the rivers of water." So with good men and good children, they are full of life, for they believe in Christ who is their Life-giver. Jesus said, "He that believeth on the Son hath everlasting life." John iii. 36.

Trees that are full of life bear fruit. Their leaf does not wither as you see the leaves withering on the trees now.

There are some nice apple, pear, and plumb trees, in that gentleman's yard which have been well nursed. They are loaded at this season of the year with the luscious, yellow fruit.

Now if you are planted, or united to Christ, you will bear good fruit. You will be kind, and gentle to all, and never do what bad boys and girls do; namely, what God has forbidden in his word.

Those trees in that man's yard, I see have a fence around each one of them, to prevent the careless teamster from driving against them, and to keep bad animals from hooking them, and destroying their fruit.

So if you are a child of God nothing shall harm you, all things shall work for your good; and though you may die and sleep in the ground for many years, God will not forget you. Oh, no! no, no! He will call when he comes; and with good old Job and many others, you will answer, and come forth to live forever on earth; which he will make a paradise, and very, very beautiful.

Now you get the first Psalm, and let us read a little farther and see what it says about the ungodly."

"The ungodly are not so, but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

From my window where I am writing, I see a farmer winnowing his grain. Some boys stand with shovels and rakes and push the worthless chaff in the barn yard for the cattle to trample in the mud; they do not care what becomes of it, they would be glad to have the wind drive it where they would never see it again. Now, dear children, the wicked shall never be seen after they are dead. "They shall not stand in the judgment." "They shall not live. They shall not rise. They perish, they come to nothing. They are as though they had never been. God will *despise* and *abhor their very image*." "They are like the chaff which the wind driveth away." Sad and awful doom.

Mount Kisco, N. Y., Oct. 27th, 1863.

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous. These are very plain and important truths, too little heeded by gluttons, spendthrifts, book-worms, and hypocrites.

The Herald of Life
AND OF THE COMING KINGDOM.

Terms:—Two Dollars a Year; One Dollar for six months; invariably in *advance*. When served by Carrier in New York city, 50 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the Herald of Life, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2,20 a year, or $1,10 for six months.

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2. Letters filled entirely with matter for the *Editor* should be addressed—"Geo. Storrs, Box 4658, New York."

3. Letters containing a mixture of business and other matter (not private) may be enclosed to *either* of the above addresses, but in such cases the two kinds of matter should be so written that they can be readily separated at this office.

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

VOLUME I. NEW YORK: WEDNESDAY, DECEMBER 16, 1863. NUMBER 9.

The Herald of Life

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

At 37 Park Row (Fourth story, Room 22), New York

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☞ *For Terms, &c., see last page.* ☜

Man's State in Death.

Two texts are often adduced to prove the consciousness of man in death. They are both in Ecclesiastes. The first is: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Chap. iii. 21. The meaning of this passage may be settled by the context. "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts." *Why* are men said to be beasts? The preacher gives the cause; their *life* is no better. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all are vanity. All go unto *one place*: all are of the dust, and all turn to dust again." Then follows our text. It is evident that the writer did not believe in the survivance of any part of man—for his argument leads directly contrary. "Man hath *no* preeminence above a beast" in the state of death. Hence, the propriety of the common reading of v. 21, has been questioned. Prof. Stuart (a believer in the immortality of the soul), in his "Critical History and Defence of the Old Testament Canon," says: "'Who knoweth *whether* the spirit of a man goeth upward, and the spirit of a beast downward?' (*which assuredly must be the meaning of the original Hebrew*)—this question has been turned into an argument to prove, that the spirit of a man does go upward! So our translators seem to have understood it; *but so did not Luther and many others.*"

One fact should be kept in view by those who would understand the argument of this whole passage (vs. 18—21)—the word *breath* in v. 19, and *spirit* in v. 21, are from the same Hebrew word *ruach*. In v. 19, the writer says, "They have all one *ruach*." In v. 21, he says, "Who knoweth the *ruach* of man .... and the *ruach* of the beast?" We believe that the word in this connection means *the vital spirit*, the spirit which animates every living thing. In Gen. ii. 7 it is called *nishmath chayyim*—"the breath of life"; in Gen. vii. 15, *ruach chayyim*; in Gen. vii. 22, *nishmath ruach chayyim*, rightly rendered in the margin, "breath of the spirit of life." In the passage which we are considering, it is represented by one word—*ruach*. The following paraphrase gives the sense of vs. 19—22: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they all have one principle of life; so that (in this respect) a man hath no preeminence above a beast: for all are vanity. All go unto one place: all are of the dust, and all turn to dust again. Who will dispute this? Who will prove that man has any higher principle of life than the brute? Who *knows* that the life-principle in man survives after death (according to the vain inventions of Babylon), and goes upward, and is thus superior to the vital spirit of the beast which dies with it? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for *that is his portion*: he has no existence after this life, and hence must make the best of it: for who shall bring him to see what shall be after him?"

The other text is ch. xii. 7: "Then shall the dust return to the earth as it was; and the spirit (*ruach*) shall return unto God who gave it." This passage is more frequently cited by the popular theorists than any other. It is supposed to mean: "The *body* returns to the earth, but the immortal *spirit* goes into the presence of God." A simple analysis will show that no such exposition can be pressed. What is affirmed? 1. "The dust returns to the earth as it was." As it was when? We are led back to the creation; to the account in Gen. ii. 7. "The LORD God formed man of the dust of the ground." The *man* was dust. "Dust thou art" said the Supreme Judge, Gen. iii. 19. The Psalmist declares, "He knoweth our frame; he remembreth that we are dust." Ps. ciii. What says the text? "The dust returns to the earth." Well, can the dust return to the earth without the man who was created therefrom? It will not do to say the *body* returns to the earth when the record says *man*. But the dust returns to the earth "as it *was*." What can this mean but—*Man* goes back to his original state? Did he exist before the LORD God formed him? If not, who knows that he exists after his return to his original dust, and becomes dissolved in death?

2. "The spirit shall return unto God who gave it." When did God give it? At the creation. What was it? The *spirit of life*, as we have shown. Was man conscious *before* he received the vital spirit? If not, who shall say that he is conscious after the spirit of life leaves him? But the spirit returns *to God*, it is urged. True: so does the spirit of *the beast*. God gave the spirit of life to "all flesh," and when *any* creature of all flesh dies, God withdraws the spirit of life. Hence, it is as true of fowl, cattle, beast, and creeping thing, as of man, that "the spirit returns unto God who gave it." So Ps. civ. 21—30: "The young lions roar after their prey, and seek their meat from God....So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that leviathan; which thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their *spirit* [*ruach*], they die, and return to their *dust*. If God "takes away" the spirit of a beast, it certainly returns to him. But does this prove that every thing has an immortal soul?

We will now quote further from Ecclesiastes in favor of the mortality of man and his unconsciousness in death. Eccl. ix. 4—10. "To him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun.... Whatsoever thy hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [sheol] whither thou goest."

Thus, the book of Ecclesiastes, to which men have rushed with so much confidence, to establish their theory of natural immortality, is harmonious in its recognition of man's complete dissolution in death.

But there is still room for an assumption. It may be said: These passages of Ecclesiastes relate to man in his natural state; which is proved by the statement—"Neither have they any more a portion forever in anything that is done under the sun;" which, if applied to the children of God, would cut *them* off from a future existence, as it plainly does all to whom it refers; so that those who die in faith may be conscious in death, through the spiritual element which has dwelt in their mortal bodies, although the animal man, "having not the Spirit," dies like a beast.

We acknowledge the force of this position, and are prepared to admit its correctness. It is true that the children of God do not die as men in their natural state; therefore, we must go to other sources than the book of Ecclesiastes for the proof of their unconsciousness in death. David was a man after God's own heart. What does he say when death looks at *him*? "Return, YAHVEH, deliver my soul: O save me for thy mercies' sake. For in death there is no remembrance of thee: in sheol who shall give thee thanks?" Ps. vi. 4, 5. Here is a child of God deprecating death, because in it there is no remembrance of God. Does not this show that God's people are unconscious in sheol? Will an objector say, "These expressions refer to the *body*?" We ask, if the *body*, separate from the mind, or soul, *ever* gave thanks to YAHVEH? The mind is the only part of man that *can* remember God; the mere *body* cannot. It would be a mockery of words to say that a thing which never was capable of remembering, does not remember; which never did give thanks, that it does not give thanks.

Another Psalmist testifies in the same strain: "YAHVEH, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou show wonders to the dead? Shall the dead arise, and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. lxxxviii. 10—12. The same evidence is given by Ps. cxv. 17: "The dead praise not YAH, neither any that go down into *silence*."

There is still another objection that may be offered even to this plain testimony of the Psalmists. It may be said, These texts all refer to the condition of the *ungodly* in death, and *therefore* the Psalmists pray to escape *their* fate. A sufficient answer to this is given by Hezekiah. The death which he feared was not the death of a sinner but his own, and when his prayer was answered, and fifteen years were added to his mortal life, he said: "The grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. xxxviii. 18, 19.

The evidence from the Old Testament on this subject is fully borne out by the New. In 1 Cor. xv., the Apostle Paul assumes the *sleep* of Christians in death; thus: "He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are *fallen asleep*." V. 6. He affirms the same in v. 18 and v. 20, and also makes the *resurrection* the only hope of man for a future life; which, of itself makes certain the unconsciousness of the righteous dead. Again in 1 Thes. chap. iv., the same thing is taught. He "comforts" the Church concerning those who were "dead in Christ," telling them that he would not have them ignorant "concerning them who are asleep," and pointing to the resurrection at the coming of the Lord as the means whereby the sleepers shall be restored to life. The express testimony of Jesus concerning Lazarus, that he was *asleep*, and the manner in which his resurrection was accomplished; and still further, the resurrection of Jesus himself,—all prove that the Almighty intends us to believe that the righteous dead are asleep and dependent for future life on a resurrection from the state of death.

We submit this simple train of thought to the candid everywhere, and ask the proof that it is erroneous. In the meantime, we shall unflinchingly maintain that God says through the medium of the Old Testament and the New, that the dead *know not any thing*; and what are we, that we should withstand God?

J. T. C.

Thoughts by the Kitchen Fire.

BY MRS. L. R. K. BISHOP, WARNER, N. H.

What is it be godly? Is it not to be God-like? Is it not to pattern, as far as we can in this mortal state, after His infinite perfections? Is it not to govern ourselves, in our deportment toward the creatures of His care, by the same principles that He has given as his own rule of action? Has not "The only Begotten of the Father," he who was the "image of the invisible God," in whom dwelt "all the fullness of the Godhead bodily;" has he not been "made flesh," and permitted to dwell "among us," that creatures of the dust might, by beholding "be changed into the same image," that they might through him be "made partakers of the divine nature," and by him learn to pattern after "The high and lofty One that inhabiteth eternity?"

If this be true, (and who dare say it is not?) may it not be said to him who exemplifies in his life the principles he finds developed in the Divine character—"Thou art not far from the kingdom of God?"

But just here another query presents itself. If that God who reveals himself as the great fountain and source of all the goodness he requires in us, has made "*suffering*" a vital part of the penalty visited upon his enemies, would not this question be pertinent, "Do not even the publicans so?" Might not the Neroes and the Caligulas, who have in every age tormented the lives out of the victims of their wrath, for the sake of the torture inflicted, claim to be godly men, by virtue of having acted God-like? And have they not allowed those very motives to be opperative, in the treatment of their enemies, that God is supposed to be governed by in dealing with his? Should any demur at the idea, of "suffering" *for its own sake* being made a part of said penalty, then I ask, what other ground exists on which to base a necessity for the revival of the wicked dead to die again? What is gained, by bringing a class of men from a state of nonentity, to conscious existence, and then putting them back again into precisely the same condition they were previously in? what is gained by it, save the amount of *suffering*, mental and physical, that is endured in the brief interval of consciousness?

Let it forever be remembered, that whatever the doom may be, that awaits transgressors, it was no afterthought, devised to get out of an unforseen, and consequently unprovided for, difficulty. But ere yet the foundations of the earth were laid, or "the uttermost bounds of the everlasting hills" established, Infinite love had marked every line of the wondrous plan, from the time "the morning stars" should "sing together" over the new-made world, till that shout should go up "like the voice of many waters, and mighty thunderings," from the countless multitude of the redeemed; and the question is, What necessity in the mind of God required—what need of the universe demanded, that "Life from the dead, with torment and another death," should constitute the penalty of his righteous law? Should it be replied, "The sinner must be made to see what he has lost by slighting proffered mercy;" the question returns,—and it will not "down at our bidding"—*what does that amount to*, when "the harvest is past, and the summer ended, and they are not saved"? Does our God delight in useless suffering?—Will the helpless cry of agony, wrung from the lips of countless multitudes, around whose hopeless hearts are gathering—black as despair itself—the shadows of that night that "hath no morn beyond it, and no star;" will it "make music such as pleases the ear of God"? "O earth, earth, earth, hear the word of the Lord!" "I HAVE NO PLEASURE IN THE DEATH OF HIM THAT DIETH, SAITH THE LORD GOD!"

Proclaim it from the tops of the mountains, and echo it from the hills! Let the valleys hear it, sweeter than the murmuring of rivulets, and louder than the music of water-falls! Let the winds of heaven tell it to the ocean waves, and all her billows thunder it in the ears of the distant isles, that men may know that they have imagined evil against the LORD, and borne false witness against the Holy One! They have been prone to forget that, "as the heavens are higher than the earth, so are his ways higher than our way;" and because they find themselves unable, from the vileness of their nature, to deal with their enemies strictly on principles of love and mercy, they have made them a God altogether like unto themselves.

Could the human mind have fully grasped the grand idea, that "God is love; and he that dwelleth in love dwelleth in God, and God in him," how many horrors, both in theory and practice, would have been swept from the earth! But can it be *love* that says to the wicked, "O wicked man, thou shalt surely die?" Yea, verily! It was in love to our souls that life, eternal life was proffered conditionally; inasmuch as it is only on conditions, that such a life could be a blessing: for as holiness and happiness go hand in hand, so sin and misery are inseparably connected.

To get this idea more clearly before the mind, imagine for a moment, that "dust thou art, and unto dust shalt thou return," had never been mercifully written against transgressors. Then turn to the history of the world and select some of those monsters of cruelty, who gloried in the commission of crimes "that common sinners dare not meddle with;" and reflect that less than a score of years perchance, previous to the performance of deeds that made humanity weep tears of blood, had some prophet's pen portrayed their future sins in all their hideousness before their eyes, they would have asked, "more in sorrow than anger," "Is thy servant a dog that he should do this?" Now instead of being permitted, in a few short years, to write above their dishonored graves, "They are dead, they shall not live; they are deceased, they shall not rise," let us suppose they were suffered to live on, and on; increasing in wickedness, and growing more and more hardened therein: they know little of the "exceeding sinfulness of sin," who do not know, that six thousand years would scarcely roll their rounds, ere this world would present such a scene of misery, of wretchedness and utter woe, that it is almost a relief to turn from the fancy-drawn picture, to Benson's description of an Orthodox hell! Just here perhaps we shall be prepared to appreciate, the seemingly paradoxical language of the Psalmist, when he renders thanks "To Him which smote great kings (*because*) *his mercy endureth forever:* and slew famous kings *for his mercy endureth forever!*"

Thus we learn that a principle of love and mercy, underlies all of God's dealings with his creatures; and we see how that principle, not merely harmonize with, but absolutely demands the fulfillment of David's prophetic prayer, "Let the sinners be consumed out of earth; and let the wicked be no more." Well may the question be asked, "What could I have done for my vineyard that I have not done"? But when every means that a merciful God could devise, has been tried to cause it to bear grapes, and it still persists in bringing "forth wild grapes," it is the best possible thing under the circumstances, to put an end at once to the vine and its bitter fruit. But not thus can we "justify the ways of God to man," if "*suffering*" is the threatened penalty.

Are we commanded to love our enemies? "God manifested his *love* toward us, in that while *we were yet sinners*, Christ died for us."—Are we to "bless them that curse" us, and "do good to them that hate" us! It is that we "may be the children of our Father who is in heaven; for he maketh his sun to rise on the evil and on the good; and sendeth rain on the just, and on the unjust." It is perfectly safe then, to "exemplify in our lives, the principles we find developed in the Divine character:" in short it is safe "to be God-like!"

Signs of the Times.

The rider of the beast of Rev. xvii., is described as a corrupt woman, distinctly named, "*Babylon the Great*," &c., and marked as a power that had shed the blood of the saints, and martyred the followers of Jesus. She is described, at verse 18, as being "that great city which reigneth over the kings of the earth." It is manifest however, that the walls, streets, bricks, and mortar which go to make up a city, never reigned over any body. When it is said, therefore, that the woman is that great city that reigneth over the kings of the earth, it is clear the meaning is, the power symbolized by this corrupt woman has its seat in that great city, or in Rome. This power is, mystically, Babylon; and takes its name from Babylon of the Old Testament.—In order fully to understand this prophecy, we must compare it with the prophecies of the Old Testament concerning Babylon.

Here we wish to state a principle, which we believe will be found true of many of the prophecies of the previous dispensation. It is this—That those prophecies frequently embrace events which in their fulfillment are at a distance from each other; or, a part of the prophecy has its accomplishment in events near, and another part at a more distant period; perhaps centuries after. Or, we would distinguish them thus—*near* and *remote* events, yet combined in one prophecy without, perhaps, any notice of this distinction; leaving the development to settle that point. None can doubt that this is the case in those prophecies relating to Messiah's sufferings and reign, or the first and second advents. Nor had the Jews, or disciples, at first, any idea that Messiah must have two advents to accomplish all that was written of him. It is easy to illustrate this point by several prophecies which have had a partial fulfillment, but we do not deem it necessary now to go into the evidence further.

In examining the prophecy concerning Babylon in Rev., we shall need constantly to refer to the prophecies of Babylon in the Old Testament, which will be found to contain parts which either never have had a fulfillment at all, or only a partial one, and that mainly as a "figure of that which was to come." If this fact is kept before our minds, it will help us much in understanding Revelation.

We will, before going on directly, make a more minute inquiry as to what power is symbolized by Babylon, designated as a corrupt woman. We begin with Rev. xvii. 1. It is there called "the great *whore*." The original word is, *pornes*, which signifies one that prostitutes herself for gain,—an idolatress, figuratively, a corrupt and idolatrous church. It is used frequently in the Old Testament in reference to the departure of the Jewish church from God, her husband, by her idolatries. The very first idea, therefore, in the Revelation, is that of a corrupt and idolatrous church, prostituting herself for gain; a great church, worshipping idols, and multiplying gods, for the sake of gaining money and power. Again, in verse 5, she is called the mother of harlots. She is therefore the chief church—"the great" church. There is but one such church to be found on the earth; and it seems almost useless to argue the case. No church can answer to the description except the *Roman* Catholic Church. She has multiplied gods, from the virgin Mary down through the whole catalogue of real and imaginary saints, and worshipped them, or prayed to them who are dead, and "know not anything;" and hence is just as guilty of idolatry as if she had paid homage to wood and stone. She has also multiplied images innumerable, and thus shows herself the prostitute church designated, "the great whore." She is indeed "the *mother* church"—but she is the mother of harlots—*pornon*—unchaste females, prostituting themselves and the gospel for gain. It is not difficult to see who are the daughters. If you see money-loving churches, conforming to the world for gain or popularity, you cannot fail to know they are of the mother of harlots.—But our object being now to speak of the "judgment of the great whore," or *mother*, we shall not, at present, dwell upon her daughters.

She is first described as a corrupt woman—then as the mother of other corrupt women—then riding and managing a corrupt civil power, symbolized by a scarlet colored beast, full of the names of blasphemy, with which she is in union. Next she is shown as a bloody persecutor; drunken—intoxicated with the blood of saints, &c. She is then presented as conducting herself in such manner, when God's words are about to be fulfilled upon her in judgment, that she is hated by the horns, or civil powers who had given their strength and power to the beast with which she was in league, and which had carried her, (verse 7,) and they shall eat her flesh and burn her with fire; i. e., destroy her. Chapter xviii. gives a detailed account of the judgment upon her, the reasons for it, some of the means by which it is inflicted, and the feelings of those interested in her continuance, and who had enriched themselves by her. All this is done under the symbol of a great and prosperous city suddenly destroyed, and the consternation and terror of such an event. A great part of the scenery here is drapery, thrown in to heighten the effect of the picture, but not to be understood as literally taking place; we speak of that part particularly from the 9th verse onward, which describes the feelings and sayings of those in the interest of this corrupt church, or Babylon.

We will now notice the particular account of the judgment on Babylon. It is introduced as a special and separate scene, and therefore an angel is represented to come down from heaven, to open it and declare the reasons for this terrible judgment. He first announces that Babylon is fallen—*epesen*—one sense of the Greek word is, to fall in judgment. She had been tried and condemned, and the sentence is now about to be executed. This judgment is righteous, or just; she has "become a habitation"—a place of, a dwelling of—devils—*daimonon*—deities, idols, or "knowing ones;" the character of whom is next spoken of, viz. "foul spirits" *pneumatos*—foul tempers, dispositions, feelings, affections, inclinations, all these were the result of her idolatries; as the worship and sincere service of the true God is productive of holy tempers, dispositions, feelings, affections, and inclinations, so Babylon's worship of images, dead saints, &c., had made her "a hold"—*phulake*—a den of every foul, impure temper, disposition, &c.; "a cage of every unclean and hateful," detestable, loathsome bird—birds that feed on carrion, putrid flesh. What a description! But answering exactly to Roman Catholic christendom.

A further reason announced by the angel for the judgment to be executed on Babylon is—"For all nations have drunk of the wine of the wrath of her fornication:"—she has spread her corrupt and idolatrous religion every where; and hence, if she is not soon destroyed, she will make all nations as corrupt as Catholic Europe. "And the kings of the earth"—*tes ges*—the land, i. e., where she holds sway, or the old Roman empire, otherwise, Catholic Europe—"have committed fornication with her"—have joined in her idolatries and sought her protection; thus casting off reliance upon God, and becoming as black in idolatry as herself; hence we shall find in the sequel, chap. xix. 19–21, that they are destroyed with her, though the description of her fate is separately and at large presented in this 18th chapter; we shall find, however, that those countries that have been under her power will be prominent actors in her destruction, as represented chap. xvii. 16, which work they will do in the battle as set forth chap. xix. 20, corresponding with chap. xvii. 16, those two verses syncronizing together.

We may as well say in this place, we regard "the battle of the great day of God Almighty" as now going on; and as having commenced with the seventh vial, of the seven last plagues, which we think began either with the French revolution of 1848, or within a few years of that time. That battle is made up of a series of events, passing over several years; we pretend not to say how many—time will reveal that. We are not to look for that battle in one event, but in a protracted conflict, made up of various events, or conflicts, both of principles and of physical force, which we cannot doubt are now in progress. The scenery of that battle in chap. xix. we regard as all symbolical; and have no idea that the "kings of the earth, the beast, and the false prophet," &c., in that battle are to see Christ or his army, or will know that they are fighting against him, any more than the Jews knew they were "crucifying the Lord of glory."

Let us not then be bewildering our minds about a battle literally to correspond with the symbolical representation in Rev. xix. As we presume no one supposes that a literal "sword out of Christ's mouth" is to be employed in that battle, so let us not blind our eyes to the truth—the solemn, awful truth—that we are now actually living in the time when that battle has begun, even "the battle of THAT GREAT DAY of God Almighty," which is to close up this age, and bring in the age of Messiah's personal reign. But the children of God who expect that reign, may have need of patience; for most likely it will be several years before the battle will terminate; for aught we can tell, however, God may take up his saints to meet Christ "in the air" before the battle is over; we are inclined to the opinion that He will, yet we have no positive assurance of it. If not so, then there may be several years of trial still awaiting them here; and they will need to heed their Lord's admonition—"In your patience possess ye your souls."

The next thing we notice in the account of Babylon's destruction is the cry—"Come out of her, my people, that ye receive not of her plagues." We remark, in the first place, that Babylon has territory as well as power and eat. It is therefore to be surveyed as a whole; the judgment falls on her and on those occupying the territory over which she has held ecclesiastical sway, as all together go to make up Babylon. The people here called to come out of her, reside on the territory under her sway, but are not as a body of her religion—they are clearly a distinct people, though some of them, from various causes, may have been ecclesiastically connected with her.

Again we remark, it is a people that have been oppressed by her, and suffered severely from her; for they are directed to "reward her even as she rewarded" them, &c., verse 6. To find out who are this people, we must have reference to the unfulfilled part of the prophecy concerning Babylon in the Old Testament; or those prophecies that had only a partial accomplishment in events relating to Babylon in Chaldea. "For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel. FLEE OUT OF THE MIDST OF BABYLON and deliver every man his soul; be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompense." Jer. li. 5, 6.

The facts here presented, and the exhortation given, do not correspond with the facts of the return of the Jews from the Babylonish captivity, nor with any events prior to the Christian era. This truth is so obvious that it seems unnecessary to spend time to prove it. The most that could be claimed

with any show of truth is, that there was a partial fulfillment. But the first proclamation in favor of the Jews, at that time, was by Cyrus king of Persia; and they left the seat of their captivity not to escape judgment coming on Babylon, or to escape her plagues.—Here then is a part of the prophecy that is to be carried forward for its full accomplishment to the time of the New Testament Babylon, or the Babylon of Rev. xviii.

Again, Jer. li. 41—45, it is said—"How is Sheshack [a mystic name for Babylon] taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! the sea is come up upon Babylon; she is covered with the multitude of the waves thereof:" that is, with "the waters where the whore sitteth," which "are peoples, multitudes, nations and tongues." . . . "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD." Here is an exact correspondence with the language, Rev. xviii. 4, and which had no correspondence in any facts relating to the return of the Jews from their captivity in Babylon of Chaldea.

We cannot but think, therefore, that the people called out of Babylon, Rev. xviii. is that people oppressed and crushed by the idolatrous Mother of Harlots who has heaped upon the offspring of Judah such untold wrongs and sufferings. We are the more inclined to this view from the prophecy of Isa. li., where we have the following language—"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. . . . Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink ofit again; but I will put it into the hand of them that afflict thee," &c., verse 17–23. That this prophecy relates to the posterity of Jacob none, surely, ought to deny; and it shows that a time should come after a long season of cruel oppression when the hand that had crushed them should be taken off, and the cup should no more again be put to their lips, but their oppressors shall drink it.

What do we see in these days? The Catholic nations of Europe have been and are removing their hands from off this long oppressed people, and at the same time judgments fall on those nations; indicating that the hour of Mystical Babylon's judgment has come; and that the people so long oppressed by her are called by the *voice* of Providence from heaven to come out of her; that ye receive not of her plagues.

Before leaving the territory and dominion of mystic Babylon, however, they will try to sustain the Catholic nations where they reside denominated by Jeremiah an effort to *heal* her; but this effort will prove abortive. It is thus expressed by the prophet, Jer. li. 8, 9, "Take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed;" which effort being unsuccessful, it is added—"forsake her, and let us go every one into his own country, for her judgment reacheth unto heaven," &c. The Jews are and have been trying to heal the Catholic nations of Europe, or to prevent their utter ruin, by fighting in her battles, and loaning large sums of money to the governments to save them from bankruptcy and ruin. True, all this may be but a selfish principle in them, that they may save the millions of dollars before loaned to those governments, and which must probably be a total loss if those governments crumble to pieces. Hence the effort to heal Babylon; but she will not be healed; and when monied Jews clearly see this, the next effort will be to seek a refuge elsewhere before they wreck all in the useless effort to sustain that falling power. Such a discovery will be to them as "a voice from heaven, saying, Come out of her my people;" and it will be obeyed.

This constitutes, in our opinion, one event of the battle of the great day of God Almighty; and will be one of the most mighty engines in breaking Babylon and all Catholic Europe in pieces—producing entire bankruptcy, and annihilating their power, bringing in a state of anarchy, fitly described by "doubling unto her double according to her works; in the cup which she hath filled fill to her double"—producing torment and sorrow in all her borders. So the prophecy of Jeremiah. Jer. li. 20, says—"Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." The removal of that people out of Catholic Europe, with what wealth is yet in their power, would be indeed the death blow of Babylon and her adherents; literally breaking in piecies the nations, and destroying kingdoms. These things happen immediately after a time that Babylon had exultingly said—"I sit as a queen, and am no widow, and shall see no sorrow;" the exact state of that power just before the revolution of 1848, when almost all the world were ready to extol the head of Babylon to heaven, and her praises were in every land; but the hisses of hatred to the whore began to be heard on every side, and indications increased; that the period was at hand when her flesh would be eaten, and she be burned with fire. Then should wailing, described in the remainder of Rev. xviii. be heard from those who have been in her interests, and who have enriched themselves by her idolatries and corruptions. The joy of the saints at that event, chap. xix. 1–9, we may consider hereafter.

LATE.—Our paper has unavoidably been late in reaching the subscribers hitherto; but we trust soon to overcome this difficulty and have it off in good time. Be patient a week or two longer.

The Herald of Life.

NEW YORK, DECEMBER 16, 1868.

The Metalic Image: A Question.

What objection is there to the following view of this Image of Dan. ii.? viz., 1. "Head of gold:"—Babylon. 2. "Breast and arms of silver;"—Medes and Persians. 3. "Belly and sides of brass:"—Greece. 4. "Legs of iron:"—Rome. 5. "Feet, iron and clay:"—United States; the iron being freedom, which is strength. Clay, slavery, which is weakness; and they have never united, never cleaved one to another, but have always been in a divided state. The stone has now smitten the image on the FEET, and evil will go forth from nation to nation, and a great whirlwind from the coasts of the earth. Are we not in that whirlwind now? If so, then all attempts to mend the government will be futile. The first four governments were universal—had universal dominion; hence are presented in chap. vii. under the symbol of beasts. The U. S. Government came up after the other four and is properly presented as the feet. The ten toes are no doubt the Italian states which, in their present position and connection with the scarlet beast and whore, are the last feature of the image.

There seems to be a symetry in this—The head, breast and arms, &c., down to the legs, are proportioned. The legs are longer than either of the other divisions of the image. So Rome, as a government, existed longer than the three preceding: and so with the feet and toes—they come up after, and hence there is symmetry in the image, which would, not be if the ten toes, as some say, are the ten divisions of the Roman empire; for then the toes would be longerthan any other part of the image. If this view (which is not original with me) is correct, we may know just where we are in the prophetic chart. If that stone has smitten the image on the feet, we know that we are in the commencment of the fulfillment of the prophecy of the stone smiting the image, and the kingdom of God is not far distant. I have as yet seen no objection to the foregoing; and the more I look at it, the more does it look like harmony with Daniel's prophecy and other prophecies relating to the end. W. S. O.

REPLY TO FOREGOING.—We cannot agree with the suggestion that the United States are the feet of the image. In the first place, the image in all its essential features is identical with the prophecy of the four beasts of chap. vii. In that prophecy one new power is presented as connected with the fourth beast, viz., the horn with eyes. With that exception, no other power of civil government is introduced. The last power presented before one like the Son of man has the kingdom given to him, is the dreadful beast with his horns: or is clearly the Roman power in some of its aspects, or forms of government. The feet, then, must be found on the Roman earth.—The fourth, or Roman beast, "break in pieces, and stamped the residue with his feet;" so that the feet are likely to be found on the same territory with the beast itself, and not thousands of miles away from it. Besides, the fifth power represented in the image is the stone itself: so that, if the fifth is the United States it is symbolized by the stone; which we could much sooner believe than that the feet symbolize this people.

If the people of the United States—or the Anglo Saxons—are the literal decendants of Israel, or Jacob—as we have long believed and proclaimed—then they are JEHOVAH'S "battle-axe and weapons of war for with thee" [saith the Lord] "I will break in pieces the nations, and with thee will I destroy kingdoms." Jer. li. 19, 20. With this view of the origin of the Anglo-Saxons—the ruling element in this nation—we can never be made to believe they are a part of the metalic image. That the United States will, by its Anglo-Saxon element, yet be manifested as a power God has chosen to "break in pieces oppressors," we feel the greatest confidence. That the present war is the first act in the great drama of the overthrow of despotism throughout the Roman world, seems, also, highly probable; but we do not choose to express ourself with too much positiveness on this question till we have more perfect developments.

We are in doubt if the ten toes of this image have ever yet been developed; and we look with considerable interest to Napoleon's Congress for their appearance. We did think they might be developed in Italy, but were satisfied some time since that they were not. Ten States there, even if that exact number could be found, would hardly fill out the programme of the image: they must substantially cover the whole of the Roman empire, in connection with the feet. Such a manifestation the coming Congress of Napoleon may exhibit. If so, a short time only will elapse before the breaking in pieces will take place, and the kingdom of God will be developed; and the mighty armaments of the nations will have to be converted into implements of husbandry and peaceful employements, and men will learn war no more. Happy the man who lives with reference to that mighty change, now hastening on.

The ten toes of the image, we think, correspond with the ten horns of Rev. xvii., but do not correspond with the ten horns in either of the other prophecies. They give their power and strength—or their kingdom—to the beast, and rule with him "one hour," or for a short space; when the final contest with the Lamb will take place, and the beast go into perdition: falling to rise no more: then shall the kingdoms of this world become the kingdom of our God and his Christ.

Arch-Bishop Whately once more.

DID THE HEATHEN PHILOSOPHERS BELIEVE THE NOTION OF AN IMMORTAL SOUL IN MAN?

We have so often heard it taught, from our childhood, that pagan philosophers did believe in the natural immortality of the soul, we once supposed it was an undoubted fact that such was their belief. The Christian advocates of this idea appeal to those philosophers to sustain them in a doctrine which the Bible no where teaches: and we wonder not that they are so fond of calling up pagans to their help, seeing there is no help for them in the Scriptures of truth. Archbishop Whately, in his Lectures on "Scripture Revelations concerning a Future State," convinced us that the parade that the advocates of inherent immortality have made of pagan belief on this subject is equally without foundation in truth, as their appeals to the Bible. The following extract from a note in his work will set this matter in its true light; he says:

Among the heathen philosophers, Plato has been appealed to, as having believed in a future state of reward and punishment, on the ground that the passages in his works in which he inculcates the doctrine, are much more numerous than those in which he expresses his doubts of it. I cannot undertake to say that such is not the case; for the arithmetical mode (as it may be called) of ascertaining a writer's sentiments, by counting the the passages on opposite sides, is one which had never occurred to me; nor do I think it is likely to be generally adopted. If, for instance, an author were to write ten volumes in defense of Christianity, and two or three times to express his suspicion that the whole is a tissue of fables, I believe few of his readers would feel any doubt as to his real sentiments. When a writer is at variance with himself, it is usual to judge from the nature of the subject, and circumstances of the case, which is likely to be his real persuasion, and which, the one, he may think it decorous, or politically expedient, to profess.

Now in the present case, if the ancient writers disbelieved a future state of reward and punishment, one can easily understand why they should nevertheless occasionally speak as if they did believe it; since the doctrine, they all agreed, was useful in keeping the multitude in awe. On the other hand, would they, if they believe in it, ever deny its truth? or rather (which is more commonly the case in their works) would they allude to it as a fable so notoriously and completely disbelieved by all enlightened people as not to be worth denying, much less refuting, any more than tales of faries are by modern writers?

Even Aristotle has been appealed to as teaching (in the first book of the Nicomachean Ethics) the doctriue of a future state of enjoyment or suffering; though it is admitted by all, that, within a few pages, he speaks of death as the complete and final extinction of existence, "beyond which there is neither good nor evil to be expected." He does not even assert this as a thing to be proved, or which might be doubted; but alludes to it merely, as unquestioned and unquestionable. The other passage (in which he is supposed to speak of a state of consciousness after death) has been entirely mistaken by those who have so understood it. He expressly speaks of the dead, in that very passage, as "having no perception;" and all along proceeds on that supposition. * * *

The ancient heathens did but conjecture, without proof, respecting a future state. And there is this remarkable circumstance to be noticed in addition; that those who taught the doctrine (as the ancient heathen lawgivers themselves did, from a persuasion of its importance for men's conduct), do not seem themselves to have believed what they taught, but to have thought merely of the expediency of inculcating this belief on the vulgar.

It does not appear, however, that they had much success in impressing their doctrine on the mass of the people: for though a state of future rewards and punishments was commonly talked of among them, it seems to have been regarded as little more than an amusing fable. It does not appear, from the account of their own writers, that men's lives were ever influenced by any such belief. On the contrary, we find them, in speeches publicly delivered and now extant, ridiculing the very notion of any one's seriously believing the doctrine. And when they found death seemingly unavoidable and near at hand, as in the case of a very destructive pestilence, we are told, that those of them who had been the most devout worshippers of their gods, and had applied to them with various superstitious ceremonies for deliverance from the plague, finding that the disease still raged, and that they had little chance of escaping it, at once cast off all thoughts of religion; and, resolving to enjoy life while it lasted, gave a loose to all their vicious inclinations. This shows, that even those who had the firmest faith in the power of their gods, looked to them for temporal deliverance only, and for their preservation in this life, and had not only no belief, but no suspicion even that these Beings had any power to reward and punish beyond the grave;—that there was any truth in the popular tales respecting a future state.

It may be thought, however, by some, that the wisest of the heathen philosophers, though they did not hold the notions of the vulgar as to the particulars of a future state of rewards and punishments, yet had convinced themselves (as in their writings they profess) of the immortality of the soul. And it is true that they had, in a certain sense; but in such a sense as in fact makes the doctrine amount to nothing at all. They imagined that the souls of men, and all other animals, were not created by God, but were themselves parts af the divine mind, from which they were separated, when united with bodies; and to which they would return and be reunited, on quitting those bodies; so that the soul, according to this notion, was immortal both ways; that is, not only was to have no end, but had no beginning; and was to return after death into the same condition in which it was before our birth; a state without any distinct personal existence, or consciousness. It was the substance of which the soul is composed, that (according to this doctrine) was eternal, rather than the soul itself; which, as a distinct being, was swallowed up and put an end to. Now it would be ridiculous to speak of any consolation, or any moral restraint, or any other effect whatever, springing from the belief of such a future state as this, which consists in becoming, after death, the same as we were before birth. To all practical purposes, it is the same as annihilation. * * * * *

Such was the boasted discovery of the heathen sages! which has misled many inattentive readers of their works; who, finding them often profess the doctrine of the immortality of the soul, and not being aware what sort of immortality it was that they meanhave hastily concluded that they had discovered something approaching to the truth; or, at least, that their doctrine was one which might have some practical effect on the feelings and conduct, which it is plain it never could.

REMARKS BY THE EDITOR.—We hesitate not to express our full conviction that the doctrine of an immortal soul in man is one of the deceiver's frauds to turn off eyes from the great gospel fact that life and immortality are *only* through Christ Jesus our Lord. The tempter's grand work has been from the beginning, to get up *counterfeits*. When Moses is sent to Pharoah, and at God's command casts down his rod and it becomes a serpent, the agents of evil try to counterwork the miracles, by turning their rods into serpents. When the great gospel proclamation is made, of "Life and immortality" through Christ alone, a counterfeit soon appears, and an attempt is made to pluck this glory from Christ's brow and place it on the head of "*corruptible* man." The result has been, a bastard child was begotten in the church; and Papacy, with all its purgatorial deceptions and follies, made its appearance, and the way is now prepared for another, called, "spiritual development" from the "spheres above us;" which may ere long be seen to be a personal development of Satan himself, or the Anti-christ and Man of Sin, of which Papacy has been only the type and forerunner. All this comes from the church's having departed from the simplicity of the gospel; and from their not having adhered to the truth of God, that immortality and eternal life are *gifts* of God through Jesus Christ *alone*, and only attained by a resurrection from the dead by Christ, who is the resurrection and the life. We cannot now utter all we feel and all we see in this subject. It is no time however, to parley with that first falsehood ever uttered—"Ye shall not surely die"—"Ye are immortal." That was the first testimony to man's natural immortality ever uttered; and it is the *only* testimony for that doctrine found in the Bible. Let this false idea be dragged from the horns of the altar—the church of God—where it has taken refuge in hope to escape death—and let it be slain by the sword of the Spirit, "which is the word of God." "*The soul that sinneth it shall die.*" Thus speaketh the Almighty; and every part of his revelation is in harmony with this truth.—Let the advocates for natural immortality beware lest they be found to be rejecters of "Christ, who is our life," and through whom alone immortality can be obtained; and that by a "patient continuance in well doing *seek for*" it. Rom. ii. 7.

An Inquiry.

Do not Christ's words to his disciples teach that John the Baptist, or Elias will precede his second coming as he did the first?"

Jesus said, in reply to the disciples' question—"Why say the Scribes that Elias must first come?"—"I say unto you, That Elias is come already, and they knew him not," &c. "Then the disciples understood that he spake unto them of John the Baptist." This shows sufficiently plain, it is not Elias in person, that was to be looked for, and that by thus looking the Jews stumbled and fell. Old Simeon said at John the Baptist's birth—"He shall go before him" [Christ] "in the spirit and power of Elias," etc. So a messenger, or messengers—some agency which God shall see fit to employ—may precede the second advent of the LIFE-GIVER, but be no more understood, by the masses even of professors of religion, than John's mission at the first advent. Whatever the sending of Elias may embrace, judging from our Lord's testimony about John, it does not, necessarily, embrace the personal coming of that prophet, but only such a divine demonstration that "the SPIRIT AND POWER of Elias" is in it, answering to the ministry of John the Baptist.

A Time Suggestion.

"Christ told his disciples, none but the Father knew, then, when his second advent would occur: but I think God gave the time to Christ to show to John in Rev. i., and John wrote it, that the time might be known. Please compare the two passages."

We have compared the passages and find no evidence, to satisfy us, that God gave John to show the TIME of the second advent. He gave unto Jesus Christ "to show unto his servants THINGS which must shortly come to pass;" i. e., the "things" to be accomplished would shortly commence, "for the time" of their commencement "is" [was] "at hand." And when John was called, in chap. iv. i, to contemplate the revelation then to be made, it was said to him, "I will show thee THINGS which must be hereafter."

It was things, and not time, that was the special subject of revelation to John, and through him to the churches. Hence, we can see no reason, in Revelation, for supposing the time of the second advent is revealed there, more than elsewhere in the Bible. The nearness of the event is marked by events, or THINGS, that are to come to pass; but the exact time of the event, we are satisfied, has never yet been the subject of revelation. Our calling is to watch and pray, "looking for the blessed hope, and the glorious appearing of the great God and our LIFE-GIVER, Jesus the Messiah." Thus living, "when He shall appear, we shall see him as he is, and be like him."

All the Fullness of God.

[The following letter from a father to his son, which we copy from the *New York Observer*, agrees, in some respects, so much with our own exercises of mind, at times, that we give it place in our columns, trusting it may comfort others. The son, who furnished the letter to the public, says his father "was about seventy year's old at the time of writing it, and had for many months, and at intervals for several years, been mourning the want of spiritual enjoyment, yet he never despaired." We may add, such trials often precede great manifestations of God's love to his people; and they should "never despair," let the night of trial endure long as it may.]

My dear Son—Though I have had occasion to write you several times within the past week, I have purposely avoided any allusion to a subject, which of all others, is the most interesting to me, from an apprehension, that what I had experienced might appear, and even in the result might prove, to be the transient impression of some incidental cause, or the mere temporary enjoyment of a fleeting hour. But having been permitted to live an entire week in a calm and peaceful state of mind, without one moment's interruption, though I have diligently endeavored to analize the emotions, to which I have been an utter stranger for more than five months, I feel as if I ought to make you a partaker of my joy.

After enjoying a very quiet night's rest, I awoke just after day-light on Tuesday morning (Feb. 12) with those precious words, "That ye might be filled with all the fullness of God," thrilling with indescribable emotion through my soul; and I lay for half an hour, revolving the thought in my mind and praying that its full import might be realized in my own experince. The passage was indeed very familiar; but what had suggested it to my mind, I could not tell, nor did I recollect in which of the Epistles, or in what connection it occurs. As soon as it was light enough, I arose and looked it up and read with emotion that I shall not attempt to describe, Eph. iii. particularly from the 14th verse to the close of the chapter. I know not how or why, but the clouds of darkness which had enveloped my mind so long, without any ray of light, were all dispersed; and for seven successive days, the quiet calmness and peaceful enjoyment that succeeded have not suffered a moment's interruption. I do not mean to be understood, that I have been in any thing like ecstacy; or, that I had greater joy, or brighter evidence of Christian hope than I ever enjoyed before; for it has not been so. But rarely if ever, in the course of my checkered pilgrimage, have I enjoyed such a uniformly calm and unvaried state of thought and feeling during so many successive days. I think, I never so nearly realized before what David meant when he said, "My heart is *fixed*," and I felt, at least for the time, that my mind was "stayed" on God. My own personal interest excited little inquiry; for as long as this state of mind continued, I could not be unhappy or solicitous.

You will readily perceive the vast contrast of feeling that I have passed through. Truly can I say, that for six gloomy months I experienced not a sensation of conscious joy, from any source.

I make no confident calculations on the continued enjoyment of the present altered scene. I know that "the clouds may return after the rain," and that I am utterly unworthy of all I now enjoy. But as long as the Lord condescends "to hold me up, I shall be safe." This is my only dependence, and the extent of my expectation.

But I had no idea, when I commenced, of filling so much of my sheet with the detail into which I have run. I had another object in view—I am more strongly convinced than ever, of the very low tone of piety in the present age. I am free to admit, that it is an age of activity, and extensive beneficence, that is doing good to others. But it is obvious that there is very little of that humble, devout, and close walking with God, which is essential to "growth in grace" and to the enjoyment of the consolations of personal religion. It is the deep conviction of this deficiency in my own case, that has been the bitterest ingredient in the cup of trembling that I have been drinking so long. And I cannot believe that it has been an uncharitable inquiry that has arisen in my mind a thousand times, "Where can I find the man that is following hard after God, and living in the conscious light of his countenance, at whose feet I can sit down, and learn *anew* the secret of holy living?" It is no new sentiment with me—I have believed it and tried to sound the alarm, for many years, that there is a spirit of worldliness that has a paralyzing influence on all the energies of the Church, except the giving and expending of money for the promotion of religion. And this is the great salvo which keeps the conscience at ease, in the ceaseless strife to become rich, to the neglect, if not the entire omission, of the private duties of devotion, and the daily cultivation of personal piety. We often hear the prayer, "That we may live as we shall wish we had done, when we come to die." But where is the man, who is conscious that he is making this his object every day? The deep conviction that I have failed to aim at such a mode of life, through many years, has cost me agonies of mind that my tongue cannot tell. And, during my passage of late through the dark valley, it has been my daily prayer that God would give me grace, if spared a little longer, to do something more than I have done for the spiritual good of my children, and the salvation of their children. And this desire has originated, not in any confidence that anything I can do would secure a blessing, but from a full conviction of dependence on God. I fully agree with you, that it is my duty, as well as yours, to acquiesce in the will of God in the disposal of us and our children at last; but are we not warranted to expect his blessing in the diligent and faithful discharge of present duty, and is there not reason to apprehend a failure by neglect? And when we are conscious of past neglect, is it not our privilege, as well as our duty, to awake and aim at increased fidelity, in humble reliance on the divine blessing? N. S. P.

"GHOST STORIES."—A brother says: "Some people put great confidence in ghost stories; and will triumphantly ask, in reference to those who have appeared after they were buried, whether it was their body or soul that appeared?" The brother remarks, "I have heard many a ghost story, but I never heard of any appearing *naked*; their clothing was the principal means of identifying them; now I ask, where do they get their clothing? Is it spiritual? If so then a man's spirit is not confined to his flesh and bones, but extends to his coat."

Those who have to resort to ghost stories to sustain a theory, give the best evidence we could desire that their theory is unsound and false, whatever may be said of such appearances, there is not, and there cannot be any evidence until a Thus saith the Lord can be shown for it, that the appearance was the *real* person for whom it was taken. Satan can appear as an angel of *light*—Does that prove that he is *really* an angel of light? Without entering into the argument about such appearances, we would remark—If God chose to make a further revelation to any man, there is no difficulty in an angel assuming the perfect appearance of any departed person, any more than there was a dfficulty in representing to John's mind, unnumbered millions not born at the time he saw them, and heard them praising God and the Lamb.

Truth Always in Harmony.

When our Lord stood before Pilate he made this glorious declaration: "To this end was I born, and for this cause came I into the world, that I should bear WITNESS UNTO THE TRUTH.—Every one that is of the truth heareth my voice."

Truth is always in harmony; men's opinions are often discordant. That view of revelation which makes harmony must be the correct one; and the correct view of revelation will equally harmonize with the known works of God as manifested to the understanding, or reason of man. If this were not the case it would not be revelation, but the very reverse—darkness—mystery—secret.

To harmonize the Scriptures we should always remember, that there are two agencies—God's and man's—or God's free grace or favor, and man's free will. In all that pertains to our deliverance from sin, and ultimate salvation, God's free favor lays the foundation, without which there could be no deliverance from sin and death. That foundation being laid, men must build thereon, or their free will must co-operate, else they will fail to attain unto the salvation offered. In the common affairs of life all men see and acknowledge these truths: all understand, if God had not given soil, the sun, rain, and suitable seasons, no effort of man could fill store-houses and barns: and they are equally sensible, that with these gifts of the God of providence there would still be a failure if men refuse to co-operate with God in bringing forth the fruits of the earth.

The works of God and man in the common affairs of life have their counterpart in the work of salvation, or deliverance from sin, and the attaining unto eternal life: and he who does not bear this in mind will be ever erring in regard to what is truth, and may err fatally. There is a Covenant of Grace. God is one, and the primary party; but, in order to the full estsblishment of that covenant, man must become the other or second party. Each has a part to act: both are essential to the full accomplishment of salvation.

Dividing truth, and magnifying one part to the neglect or denial of the other, is injurious, if not fatal. This has always been the policy of the adversary. "Cast thyself down; for it is written," [a truth,] "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy food against a stone." Here is an artful attempt to magnify God's faithfulness and care, so as to cover up the obligation of the confiding party, to be always found in the ways of obedience. This promise of protection could only be claimed in the path of obedience to God, or in the performance of that part he has assigned us to act—in other words, God's grace and man's agency are essential and inseparable; and he that does not understand this, and practice upon it, will never obtain deliverance from sin, nor gain eternal life.

The Memorial Name.

In answer to the inquiry made by "CARP" in the Herald of Dec. 2d, we would say:

There are three different vowel-sounds in Hebrew which we have to indicate by our letter *a*. The first is called *Kamets*, and has the sound of *a* in *father*; the second is *Pattach*, having the sound of *a* in *fat*; the third is the half-vowel *Chateph-Pattach*, which has the sound of indistinct *a*.

This third sound—*Chateph-Pattach*, is a modification of the half-vowel *Sheva*, which is sounded indistinctly *e*. *Chateph Pattach* is used chiefly under the guttural consonants; but whenever it is shifted from a guttural to a consonant which is *not* a guttural it becomes susceptible of a change to *Sheva*—from half *a* to half *e*. (This is the "law of Hebrew Grammar" to which we referred). This applies to the case in question. The first consonant of *Adonay* is a guttural (not sounded in English); consequently we have *Chateph-Pattach*. But the first consonant of Yhvh is *not* a guttural—hence *Chateph-Pattach* becomes simple *Sheva*, with the sound of *e*.

The vowel *a* in Yahveh is not *Chateph-Pattach* but *Pattach*, the second of the three named above. It belongs to Yhvh as the third future of *havah*: it has nothing to do with the half-vowel spoken of. It is difficult to explain these minor points to those who are entirely unacquainted with Hebrew; but we trust we have made the matter plain. J. T. C.

Death we can face; but knowing as many of us do what is human life, which of us could, if conscientiously summoned, face the hour of birth?

Justice and the Wicked Dead.

It is thought by some that the unholy must be raised from the dead in order to meet the claim of Justice. To our mind, the exact reverse is true—if the claim of Justice is respected no unregenerated person can ever escape death's power. The animal nature being entirely opposed to the spiritual law—"it is not subject to the law of God, neither indeed can it be"—the life of that natnre is demanded by Justice. Now if it is just for the law to kill the animal man, it follows that the animal life cannot be restored, for the same justice that kills will forbid such restoration. To restore the animal life would be a direct impeachment of justice.

The philosophy of condemnation and justification is simple. The whole animal race—"all in Adam"—are condemned to death; and every one who reflects must see that no one can have another life unless that condemnation is removed. The removal of condemnation is justification. If no other than animal life had been possessed by Jesus, the second Adam, no justification could have come to man. But Jesus had spirit-life, on which the law had no claim, and by this spirit life justification came to Him—"He was justified in the Spirit"—and through Him, to all who believed in Him. He "was delivered for our offences, and raised again for our justification." Rom. iv. As the stone was rolled away from Jesus' tomb, so the condemnation was removed from the church of Jesus by his resurrection. "The gates of hades shall not prevail against" the church of Christ, for He has "the keys of death and hades"—the keys of justification.

One thing is certain the wicked can never see life, for Justice says, Nay! J. T. C.

"The High Priest of our Profession."

The Mosaic economy was "a shadow of good things to come." Its tabernacle was "a figure for the time then present." The candlestick, the table, the show-bread, the golden censer, the ark of the covenant, the golden pot of manna, Aaron's rod, the tables of stone, were all temporary, and pointed to the substantial future. Heb. ix. The Levitical high-priest was a member of the same fleeting arrangement. He was a type of the real high priest—Jesus.

Although Jesus was "made a surety of a better covenant," than the law, yet he was initiated into the office of high priest by the representative of the law—John the Baptist. For "no man taketh this honor" of high priest "unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an High Priest; but He that said unto him, "Thou art my Son, to-day have I begotten thee." Heb. v. This call of God was heard when Jesus was baptized. "Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. iii.

The Baptism of Christ fulfilled the requirements of the Levitical law in relation to the induction of the high priest into office. Moses was commanded to bring Aaron and his sons unto the door of the tabernacle of the congregation, and to "wash them with water." Ex. xxix. 4. So when Jesus came to "John to be baptized by him," and John objected, through ignorance of the end to be attained, "Jesus answering, said unto him, Suffer now: for thus it becometh us to fulfil all righteousness." That is, every requirement of the Levitical law must be observed while that law is in force. John was the accredited minister of the law, and, in that capacity, washed Jesus with water. Luke, in giving the account of the baptism, refers to the fact that Jesus was "about thirty years of age," in view, no doubt, of the Levitical requirement. Numbers iv. 6.

That Jesus' baptism was to inaugurate him as high priest appears to be taught in Matt. xxi. "Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, snd the seats of them that sold doves;" at which "the chief priests and scribes were sore displeased." The next day, "when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By *what authority* doest thou these things? and *who gave* thee this authority Jesus answered, I also will ask you one thing, which if ye tell me, I in like wise will tell you, by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" We know why they did not answer; but it appears evident that if they had admitted John's baptism to be of Divine sanction, he would have rejoined: By that baptism I was installed high priest and thus obtained "authority" to govern in the temple. The work of Christ as our High Priest will be hereafter considered. J. T. C.

The Penalty Threatened Adam.

"God having created man after his own image, a living soul, endowed with the powers of reasen, in order to form in him all the habits of virtue, besides the obligations resulting from the natures and relations of things, was pleased, in a command of pure authority, to exercise his obedience to Himself, his Maker, by forbiding the use of one tree in the garden, called the tree of knowledge of good and evil. The threatening, in case of transgression, was that he should surely die. Death was to be the consequence of his disobedience. Death is the losing of life. Death is opposed to life; and must be understood according to the nature of that life to which it is opposed. Now the death here threatened can, with any certainty, be opposed only to the life God gave Adam when he created him, ver. 7. Any thing besides this must be pure conjecture, without a solid foundation. For no other life is spoken of before, to which death can be opposed: nor can we conceive, from any thing in the history, how Adam could understand it of the loss of any other life than that which he newly received. In this light, the sense of the threatening will stand thus: thou shalt surely die; as if he had said, "I have formed thee of the dust of the ground, and breathed into thy nostrils the breath of life; and thus thou art become a living soul. But if thou eatest of the forbidden tree, thou shalt cease to be a living soul; for I will take from thee the breath of life, and though shalt return unto the dust of which I formed thee.' Less than this, I think, the threatening cannot signify; and I do not see how any thing more can be made of it."—*Dr. Taylor*, England.

"Inspired by Satan."

Being desirous to see the truth upheld from whatever source it may come, I take the liberty of addressing you a few lines upon a subject that has recently come under my notice.

The *New York Herald* is frequently accused by its cotemporaries of being a lying sheet and turning with every circumstance to advance its interest and gain popularity. Sometimes, however, it strikes the truth, either by accident or design.

In one of its leading articles not long since, in speaking of H. W. Beecher it said—He was "inspired by satan"! Now that is a grave charge against so eminent a personage as that very popular preacher; and if true, should be duly heeded by all who have an interest in the sacred calling, and especially by the venerable teacher himself.

"Inspired by satan"! Let us see. Mr. Beecher in a speech at the Musical Academy, not long since, is reported to have said, speaking of the black man—"But he is a God; and goes to God again. He is immortal. He is of that number for whom there was a Calvary," etc.

Now by the light of the Scriptures of truth, we can look back to the garden of Eden and finding the veritable satan himself, saying, "Ye shall be as Gods, knowing good and evil." Did this modern Teacher, from that direct inspiration fulfill the prediction, with the powerful declaration, "He *is* a God"? Does this off-shoot of mind from mind, make the accusation of "satanic inspiration" *true*?

If this position is correct, and "man is immortal"—if "He is a God"—where was the necessity for a Calvary? where was the necessity for the flowing of Jesus' blood that he might bring *Life* and *Immortality* to light through the gospel? and might, through death, destroy him who had the power of death, that is the devil and deliver them who were subject to bondage?

These erroneous teachers of the present—as classified by St. Paul among those who in the latter times should depart from the faith, giving heed to seducing spirits—give the candid observer a clear view of the power from whence the inspiration comes, and leads us to a consideration of the denunciation of Jeremiah xxiii., "Woe be to the pastors that scatter and destroy the sheep of my pasture," and assures the right minded that "in the latter days they should consider it perfectly:" v. 20.

As there are only two classes recognized by the Scriptures—those who serve God and those who serve him not—and as we are instructed, that not many wise, not many mighty are called, how very particular we should be to understand our inspiration, and not to believe every spirit, but try the spirits whether they be of God. How painfully solemn the thought, that in the great final account many shall say—"Lord we have prophecied (taught) in thy name, and in thy name done many wonderful works, but He will declare unto them, I never knew you, depart from me ye workers of iniquity."

Oh that men were wise! understanding what the will of the Lord is; and understanding *the record*, that God hath given unto us eternal life, and that life is *in* his Son; and when he who is our life shall appear, then shall we also appear *with* him in glory.

The Spirit and the word agree; consequently, all teaching not in accordance with the Divine word is not inspired by the Divine Spirit: and when we are told, man has inherent immortality, and is a God, that when he "shuffles off this mortal coil" he flies at once to eternal bliss or woe, we may rest assured such teaching cometh not from above, but is earthly, sensual devilish; and is the religion in which men heap to themselves teachers having itching ears, and are turned away from the truth. Such teaching comes alone from that wily inspiring power, who takes men captive at his will.

Yours, in hope of the soon coming kingdom.
New York City. T. J. COX.

Letters and Extracts.

From Louisa J. Beach,

Bro. Storrs: I have received and read all the numbers of the "Herald of Life;" and can assure you that I am not uninterested in the effort that is being made to get increasing light and truth before the minds of the people. I feel very confident that this mové is in God's order, and I praise his name for what he is doing. He works like himself and in his own way, and foolish indeed must that person be, who presumes to put forth his puny hand to stay the car of truth, when once the Almighty has set it in motion.

Truth is eternal, and for its safety and success I have no fear; but for those to whom the great and invaluable treasure has been committed, I feel a deep anxiety lest some other spirit than that of love and peace creep in and destroy much good,—"lest any root of bitterness springing up, trouble you, and thereby many be defiled."

The conductors and writers of this paper have my earnest prayers that they may be guided by heavenly wisdom and the spirit of all truth. In the words of another, I would say,

"Life has import more inspiring
Than the fancies of our youth;
It has hopes as high as heaven,
It has labor, it has truth.
From strong limbs that should be chainless
There are fetters to unbind,
There are words to raise the fallen,
There is light to give the blind."

And the work is a glorious one; happy are they who are able to share in it. The Lord grant, that when the coming Kingdom for which we look and pray, shall obtain, and the great gift of life is bestowed upon the faithful in Christ Jesus, that both writers and readers may be remembered, and be partakers of the blessings promised.

New Britain, Conn., Dec. 14th, 1863.

Wm. Steele, Frankfort, Wis., writes:—I will pay for the Herald of Life from its commencement, and say nothing of my claim on the Bible Examiner. I loved the Examiner, and I love the Herald of Life too. I think there ought to be a synopsis of the News of the day in it. It would save some from getting a political paper who cannot afford to take but one.

[We have intended to have a synopsis of passing news in our columns before this, but have found it inconvenient, and almost impossible. We do not wish to give for news that which will have been proved false by the time our paper reaches the subscriber, as we often see in some other weekly papers. Soon as we can open such a department so as to make it of value to our readers, we will do so. —Ed.]

Mrs. Ann M. Dickinson, Buffalo, N. Y., writes:—For twenty years you have labored to bring out the truth as it is in God—Life only through Christ. I pray God, for Christ's sake, to stay up your hands a little longer; for the promise is, to them that endure to the end, the same shall reap their reward: and what is that? Life eternal, through Christ, by faith and repentence; and an abundant entrance into God's everlasting kingdom. Now dear friend of humanity, I bless God's holy name for the candle he lit within you, viz., the Six Sermons on the immortality of the human soul; and I hope it will continue to burn brighter and brighter until the ushering in of the eternal day, and the setting up of God's everlasting kingdom on earth. I desire that I may have my lamp trimmed and burning, so that when He appears, who is our Life-giver, I may have part with him in glory. I have been more or less for the last year to hear what they call the Free Methodists. But when I spoke a few words bearing on the truth, one of the best members told me, the hotest hell was too good for me or any one that advocated the doctrine that I did. So I made up my mind, that it was not a free church for any one that believed the truth as it is in the word of God: yet it is free indeed to them that take John Wesley for their guide and rule of faith. I believe Wesley was a good man, and did the best he could with the light he had in the day he lived in. Now we read, if we would know the Lord we must follow on, and we shall know of his going forth. I cannot see God through John Wesley, nor these all important truths; for in his writings they are not to be found. So we might say Calvin did well with the light he had, in the time he lived: but he never made it clear to my mind that "there are infants in hell not a span long." Well all these lights shone bright in their time; but the one—the brighter light that shines now—if we follow it, it will lead us to the light of eternal day. Yours, in hope of the resurrection through Christ the Life-giver.

Mrs. N. Dennison, Vernon Centre, N. Y., writes: I am thankful to the Lord for the light that has begun to shine from the glorious truth of "No Life out of Christ"—thankful to the Lord and to the instrument which he has seen fit to make use of in bringing the light out of darkness: thankful that this great truth has been exhumed and brought to light, which papacy had tried to murder and bury underneath her errors. The error of eternal conscious misery being the destiny of the wicked has been a source of constant rebellion in my heart. I never could reconcile it with the great truth that God is love.

Eld. John Whittlesy, Salem, Conn., writes:—Borne down by disease and confined to my dwelling, with but faint hopes of my recovery, I write with trembling hand, as strength will allow, to express my gratitude to you, under God, for that great light which has cast a glorious halo over the sacred pages, so sweetly harmonizing God's justice and mercy in the development of his love to a perishing world through our blessed Redeemer and Mediator, who alone can give eternal life. Let gratitude always fill my heart that I ever read your Six Sermons, tho' it was at the eleventh hour of my life. I did not respond immediately when the Bible Examiner was changed for the Herald of Life; but I am satisfied. It is not probable I shall live another year, but want the paper while I do live. May heaven prosper all your godly efforts.

[Eld. Wittlesey, we judge, is in the vicinity of eighty years. May our kind and gracious God support him in this last period of a long life. Eld. Johnathan Wilson, Vermont, Chaut. Co., N. Y., is another of these aged pilgrims, (now about 87), with whom we feel a sympathy from years as well as views. Since the issue of our last paper, the Editor has entered his sixty-eighth year. We old men are passing on with the tide of time, and if Jesus our Lord does not soon return, we shall 'sleep with our fathers,' and God will raise up others to fill our places, and do better than we have done.]

Elizabeth Smith, Rondout, N. Y., writes:—The appearance of the Herald of Life was gladly welcomed. To me it is of unspeakable value. Isolated from believers of like precious faith, except occasionally, its weekly visits will be a God-send.

An Inquiry by A. G. H.

"For the wages of sin is death."—Rom. vi. 2.

Mr. Editor:—Are we to understand from this language, that sin pays its own work men, or votaries? or, should it read, The wages *for* sin is death, life in misery, or two deaths? Does God raise up the sinner so as to enable sin to square the account? If God had never sent his Son into the world, and there had been no resurrection, would sin have been eternally a debtor to the sinner? This may be "death in the pot," but I cannot make it read anything but death.

The Phrase "Forever and Ever."—Bishop Newton, speaking of those who have commented on Revelations, says: "Our obligations are owing to three particularly, Mede, Vitringa and Daubur." Daubur, in commenting on the judgments to be executed on the adherents of the beast and his image, Rev. xiv, on the expression, "the smoke of their torment ascendeth up forever and ever," says, "The expression is to be understood during the continuation of the subject: that is, while the Beast and False Prophet have adherents, they shall have perpetual torment."

Immortality.—A Sonnet.

O attribute Divine! how thrills my soul
With intermingled awe and ecstacy,
While blessed hope bids me look up to thee.
O Godlike portion! Priceless crown, whose goal
Defies angelic reach. Let break the bowl
Of gold, let loose the silver cord! I see
The life inherent—Immortality.
My name is written on a brighter scroll
Than this vain world e'er saw: 'tis with the Sons
Of God enrolled. Supernal love indeed
Hath been bestowed on us, Christ's chosen ones.
But can it be? Can dying man—a weed
Fast ebbing toward the sea, oblivion's
Be saved? Exult, my soul! it is decreed.

J. T. C.

APPOINTMENTS.

Kast Hall, 104 Hanover St., Boston
Sunday, Dec. 13. W. S. Campbell.
" " 20. S. W. Bishop.
" " 27. "

John Billings and F. H Berick will attend the following appointments, viz:

Chamberlin Meeting House in Exeter, Me., to commence Friday Dec. 25th at 2 o'clock P. M., and continue over the following Sabbath.

West Levant, Tuesday evening, Dec. 29.

Bangor, Wednesday evening, Dec. 30.

Orrington, Me., January 1st, 1864, at 10 o'clock, A. M., to continue over the following Sabbath.

Eor the Brethren, John Billings.

J. T. Curry will preach in Newark, Dec. 27. Letters till then may be directed to Box 4658, New York.

Eld. J. B. Cook and Rufus Wendell will occupy the desk at Botanic Hall, 68 East Broadway, in this City, next Lord's Day—forenoon and afternoon. The hours of service will be devoted to an investigation of the *Bible teaching concerning the relation of the wicked dead to a future life.*"

The Life & Advent Union.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and thirteen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Secretary, who shall keep account of the same and transfer them to the Treasurer.

V. The Board of Managers shall have power to choose an Executive Committee from their number to facilitate business.

VI. All receipts for the Union shall be published monthly by the Secretary, with the name of the donor.

VII. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving six weeks' notice.

VIII. The Secretary shall keep a record of the names and post-office addresses of the members.

IX. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union.

George Storrs, President.
Rufus Wendell, Vice President.
Joseph T. Curry, Secretary.
Leonard C. Thorne, Treasurer.

Directors.

Randolph E. Ladd, Springfield, Mass.
Ozias Clapp, Boston, Mass.
S. W. Bishop, Warner, N. H.
W. S. Campbell, New Britain, Conn.
Jas. L. Boyd, Philadelphia, Pa.
S. F. Rogers, Salem, Mass.
Isaac L. Allen, Albany, N. Y.
Walter Stickney, East Winsted, Conn.
Albert Fox, Pawling, N. Y.
Caleb Thompson, Providence, R. I.
John Billings, Corinna, Me.
Alex. Decker, Newark, N. J.
Jacob I. Johnson, Lynn, Mass.

The Union voted, The paper shall be called, "The Herald of Life *and of the Coming Kingdom;*" to "be under the immediate control of an Editorial Board, composed of Geo. Storrs, Editor; Rufus Wendell, Joseph T. Curry, W. S. Campbell, and S. W. Bishop, Assistant Editors." "Rufus Wendell to be *Business Agent.*"

Note.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by votes of persons adverse to its object.—Ed. of Her.

BUSINESS MATTERS.

Subscription Monies Received.

Two Dollars *each* from—Martha E. McBride, Mrs. N. Denison, John Fleming, J. M. Little, Margaret I. Jones, Wm. McFall, I. W. Maffit, Abby A. Perry, P. Dickinson, Charles Wendell, Harvey Wendell.

One Dollar *each* from—Wm. C. Patten, John D. Talbot, Charles Hope, Casper B. Miner, Wm. G. Ocobock, Thomas Wilkins, John Chambers, David McAllister, James Battersby, John Pell, Mrs. N. F. Lyman, E. A. Annable.

Other Sums: from—Orange G. Morrison, $1 10; Augustus Winchester, $1 10; Loyal Clement, $1 10; Wm. Thompson, $1 10: Wm. Colbath, Jr. 50 cts; Margaret Robinson (for postage), 50 cts. Alvah Metcalf, $3.00.

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Books and Pamphlets
FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.* The following works will be sent, any distance under 3,000 miles, postage free, on receipt of the retail price:

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Towre: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price, in pamphlet, 30 cents.

The history of this work was this: Rev. T. M Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, 75 cents. In paper covers, 50 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

Our Israelitish Origin.—A work on Prophecy. It was written by Prof. Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only.

Tracts and Small Works.

Man's Nature and Destiny; or, the Animal man and the Spiritual man. A Sermon by Geo. Storrs. Price, 5 cents.

Letter to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburgh, Pa. Price, 5 cents.

The Essential Baptism; by the Editor of the *Bible Examiner.* Price, 7 cents.

The Atonement: by Geo. Storrs. Price, 3 cents.

Doom of the Ungodly: or, The Wicked Dead remain eternally under death's dominion. A Sermon by Geo. Storrs. Price, 5 cents.

Other Tracts will be added, if funds are to be had.

The Bible Examiner, volumes 13 or 14 can be had, bound or unbound. Vol. 13, bound, $1.75 Vol. 14, $1.85. This last volume contains 18 numbers, six of which were issued in 1861 and twelve in 1862. The prices named include the postage: $1.50 each without postage. Unbound, $1 per volume. The nine numbers of the *Examiner* for 1863 can be had for 75 cents, and are worth three times that amount.

All Letters in relation to any of these works, for the present, to be addressed,

"Geo. Storrs,
Box 4658, New York."

ΙΩΔΗΣ.

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IT ACTS UPON THE

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I have analyzed the "IODINE WATER" prepared by Dr. Anders, and find it to be a solution of pure iodine in water. It has long been a desideratum to prepare iodine so that it can be administered in its uncombined state; this preparation by Dr. Anders enables us to effect that object. Each fluid ounce of the water contains about half a grain of Iodine. I consider it a valuable preparation, and one which will prove serviceable in all those cases where the use of Iodine is indicated.

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Certificate from Prof. James C. Booth, United States Mint, Philadelphia.

Dr. Henry Anders:

The sample of IODINE WATER tested by me I find to be Iodine dissolved in pure water.

Respectfully yours,
JAMES C. BOOTH.

TESTIMONIALS.

Remarks from the *American Medical Monthly*, edited by Edward H. Parker, A. M., M. D., late Professor of Anatomy in the New York Medical College.

Iodine Water.—Samples of a preparation with this name have been sent to us by Dr. Anders, of this city, by whom it is prepared. Chemists generally state that Iodine can be dissolved in water, but that the solution is a very weak one, containing in fact on 1,7000 part of Iodine by weight. Dr. Anders states that this is only a simple solution in Croton water, and may be made as strong as 3-4 of a grain to the ounce. The preparation is a decidedly brown fluid, with a strong smell and taste of Iodine. When allowed to stand in an open vessel the color and taste both disappear, the remainder being simply limpid water. We have seen a copy of the report of an analysis, made by Dr. Chilton, in which he states that he finds it "to be a solution of pure Iodine in water," It is a question of interest, by no means unworthy of investgation, what may be the therapeutical value of this preparation. If we can in this way introduce pure Iodine into the system, without combination with any other substance, important results may follow. Practitioners should remember this solution when prescribing Iodine.

Gentlemen: I have examined your Liquid Iodine or Pure Iodine Water, and find it a pure solution of Iodine, containing a sufficient quantity for all practical purposes, as a remedial agent. I have used it in obstinate cases of scrofula, and can attest its superior value in the treatment of this class of disease. I am fully convinced your solution of Iodine in pure pure water, is far preferable to any other form in which it has hitherto been used. Respectfully, yours, &c. E. WHITNEY, M. D.

The August number of the Bible Examiner, edited by Rev. George Storrs, contains the following editorial notice:

"Iodine Water.—In this number of our magazine we introduce to the attention of our readers this medical preparation. We have done so, not for pay, nor because our pages are used as a medium of advertisements—for we have uniformly declined them—but gratitude to God, and a sense of obligation to Dr. Anders & Co., have made us insert the following:

My only son, George F. Storrs, now 37 years old, has been afflicted, for some dozen years, more or less, with painful swellings and inflamations in various parts of his body; oftentimes, seemingly he was near to death; then a respite for a season, but only for a return of the disease with more violence. For the past three years he has had an open sore on his breast; and latterly one near his collar bone, with ulceration in his throat, that was rapidly increasing, so that dissolution appeared inevitable. In this condition he applied to Dr. Anders & Co. By the use of the Iodine Water the ulceration in his throat disappeared in a short time. Continuing its use, in less than two months he was apparently healed, and his general health much improved. This son, whom I had feared would fall asleep in death before this Summer should close, is now, apparently, in a fair way to recover as perfect health as is common to our mortal state. In gratitude to God, who has thus answered prayer, and in justice to Dr. Anders & Co., I have made this statement, satisfied that there is virtue in the Iodine Water treatment which the readers of this magazine will thank its editor for bringing to their notice.

GEO. STORRS.

July 27, 1863.

Dr. H. Anders & Co.:

Gents: I have taken one bottle of Iodine Water, with decided advantage, for a chronic bronchitis of several years standing. Yours, &c.,
A. MANN, Jr.,
No. 89 Wall-st.

East Hampton, L. I., May 10, 1863,

Dr. Anders & Co:

Gents: The package of Iodine Water came all right. My disease is that of the *mitral* valve of the heart. Before using the Iodine Water a grating sound being very distinct, even so distinct that it could be heard without difficulty with my overcoat buttoned. Now that rubbing sound is not to be heard.

Yours truly,
GEORGE L. LESTER.

New York, January 23, 1863.

Dr. H. Anders & Co.:

Gents: It affords me the highest pleasure to inform you that your Iodine Water has entirely cured my son Felix of Chronic Inflamatory Rheumatism. His limbs and his extremities were drawn up, and his heart was so affected as to jar his whole body by its excessive palpitations.

T. BERTELING
Musical Instruments,
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The original of the above, with other testimonials, may be seen at our office.

Dr. H. ANDERS & Co.
Physicians and Chemists.
428 Broadway N Y.

Bear Affliction: To an Invalid.

BY T. P. LEWIS, HARTWICK, N. Y.

Bear affliction; all must meet it,
Travelling through this world of pain,
None can say they're glad to greet it,
None can wish it back again.
Few esteem it as a blessing,
Few can bow and kiss the rod;
Nights of anguish sore distressing,
Bear, and put thy trust in God.

Bear affliction; ne'er repining,
'Twill a blessing prove to thee;
Virtue's seen in patience shining,
Like the stars above we see.
Brighter days for us are coming,
Days the gloomy heart to cheer;
Let not idle thoughts be roaming,
For those days will soon appear.

Bear affliction; 'twill refine you,
As the fire refines the gold;
God in mercy may design you,
For a purpose yet untold.
Let not gloomy thoughts disarm you,
Let not trouble make you quail;
Sure there's nothing that can harm you;
God thy refuge cannot fail.

Bear affliction; O the trouble
That the human soul must bear;
Soon 'twill vanish like a bubble
Floating in the morning air.
Patient be in tribulation,
For the time will shortly come,
When delivered from temptation,
Thou shalt find a blessed home.

Will the Wicked Dead Live again?

BY H. J. SWEETLAND, SPRINGFIELD, MASS.

[Concluded from last week.]

Now I wish to ask the question. Is not the record given in Ezek. xxxvii. a continuation of the same subject recorded in chap. xxxvi., to xxxix, inclusive? Would it not look strange for a vision to be presented to the eye of the prophet commencing with the scattering and restoration of Israel, all through the book of Ezek, until we get to chap. xxxvii., then changed immediately to a literal resurrection of the dead? and then resumed again, commencing with chap. xxxviii, with the gathering of God and Magog, and the great trial that restored Israel are to have with them after they get into their own land!

Now for further proof that it is not a literal resurrection, see verse 11. Here is a repetition of what was said in the previous chapter, and also of the first ten verses of chapter xxxvii., "Son of man, these bones are the whole house of Israel. *Behold they say*, our bones are dried, and our hope is lost, we are cut off for our parts." Who says this? Is it resurrected immortal saints? If so, when do they say this? Is it before their death? Then where is their hope? If they have lost their hope before their death, how can they have a resurrection to immortality, as it is claimed they will have? They cannot say this while in a state of death; for they are unconscious, as we all agree. They cannot say this after their resurrection; for they have realized their hope in full immortality. This is an insurmountable difficulty in my way of believing Ezek. xxxvii. to be an exposition of a literal resurrection of saints to immortality: but believe it with the rest of the prophecy and all is plain.

It is said in verse 9, "Come from the four winds, O breath, and breathe upon these slain that they may live." What does this mean? Why, just this, The house of Israel are now in a political or national death, as represented in the parable of the rich man and Lazarus. They are to have a resurrection from that death; represented by the gathering of the bones, when they receive the breath of national life, or restoration back to the land promised to their father Abraham. They are afterwards united in one nation (the ten and the two tribes), who have for a long time been divided. How would it look to see two nations of resurrected immortal saints settling a quarrel and being united again.

They are to have one king, which is the Son of David according to the flesh, to reign over them: they shall not defile themselves any more with idols, but there is to be a covenant of peace made with them, and the sanctuary of the Lord is to be with them forever more.

I am satisfied that the prophecy in Ezek. xxxvi. and xxxvii. was quoted by our Saviour, as recorded in John v. 28–29, for this reason: Jesus was a prophet, and he was then conversing upon prophecy, telling what should take place in the future. Furthermore, it is evident to me that this is the fact because of the words which he used. Now the word for graves is not *hades*, the word generally used for the state of the literally dead; but it is "*nemiois*;" and this is the corresponding word of "*kevoreem*," rendered graves in Ezek. xxxvii. 12, the same as "*hades* in the Greek, is the corresponding word with *sheol* in the Hebrew, which is the state of the literal dead ones. This is a fact that should not be overlooked. But, done and said all, where, in all this, is the least evidence of the wicked dead ever being made alive again? If Ezek. xxxvii, could be possibly proved to be a literal resurrection of the dead, there is no evidence produced therefrom to prove the revival into life of any, only the righteous; all that are included there are saved, and come under the reign of the glorious King of Israel.

When the question was asked our Lord, "Art thou the King of the Jews?" his answer was "To this end was I born." Did he tell the truth? If he did, will not his words be fulfilled? for surely he has never been king of the Jews yet. This is a point overlooked by some.

Again, suppose we should admit, as some have been driven to believe, that all men are raised mortal, where is the evidence that the wicked dead will live again? Let us analize it according to the belief of some, and take Ezek. xxxvii. for a sample, "There is a great shaking: bone comes to its bone: they are covered with sinews and flesh; the man completely organized; they all come forth from their graves. Where is the evidence that any but those that have done good have any kind of life, or have any spirit put in them? None, surely. If this is the manner of the resurrection, the righteous only have life; while those who have done evil, come forth condemned not to see life: but are the carcasses to be thrown into Gehenna. There is no possible chance to prove the wicked dead will be made alive again. And where men take a wrong view of prophecy, there is nothing gained and no truth arrived at.

The Spirit of God:

OR, THE NATURAL AND DIVINE LIGHT COMPARED.

BY MRS. JULIA A. PEARCE, PAWLING, N. Y.

"And the spirit of God moved upon the face of the waters." Gen. i. 3.

Long before the formation of vegetable and animal life requiring the rays of the natural sun, did these Divine rays of moral strength and power beam forth from their Almighty source, moving upon the face of the chaotic waters. First, the Divine light, next the natural light. The beautiful and harmonious analogy between these two lights is both interesting and profitable to contemplate. First, as the sun is the vivifying or life-giving principle of the natural world, so is the other of the moral world. Second: as there are seven primary colors, viz; violet, indigo, blue, green, yellow, orange, and red, and these all blending, into one form the light of the natural sun; so there are seven Spirits of God. See Rev. i. 4, iii. 1, iv. 5. First, the spirit of wisdom: 2nd, of truth: 3d, of justice: 4th, of love; 5th, of mercy: 6th, of peace: 7th, of joy. And these all uniting in one, form the great principle called the Spirit of God, which is the element of moral power; and whosoever opens his heart to receive this great gift of the Spirit of God, or baptism of the Holy Ghost, is endued with power from on high.

Third. As the sunbeams warm and invigorate the earth, causing it bring forth and bud that it may give seed to the sower and bread to the eater, so do these beams of divine love warm and invigorate the heart of man, causing it to bring forth the peaceable fruits of righteousness, or in other words, the Christian graces, viz. faith, hope, courage, temperance, gentleness, meekness, and patience. All these united, that is, the Spirit of God with its fruits, constitute the principle called the Spirit of Christ. To Him God gave not the Spirit by measure; that is, one principle did not (as in us) predominate over another; but each was fully developed, making in all a Divinely harmonious character.

Fourth. As in the natural light, one color has affinity for another, blue and yellow uniting to form green, yellow and red to form orange, etc., so are there affinities among the seven Spirits of God. Truth and justice, twin principles, are always found united. Where one predominates in the heart, there rules the other also. So with love and mercy: so with peace and joy. Wisdom, perhaps, is oftener found affiliated with truth and justice than with the other four.

Fifth. As we cannot admit into a room one ray of natural light without admitting all the colors that compose that ray, so we cannot receive into the heart any one ray of Divine light without receiving all its component elements. For instance; we cannot conceive of a Christian utterly destitute of truth, or of justice, or of love, or mercy: still in our imperfect natures all these principles are not fully developed, or we should be equal to our Divine Master.

Now suppose this doctrine concerning the several Spirits of God were fully understood in the churches, would it be of practical utility? I think so; especially in case of discipline. Where a large measure of truth and justice is bestowed upon one individual that he may deal with severity towards an erring member, and at the same time another receives an equal measure of love and mercy that he may deal tenderly and kindly in the same case; if the two understand these principles so as not to clash with each other, but will co-operate harmoniously, the erring one may be reclaimed and the work of God prosper. Whereas, ignorance of these principles might produce opposite results. May the several contributors of your valuable paper be guided by the enlightening Spirit of God into all truth.

The Kingdom of God.

THE DOMINION OF THE KING.

While the kingdom of Messiah will extend "from the river to the ends of the earth," or land, his dominion will be co-extensive with the globe. Thus, Daniel says, "I saw in the night visions, and behold, one like the SON OF MAN came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom that *all* people, nations, and languages, should serve him; his dominion is an everlasting empire, which shall not pass away, and his kingdom that which shall not be destroyed." Dan, vii. 13, 14. While then the kingdom of God, or of Messiah, will be organized on the territory deeded to Abraham by JEHOVAH, the dominion, the authority of the King, will extend over the whole earth. The kingdom of Great Britain, and the dominion of the queen are two things. The one is defined by certain territorial limits, while upon the other the sun never sets! And thus will it be with the kingdom and dominion of Jesus—"the Lord of lords, and King of kings." His kingdom dom will cover the extent of territory, deeded to Abraham, but his dominion will be co-extensive with the globe, on which we dwell; so that all people, nations, tribes, and languages, will serve and obey him! This is in harmony with what Paul teaches us, when he says: "Every knee shall bow, and every tongue confess that Jesus is LORD, to the glory of God the Father." And with the Prophet who declares, that "the earth shall be filled with the knowledge and glory of God, as the waters covers the great deep." And David, by the Spirit, says: "All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name." Psalm lxxxvi. 9.

THE ADVENT OF THE KING.

Let the reader remember, that Daniel "saw in the night visions, *one like the son of man*, (the Lord Jesus) came with the clouds of heaven;" and that, at the time indicated, the Ancient of Days, even JEHOVAH, gave him a kingdom and dominion. This, dear reader, is the object of his coming. After he arose from the dead, and had taught his disciples for forty days, the things concerning the kingdom of God, he ascended to the right hand of the majesty in the heavens. His apostles are present when he ascends from the Mount, to the right hand of his Father. Their eyes and hearts follow him, as he mounts upwards, and is lost amid the silvery clouds of heaven. And, just at this crisis, two heavenly messengers announce the glorious tidings of his second advent. "Ye men of Galilee, why stand ye gazing up to heaven; this same Jesus who is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11. Daniel saw him coming with the clouds of heaven; a bright cloud received him out of their sight, when he ascended: and he is to come in like manner.

The doctrine of Messiah's second advent is a cardinal truth of the Christian religion. It is taught, clearly, fully and explicitly taught by prophets and apostles. Upon his glorious coming, the hopes, the joys, and the aspirations of the saints of all ages are centered. If Jesus never returns to our world the dead will never be raised; and, if the dead are not raised, they can never be rewarded; and, consequently, "if in this life only we have hope, we are of all men the most miserable." And how any persons, professing the holy religion of Jesus, can doubt or deny this clearly revealed truth, we cannot imagine. And, yet, there are those, professing Christians though they be, who ridicule and scout the idea, that Jesus will ever return to that "inheritance," which, with an oath, JEHOVAH gave to Abraham and his seed forever. There is a vast amount of infidelity in the so called Christian world; a species of infidelity, too, which is *fatal* to the salvation of all who are its subjects and advocates. In opposition to, and in the face of such infidelity we affirm that, if Jesus never returns to this earth: and if he never reigns over the sons of Adam, the purposes of God concerning the race, will never be accomplished. As a further proof of the certainty of his second coming, we refer our readers to the following testimony from the Lord himself: "Let not your hearts be troubled: you believe in God, believe also in me. In my father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN and receive you to myself: that where I am, there you may be also." John xiv. 3. Here Jesus exhorts his Apostles to be of good cheer; and assures them that he will come again.

The coming of our Lord from heaven constitutes one important item of the Christian's hope; and, hence, we see it prominently, and constantly brought forward in all the Epistles to the Churches of the Apostolic age. "For our conversation is in heaven; from whence, also, we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like to his glorious body, according to the working by which he is able even to subdue all things to himself." Phil. iv. 20, 21. These Philippians "looked for the Saviour, the Lord Jesus Christ, from heaven;" and expected *at that time*, "to put on immortality"—to have their "vile bodies changed, and fashioned like the glorious body" of the Son of God. Thus the Apostle John also teaches us: "we know not what we shall be:" or, rather, "it doth not yet appear what we shall be: but we know that when he (the Lord) shall appear, we shall be *like* him, for we shall see him as he is."

Peter, speaking of the ascension of the Messiah, says: "Whom the the heavens must retain, until the restitution (or fulfillment) of all the things spoken of by all the holy prophets, since the world began." (See Acts) The heavens have received, and they must *retain* the Lord Jesus, until the fullness of the Gentiles become in: and they will retain him no longer. He will then rend the heavens and come down in his own glory, the glory of his Father, and the glory of all the holy angels. Again: Paul says: "Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ who is our life SHALL APPEAR, then shall ye also appear with him in glory." Col. iii. 2–4.

Here we have the fact of his appearing distinctly presented, and the time when the saints are to be rewarded plainly stated. "When Christ, who is our life, shall appear, *then* shall we also appear with him in glory." There is no intimation, that the saints are rewarded when they die! No hint that they go to some unknown abode of blessedness, far beyond the reach of mortals. No intermediate state, where they dwell secure from the ills and pains of life. But they are dead; and their lives are hid with Christ in God. And when the last trumpet shall sound, and the dead shall be raised, and the living saints changed; then, and not till then, will they appear with the Lord in glory. This is the hope of the Christian! It is this enables him to bear the frowns of a sinful and adulterous generation, "looking for the blessed hope, and glorious appearing of the great God, and our Saviour, the Lord Jesus Christ."

Paul, in his letter to the Thessalonians, says, they "turned to God from idols, to serve the living and true God; and *to wait for his Son from heaven*, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." 1 Thess. i. 9, 10.

To wait for the Son of God to return from heaven, is, then, a part of the Christian's duty. How different is this from the teaching and practice of modern professors. Instead of looking and waiting for Jesus from heaven, they actually deny the position that he will ever return the second time. They tell us, that he will never pollute his feet again, by treading the soil of earth. Yes, instead of teaching his glorious advent, and the blessings attending it, they actually deny it; and, in its place teach that men go to heaven when they die. Thus presenting us with the monstrous idea of a dead man going to heaven!

But this was not the teaching of Paul. He taught the Thessalonians to "wait for Jesus from heaven;" and lest some one might imagine it to be a sort of spiritual return, he identifies him as one whom God had "raised from the dead." Those who contend for a spiritual coming, may, also, with the same consistency contend for a figurative, or spiritual resurtion of the Lord Jesus.

At the close of the second chapter of this Epistle, the coming of Christ is again introduced. He says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" As if he had said—"What is our hope, or joy, or crown of rejoicing? Is it not even this, that ye will be in the presence of our Lord Jesus Christ at his coming?" This, then, was the hope, the joy, and "the crown of rejoicing" to the apostle.

Again, he says, at the close of the third chapter, "And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Again, he says, (fourth chapter, 13—18 verses.) "But I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. For this we say to you by the word of the Lord, that we who are alive and remain to the coming of the Lord shall not precede them who are asleep, *For the* LORD HIMSELF *will descend from heaven* with a shout, with the voice of an arch-angel, and with the trumpet of God: and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." Those, therefore, who do not believe "the Lord himself will descend from heaven," have not the hope nor the faith which animated the hearts of the apostolic saints.

Immateriality.

BY THOMAS READ, AUTHOR OF BIBLE VS. TRADITION.

There is no proof that the soul and spirit of man differ in their nature from the souls and spirits of the cattle of the field; the difference in man consists in the superiority and number of the organs of the body. The spirits and souls of cattle would develop high reasoning and moral powers, if they had suitable organs for such development. All the faculties belong to the bodily organization, and none to the soul or to the spirit; but these faculties can only be excited to action through the soul and spirit. Happiness results from the activity and harmonious gratifications of all the faculties. Of the three essential elements of his being, man's bodily organization is entitled to the pre-eminence. Hence the transcendant importance of the resurrection of the dead, a doctrine completely obscured by the prevailing notion of immortality. If the soul were immaterial and immortal, and could possibly be conscious, independently of the body there could be no such thing as a resurrection of the dead; it would be an absurdity. And so we find that the advocates of immateriality deny the resurrection of the dead, and affirm that there will be "a resurrection of the body" only, to which the soul or spirit, or both, (for error is seldom explicit,) will be "reunited!"

Paul preached "that the dead are raised," and taught the nature of the change. "It is sown an [animal] body—it is raised a spiritual body. Howbeit, that was not first which is spiritual, but that which is [animal] and afterwards," (at the resurrection,) "that which is spiritual." The risen Jesus is a pattern of the substantial and tangible nature of the spiritual body, who will reign with his saints upon the earth. So, "if the dead rise not," they cannot inherit the land of promise, and "they which have fallen asleep in Christ have perished." "For David has not ascended into the heavens." Can an immortal soul perish? "If the dead rise not, let us eat and drink, for to-morrow we die;" for we have no future life. Can words more plainly condemn the notion of an independent self-conscious soul, than does Paul? The unconsciousness of the dead is plainly taught in many other passages of the Bible. "By faith Abraham, when he was called to go out into a place, which he should afterward receive for his inheritance, obeyed." "By faith he sojourned in the land of promise as in a strange country, dwelling," (not in lasting habitations) "but in tents with Isaac and Jacob, the heirs with him of the same promise." "These all died in faith, not having received the promises." For God had said, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." And that the dead are raised, Moses taught at the bush, calling God, the God of Abraham, the God of Isaac, and the God of Jacob: wherefore God is not ashamed to be called their God; (though they are dead,) for he hath prepared for them a city, (the New Jerusalem,) therefore the dead must rise, for God is not the God of the dead, (who will never be raised,) but of the living; of those whom God will raise to inherit the kingdom. "I will ransom them from the power of the grave."

Christians, to be consistent, should at once repudiate the Popish notion of the self-consciousness, and natural immortality of the soul; or openly discard the Bible as the only rule of faith, and return to the other vain traditions of the fathers, to Latin masses, and to wafer gods. Most truly does Bishop Hughes expatiate on the decline of Protestantism, and on the increasing tendency of the sectarian churches towards Romanism. The churches, with their conflicting creeds, which are made by too many the "only rule of faith," establish the popish principal that "the church must interpret the Bible;" and thus, in the name of religion and Protestantism, they are undermining the very bulwark of Christianity—THE WORD OF THE LIVING GOD. We most fervently implore all professing Christians to be decided for the cause of truth, of the Bible, and of God; and after due investigation, to openly acknowledge their convictions, that man is mortal, and that without a resurrection there is no future life.

Children's Department.

Letters to Children.—No. 9.

BY GRANDFATHER THATCHER.

DEAR CHILDREN:—I have been reading, in one of our magazines, an account of a "man without a country." You will say, "How can a man be without a country?" I will explain in few words.

The man's name was Philip Nolan. He was an American. He lived when the United States government was in its infancy. Perhaps you have heard tell of Aaron Burr, who was a very wicked man, and tried to break up the United States, as the Southern traitors are trying to do at this time. Well, Aaron Burr persuaded this Philip Nolan to join him in his evil work. Nolan was young, and acted, no doubt, from impulse (that is, without thinking how wicked it is to destroy one's country); but such was the influence which Aaron Burr had over him, that he did all in his power to help that desperate and unholy man. But they did not succeed. Burr and some of his associates were arrested, and among them was Philip Nolan. He was tried and when he was asked whether he had any proofs to give of his love to his country, he replied in anger: "I wish I may never hear of the United States again."

When the Court came to decide Nolan's punishment, it declared that he should "never hear the name of the United States again."—This was just what he himself had said, and when he heard the sentence, he laughed. But he did not know what a dreadful punishment had come upon him. This was September 23, 1807. Philip Nolan did not again hear the name of the United States, nor any thing about the United States, until the day of his death, which took place at sea, May 11, 1863. Thus from the time of his sentence to the day of his death, he spent *fifty-five years* and more, without a country.

You are no doubt curious to know how he was kept in ignorance so long. I will tell you. He was taken aboard a United States ship of war; and orders were given that no one on board should ever say a word about the United States in his presence. The vessel went on a foreign cruise, and when she got ready to come home, Philip Nolan was put on another vessel which was bound out on a voyage, and so he was transferred from ship to ship until the day of his death. He never heard his country's name, he never saw a look that said the least thing about his country, and he was never allowed to look into a newspaper until some one had cut out every little word that spoke of the United States. He was a "man without a country" for fifty-five years. What a terrible fate was his! But he lived to repent of his sin against his nation, and when, as he lay on his death-bed, a friend told him his country's history for half a hundred years, the old man was very happy to think she had prospered so. But the friend did not let him know of the present rebellion and war. After his death, they "looked into his Bible, and there was a slip of paper, at the place where he had marked the text": "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. xi. 16.

Thus "the man without a country" in this life, looked forward in faith to "a better country" in the next.

And now my dear children, can we not learn a lesson from this touching history? We can. It will never be our fate to be "without a country" in this life, but Oh! is it possible that any of us will miss the "better country" in the life to come? Why, what an awful fate, if we should lie down in the grave, and *never rise again*! You know that the Bible tells us of some who "shall never see light" and are "like the beasts that perish." Ps. xlix. 19, 20. How horrible! To perish like a beast! But you know how we can escape, if we do not "neglect so great salvation."—Jesus came to show us how to be saved by a resurrection from the dead. He went down into Joseph's tomb, but He had the Spirit of God in Him, and so death could not hold Him. He had so much of that Spirit, that He did not see corruption. And now we are assured by the Scriptures that "if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him.' 1 Thess. iv. 14. "Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv. 20.

Let us then determine to have a country in the future! Think what an end would be ours if we should die forever. The sun would be shining as bright, and brighter than ever before; the earth renewed would be more beauteous than we have yet seen it, our friends who have believed in Christ would be blessed with an endless life in that "better country" but we should be blotted out of God's world! Shall such a story be told of any of us? Shall any child who reads this letter, at last be lost through unbelief? Let it not be! Let us all resolve to love God with all our hearts, and to cast all our care on Jesus, who hath said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

The Eye.

DEAR CHILDREN:—In my last I promised to say something about the eye, its powers, etc., I wonder how many of you did as I requested; and if so, whether any new thoughts were suggested? It should be our *business* in reading, to use *all* the suggestions so that our minds may be enlarged. None of us become wise in a day; it takes a life time to learn the little we know, and at last we shall only be able to say, how little I have learned. Therefore, dear children, be wise—don't waste the precious moments as they swiftly pass. You know the saying, perhaps, "too much play makes Jack a dull boy." Our days are few and full of trouble, yet *much* of the trouble that is, might have been avoided if we had done as we ought; and the advice of all good people to you will be—so live that when the day of reckoning shall come, you may have it to say, though an unprofitable servant I have done *all* I could to please my parents and glorify God.

Now what shall I say about the eye, its powers, etc? I could say *much*, for it is an important member, giving light or darkness to our whole body. It has powers that are peculiar, and no two of us hardly see alike with it; that is, while a general assent is given there *are* different views. The eye is spoken of in many places in the Scriptures; and in most languages is used by figurative application as the symbol of many objects and ideas.

In some countries there are superstitious notions as to its power. Some think it possesses a power for evil over the destiny of men, this is called "the evil eye." Those supposed to have this eye are looked upon with dread; and silly men and women, as well as children seem *fully* convinced of its existence. Now dear children, there is such a thing as an "evil eye," and is something we need to learn about, and *dread* more in *ourselves* than in others. It is that lust of the eyes the apostle John speaks about; he says it is of the world; and *not* of God. It covets that which rightfully belongs to another; and looks pitilessly and cold upon the sufferer who tells you he has been wronged. It desires things forbidden of God, and wanders after evil, and that continually. Thus it comes about, if our eye be single our whole body is full of light. The opposite of this is also true; if our eye is evil, our whole body is full of darkness; and *therefore* in an unfit condition for God's light to shine out. How important it becomes, then, that we form characters of light.

For the present I leave this, and in my next I may show you some of the Scripture uses of the eye.

QUESTIONS: Who did God find in a desert land and keep as the apple of his eye?

Whose eye is upon them that fear him and hope in his mercy?

Who will tell me what winking with the eye causeth? and *when* shall certain watchmen see eye to eye? and what boy or girl—or how many will study the meaning of the 53d chapter of Isaiah?

UNCLE BARNEY.

The Herald of Life
AND OF THE COMING KINGDOM.

Terms:—TWO DOLLARS A YEAR; ONE DOLLAR FOR SIX MONTHS; invariably in *advance*. When served by Carrier in New York city, 50 cents additional. Persons sending five new subscribers, with advance pay, will be entitled to a sixth copy for their services.

The *Postage* on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States.

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1. Letters which are wholly on *Business* relating to the HERALD OF LIFE should always be addressed—"RUFUS WENDELL, Box 4658, New York."

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HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

VOLUME I. NEW YORK: WEDNESDAY, DECEMBER 23 1863. NUMBER 10.

The Herald of Life

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

At 37 Park Row (Fourth story, Room 22), New York

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The Penalty of the Law: What is it?

The whole question with respect to whether the wicked will live again from the dead turns on the nature of the penalty of God's law. If that penalty is either as a whole or in part suffering, then must the wicked dead be made alive in order that the suffering be inflicted. If, as we read in "*Restitution*," the consequences of sin are "weeping, wailing and woe" to be suffered by the sinner in *eternity*, then does it follow indeed, that the sinner must be raised from the dead and brought into eternity in order that he suffer according to the demands of such a penalty. But, is not this, after all, changing the penalty of God's law? Where in the Scriptures of truth are we told that the "consequences of sin are weeping, wailing and woe"? Where is the text that teaches that unrepentant sinners go into eternity? We know of no such scripture.

Men seem to delight themselves when speaking of the final doom of the ungodly, in using language the most horrible that ingenuity can invent, to set forth their woeful end. They seem talk as though on this point there is no possibility of exaggeration. How often is it the case that after the preacher or writer has exhausted his inventive genius in framing words of horrid import to tell of the hopeless case of the incorrigible, he endeavors to make the picture still more woefully terrible by telling us that no words of human invention can adequately delineate in its dreadful reality the misery of the lost.

Well, it is not, after all, so strange that it should be so; for thus we have all been taught. But because the associations with which we have been surrounded have led us into the belief that even exaggeration on this point is a virtue, it nevertheless does not follow that God looks with any more favor on false notions of this character, than upon errors of a milder nature. We have been taught to look upon the doctrine of the final salvation of all men, with an absolute religious horror; but men of unquestioned orthodoxy could look with a deep seated smile of religious complacency, on the overdrawn pictures of the unutterable torture of the unfortunate sinner, and be esteemed saints indeed for entertaining such feelings of holy delight while contemplating the inflictions of such a horrible justice (?).

Thank God, some are seeing a better way. Are learning that to frighten the sinner with the unpictured horrors of the unmitigated thrusts of divine vengeance is not, after all, *the* great motive set forth in the gospel to influence then to repent.

But are such overdrawn pictures calculated to lead sinners to Christ? Permit me to talk from experience; and while I write how it has been with me, I shall doubtless tell the experience of thousands.

I well remember when a boy of fourteen, being so thoroughly disgusted with the long-drawn descriptions of an infuriated God, whetting the sword of vengeance to pour on the defenceless head of the sinner, with the exertions of an almighty power storms, of everlasting woe, that I have gladly gone from under such unwholesome teachings. Such doctrines, though pressed home with all the fire of a religious Zealot, never did aught towards persuading me to seek a home in heaven through Jesus Christ. The character of God was made to look so altogether unlovely that my feelings towards him were more like those of an abused slave towards the tyrant that tormented him, than like those of a kind hearted child towards a loving father.

The direct consequence of such teaching is to drive men to reject the doctrine of future punishment entirely. So it proved with me. How glad was my heart made when I learned through the instrumentality of the "SIX SERMONS," that man is wholly mortal; and therefore the sinner will not live forever.

But this doctrine was made to appear to be truth by establishing certain great fundamental principles. Every man of us that embraced the above named doctrine, saw clearly then, that the doctrine of "weeping, wailing, and woe," as the penalty of God's law, was a religious fable. Had we have made no change in our faith, concerning the penalty of God's law, we should still have adhered to the old notion of endless suffering. But we did change; and the change we made was this, that the penalty of God's law is not suffering, woe, misery, or dying, but DEATH. Were we right then? If right then, who has changed? surely we have not; for we hold to-day the same great fundamental truth, that the wages of sin is death, with all its legitimate conclusions.

Did we do well to believe this great first principle then? If so, why persecute us for holding it now? "Ye did run well" when you stepped out on this great God-honoring principle; but something has hindered you. But because you are tardy in treading the direct path from premise to conclusion, is it reasonable that you should find fault with us for doing what all lookers on distinctly see you must do to be consistent with yourselves? For it is so reasonable to suppose that if the sinner goes into eternity to experience the infliction of a penalty which is "weeping, wailing and woe," that as eternity is an unending state, such "weeping, wailing, and woe" must, in the nature of things, be unending.

If the penalty of God's law is suffering, it is not death; consequently, the suffering must be inflicted till the law is satisfied. If the penalty is suffering, the death of the sinner will do nothing whatever towards satisfying that penalty. Is there any means by which we can satisfy ourselves how long the sinner must suffer to satisfy the claims of the law? Certainly. If suffering is the penalty of the law, God's Son has made the matter definitely plain. In Math. xxv., where we have a graphic description of God's last dispensational Judgment, we are told in the clearest language that the wicked shall go away into EVERLASTING punishment.

Now if the punishment of the sinner consists in torment, it follows as a matter of course that that torment must be eternal. If therefore the sinner DIES the law is cheated of its demands. Twisting is useless here; for twist it as you will, this conclusion will look you still in the face in all its reasonableness of legitimate result. Why then attempt to row your boot in such deceitful waters? Why not, as you have begun "go back," make a clean breast of it, go in for torment altogether, and be consistent? We had much rather you would "go forward," and learn the blessedness of truth; but if you are determined not to go, for your own credit's sake take a more reasonable position. But let us look the matter in the face. You say, you are compelled to believe that the wicked who are dead will be raised to suffer torment for a season; because certain texts positively teach it. Well, if certain texts do positively teach such a doctrine, and God is in harmony with himself, then death is not the penalty of his law. For if the law requires simply death to satisfy its demands, the sinner being dead already, and just as dead as he ever can be, the *law* is perfectly satisfied to let him remain dead. Consequently what of suffering he experiences after being thus raised, in realizing his lost condition, or in dying the second time is not only so much more than his wages, but is inflicted by a positive act of almighty power contrary to justice.

If any part of the inspired word teaches the reliving of the wicked dead to suffer, then it follows, most assuredly, that the penalty of God's law is not death. Whatever may be done with the wicked, God will act in harmony with a divinely arranged plan. This plan was not so carelessly arranged as to involve its Author in an after necessity of doing something to meet an unforeseen contingency, and that thing too out of character with the general plan.

The scriptures teach us abundantly, that in all God's dealings with the children of men, he has been moved to act by that great principle of infinite love which is peculiarly the leading attribute of Deity. Now on what principle of love could God arrange a plan, in the beginning of the creation, that must necessitate him to inflict suffering on the unregenerate, when that suffering can result in no practical good to any member of the human family, or any other being he ever created? I admit that temporal suffering is not so bad as eternal; but there is no plan conceivable that makes it NECESSARY to raise a sinner from the dead to die again; therefore, if the last named idea be less horrible, it is vastly more inconsistent. But says one, I cannot believe the doctrine of endless woe. But why? Oh, say you, it is horrible to think of! I agree with you, that it is horrible. But does it afford you any pleasure to reflect that the impenitent dead, your friends among the rest, will be called from their abode in death, to look in unutterable woe on blessing lost to them forever, to bear the goading of a guilty conscience, made intensely susceptible of a sense of wrong committed; and with "weeping, wailing, and woe" expire the second time?

Surely, *such* a picture is not altogether lovely; and if the first is objectionable on account of its unloveliness, surely this is subject to the same objection. But you answer, it is contrary to the scriptures of truth. But pray, what scriptures prove the notion of future endless suffering untrue? Why, say you, the Apostle tells us, Rom. vi. 23, that "the wages of sin *is* DEATH." And in the second chapter after, enumerating some of the worst sins of which mankind were ever guilty, he declares, that even such are "WORTHY OF DEATH." In chap. vi. 21, he declares that the END of a sinful course is DEATH.

These texts, and many others of like import, I most fully believe with you do prove the doctrine of future endless suffering untrue. But they do not prove it untrue by so modifying it as to shorten its duration. No, that is not the principle on which that doctrine is disproved. It is this—These texts fix the character of the penalty of God's law to be DEATH; and not suffering, dying, "weeping, wailing, or woe." They consequently forever disprove the doctrine of suffering, as the penalty of the broken law of God, either temporal or eternal.

We are, therefore, driven to the inevitable conclusion, that justice being satisfied by having the sinner in death; and it being true that all who die out of Christ—who die in their sins—being in just that condition contemplated in the penalty of God's law, justice will not only be most fully satisfied to leave the sinner in the dominion of death; but will, with an unrelenting demand, confine him there, duration without end.

This view of the subject relieves us of an inconsistency long ago saddled on theology by a torture teaching priesthood. We have had rung in our ears from our boy-hood, how mercy is pleading against justice; and how justice heedless of mercy's scalding tears, pursues its unrelenting course; and that these two, antagonistic as they are, are nevertheless both of them attributes in the character of an infinite, and holy God. But here we find mercy and justice perfectly agreed.

Thank God for opening our eyes fully to see the beautiful consistency of the great plan of life through Jesus Christ. May God enable us to secure eternal life by obeying the conditions of that plan that can alone secure to us the wished for boon. S. W. B.

A World's Crisis Editorial.

[In the year 1861 the writer had the Editorial charge of *The World's Crisis* for six months. The following article—consisting of an extract from RETRIBUTION and comments thereon—was written during the last week of his brief official career, and intended for the number which closed his connection with the paper. Several circumstances, however, led him to waive its publication at that time. After keeping it in his portfolio for twenty six months he ventures now to let it see light through the HERALD OF LIFE. He trusts it contains no expression repugnant to Christian courtesy.—Several months after writing the article, he was led from considerations which he judged to be entirely conclusive, to modify his view of "the free gift" of the fifth of Romans, and to regard it not as an *offer*, but as an actual bestowment upon those who, through Christ Jesus, are made partakers of the grace of life. The thing bestowed he believes to be ETERNAL life. May the Lord in his mercy prepare us to receive the infinite boon.—R. W.]

The fact of a resurrection of mankind to everlasting life, or for the purposes of condemnation and retribution, is drawn from the principle that Christ by his righteous obedience as the second Adam, repairs the ruin wrought by the sin of the first Adam.—Hence, the Apostle says: "Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore, as by the offence of *one*, judgment came upon ALL MEN to condemnation; even so by the righteousness of one the free gift came upon ALL MEN UNTO JUSTIFICATION OF LIFE." Rom. v. 12, 18.

By sin came death, and one sin was sufficient to insure the death of a race. Adam having become mortal, could only bestow on his posterity a mortal and perishing existence. So they were all accounted to have sinned in Adam, and all, righteous and wicked, were in consequence treated as sinners, (as Christ was made to be sin for us who knew no sin,) and hence they died. But, that man might have no injustice of which to complain, God sent his Son into the world, and his obedience procures to all who died, remission and rescue from *that death*, even the free gift of "justification of life." This "justification of *life*" is not the pardon of *personal guilt*, nor is the *life* "eternal life"; but it is simply the remission of the *death* penalty of the Adamic *law*, thus putting man back again upon the old footing, and giving him opportunity to *live* forever, as really as if Adam had never sinned.

But the eternal salvation of the saints is based upon other grounds, and it is to *those* who receive ABUNDANCE OF GRACE, and the gift of *righteousness*, and who shall *reign* in life by Jesus Christ, that grace reigns THROUGH RIGHTEOUSNESS, unto ETERNAL LIFE. Rom. v. This grace, fully revealing itself "in the ages to come," in those who are the "vessels of mercy," shall be to them a well-spring of life, a fountain of eternal blessing. But the others, who will not allow grace to reign *in them* through *righteousness*, will receive only the "justification of life," or a restoration to a temporal existence. Having sown to the flesh, they will of the flesh reap corruption, in the great harvest-day; and their resurrection, like all other abused and rejected blessings, will be to them an occasion of an unsupportable curse and woe. They are redeemed from the curse of the original law, but Christ having given his life a ransom for all, though he has delivered them from *that* condemnatory law, now himself holds the claim against them, and the right to control them. He is Lord both of the dead and the living; and being in his hands, they are amenable to his requisitions, and must yield to his behests. He gives pardon to the penitent, and mercy to those who seek it; but wrath, and indignation to the rebellious, destruction, and death to the finally impenitent.—*Retribution*, pp. 59, 60.

Two passages of Scripture are adduced by the author of "Retribution" as affording a direct and positive assertion that all the dead will have a future life. One of these passages is the declaration of the Apostle, 1 Cor. xv. 22, "in Christ shall all be made alive"; the other is the one from the Epistle to the Romans which is discussed in the foregoing extract. There are many points in this new work which, for the truth's sake alone, we would like to notice at some length in this paper; "and this we will do, if God permit," *unless* our interpretation of the Lord's will shall fail to commend itself to the brethren to whom we are about to hand over our editorial chair! At present we can notice only the extract before us. We will aim to be brief.

1. We begin with the remark that our author's first statement seems to us objectionable in several ways, It is evidently designed to state a work which "Christ by his righteous obedience as the second Adam" does *unconditionally* for the race, which is, to "repair the ruin wrought by the sin of the first Adam." Both of the particulars, however, which enter into this work are such as our author believes to be suspended upon the choice of man, and which are therefore *conditional*. The particulars, as stated, are—"a resurrection to everlasting life" on the one hand, and a resurrection "for the purposes of condemnation and retribution" on the other. Now to our mind it is plain that no element in either of these phases of destiny, that is not common to them both, can be secured simply on the "principle" that "the second Adam repairs the ruin wrought by the sin of the first Adam." If this be so, the "principle" relied on by our author will, even from his own standpoint, permit him only to infer *life* for all the dead: the *condition* or *design* of that life must depend on some other "principle." We conclude, therefore, that the language we are commenting upon does not faithfully exhibit the mission of "the second Adam." Besides all this, it is to us quite inexplicable how Christ, in the capacity of a *repairer of ruin*, can restore the wicked dead to life "for the purposes of *condemnation* and *retribution*." We had supposed that the "ruin" of a dead sinner was never to know alleviation of any kind. The LORD GOD, by the prophet's mouth, says: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your RUIN." (Ezek. xviii. 18.) Dying without repentance, in our sins, "iniquity" will be our "*ruin*"; and we more than doubt whether the Lord from heaven, "who gave himself for us, that he might redeem us from all INIQUITY," will "*repair* the *ruin*" in which any become involved who have not been thus *redeemed*. But if there is to be a *repairing of ruin*, pray let it be something that is worthy of the name. "Condemnation and retribution," such as we find advocated throughout the work we are noticing, are suggestive of an entirely different class of ideas. The reader has only to dwell upon this thought to see the incongruity that exists in our author's proposition.

2. Nowhere but in the 15th of 1st Corinthians is Christ spoken of as the second ("last") Adam, and we submit, without argument, that, so far as the entire drift of that chapter is to guide us, we are warranted in the conclusion that he—the "quickening spirit"—will give *life* only to those who are to "bear the image of the heavenly," by being raised *spiritual* and *incorruptible*.

3. We give it as our opinion that the "free gift" spoken of in the fifth of Romans refers to God's *offer* of ETERNAL *life* to "all men." It seems to us that the entire scope of the Apostle's argument requires this view: in which case the passage gives no countenance to the opinion that those among the dead who have *not* "received abundance of grace and the gift of righteousness," shall have part in the life to come. We have yet to learn that *damnation* is any part of the "free gift" of God, but we have already learned that, while "the wages of SIN IS DEATH," "the GIFT OF God is ETERNAL LIFE, through Jesus Christ our Lord."

4. The author of "Retribution" affirms that Adam became "mortal." This fairly implies, we think, that Adam was once *immortal*, which we believe to be an unscriptural idea. Perhaps, however, the statement in the extract means only that a being made *for* immortality forfeited the possibility of attaining it and became subject to inevitable death. We believe this view of the matter is the true one.

5. We are amazed at the suggestion that, had not "God sent his Son into the world," man could have complained of injustice on the part of the Almighty. Such a view as this we deem entirely subversive of the Christian system, and hope none of the readers of "Retribution" will accept it as truth until they have tested it by the Word of Truth. "In this," saith the Apostle, "was manifested the LOVE of God"—not His hatred of "injustice"—"toward us, because that God sent his only begotten Son into the world, that we might live through him." We understand Paul to teach that God provided a Saviour in order that he might not exhibit "injustice" in pardoning and saving penitent sinners. See Romans iii. 21–26. Our author's theology on this point, if it be faithfully reflected in his book, needs revision.

6. We are told in the extract before us that Christ's obedience procures "the free gift of 'justification of life' to *all* who died." Very well; if the "gift" be procured for *all*, the *righteous* must of course be included among the recipients. What next? "This 'justification of *life*' is not the pardon of *personal guilt*." What follows from this? We reply: it follows that those whom we are accustomed to speak of as the righteous dead are to receive *a* future life which does not presuppose the pardon of their "personal guilt." That life, therefore, can not be *eternal* life, unless we admit that men receive that life in their sins. But our author's reasoning anticipates this very inference, and accordingly he declares that the "justification of life"—which is given "to all who died," *the righteous included*—is *not* "ETERNAL life"! Thus it appears that the saints (unpardoned?) come forth in the resurrection to a life which, instead of being *eternal*, is merely the "justification of life"; and lest "the justification of life" should, after all, be understood by some to denote endless being, our author explains it distinctly as meaning "a restoration to a *temporal* existence"! Of course, Bible readers will be perplexed with this new theory of salvation, or "retribution," or whatever they may prefer to call it. In the beginning of the extract before them they read of "a resurrection to *everlasting* life," and they believe it; they recall Christ's assurance, "neither can they die any more," and they believe it; they remember Paul's declaration, "it is raised in *incorruption*," and they cling rejoicingly to that inspired utterance;—and now they return to the author of "Retribution" to be told that "*all* who died" are to receive the "free gift" of—what? "A temporal existence"! Surely, this looks like a departure from "the faith once delivered to the saints."

But of what use, according to "Retribution" reasoning, will this recovered "temporal existence" be? The answer is ready: it puts "man back again upon the old footing"—"giving him an opportunity to live forever, as really as if Adam had never sinned." So here we have the doctrine of *probation* beyond the grave for "all who died," and this too, *after* "the fact of a resurrection of mankind to everlasting life, or for the purposes of condemnation and retribution"! But ignoring the penal element of the assumed "fact," we have the race enjoying, in another life, "an opportunity to live forever;" and as our author omits to tell us what use will be made of this "opportunity," we have a right to suppose that *all* will avail themselves of it to secure *eternal* life. And thus, finally, "the doom of the ungodly, after the resurrection of the dead, just and unjust," would so perfectly harmonize with the consummation looked for by Universalists that an angel in heaven would be puzzled to discover any difference between them! If this be the anomalous result of an effort to include the impenitent dead in what we deem God's gracious offers of life to his children, we shall not be anxious to shun the cross connected with the belief and advocacy of the doctrine—never more precious to us than now—that life from the dead is exclusively a gospel privilege, to be received on gospel terms.

Should it be claimed that the "old footing" named in the extract belongs on this side of the resurrection, we reply that such an explanation is warranted by no fair interpretation of the language. But granting *that* to be the author's *meaning* (as we seem compelled to do by the general tenor of the book), and we affirm that his argument for the revival of the wicked dead falls to the ground, or, more properly, that (as it seems to us) his argument would be involved in inextricable confusion. In the first place he makes "the justification of life" the *inevitable* "gift" to "all who died"; then he affirms that it is "a *temporal* existence"; and this "temporal existence," either as an actual fact or as a thing promised or threatened, is that which puts man upon the "old footing," and while upon this "old footing" he has "an opportunity to live forever"; and this "opportunity" *improved* will secure, according to "Retribution," both a temporal and an eternal existence beyond the grave—the one without "the pardon of personal guilt," and the other in consequence of it! But we forbear, simply observing that, though we have attempted to show the import of what our author says, we are utterly at a loss to know what he means.

7. We would like to remark upon the statement that "the dead and the living" are "amenable" to Christ's "requisitions" and "must yield to his behests,"—but we have not space to do so now. We wish, however, before we close, to repel the intimation that Christ is the "Lord" of the *wicked* dead because he is "Lord both of the dead and the living." Nothing is clearer to us than that the righteous only are included in this statement. Let the Apostle settle the matter.—"For none of us [believers] liveth to himself, and no man [among '*us*' believers] dieth to himself. For whether WE live, WE live unto the Lord; and whether WE die, WE die unto the Lord: whether WE live therefore or die, WE [believers] are the Lord's. FOR TO THIS END Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. xiv. 7–9.) Put a living or dead sinner into this concluding statement, and you have vitiated the Apostle's entire argument.

The extract before us has other points than those we have referred to which we must pass wholly unnoticed. Of the book "Retribution," as a whole, we would remark that we deem it entirely inconclusive. Many of the strongest arguments employed in defense of the views it opposes are not referred to all. The author's view of the *death penalty* is to our mind not much better *in principle* than the doctrine of eternal misery.

We deprecate the length of this article, but could not well make it shorter. Our right to notice "Retribution" at all, implies our right to speak as we think of it; and instead of "glittering generalities" of a disparaging character, we have preferred to state fully a leading argument of the book, and accompany it with such strictures as seemed to us appropriate.

We feel warranted in saying that this question of the relation of the unjust to a future life, is destined to be thoroughly agitated among us as a people. The discussion can not be hushed into silence, and every effort to proscribe investigation in this direction will, sooner or later, recoil upon those who make it. Until six months ago the columns of this paper were hermetically sealed against any and every attempt to present the view we hold. *That policy came to an end*, and it can not be restored without a grievous and unwarranted violation of the "principles" which the Advent Christian Association has prescribed for the conduct of the paper. But as those principles were defended, at Worcester, by the Editor elect, and as they are approved by his Associate, we expect to see them faithfully regarded. We shall hope for the best, and pray for it, too; and if our connection with the paper for a brief period shall be found to have contributed in any way to bringing it upon a platform of enlarged liberality, we shall feel that our labors, however imperfectly performed, have not been in vain.

Life.

BY H. L. H.

"The Father hath life in Himself."

Sublime and yet simple as are the teachings of our Saviour, there are few sentences among them all which seem more like loopholes piercing the darkness of nature, and letting in the light of heaven than this simple announcement.

The wisdom and the might of men have their boundaries, and one of these boundaries is the line of life. As in ascending the Alpine summits you at length reach a spot beyond which vegetation cannot exist, so in proving the powers of man, you here reach a boundary that he cannot transcend. Man can plunge deep into philosophical investigation, and acting upon principles thus ascertained he can invest and arrange, he can bring into his service the existing powers of nature, he can thus command a force that is almost incredible—he can imitate nature—he can mould material in the image of animate creatures, but when he attempts to give Life even to the weakest insect, or the meanest worm, he transcends his powers, and is powerless. In the ordinary course of nature he can propagate his species, as can the veriest worm beneath him, but beyond this his power and wisdom may expend itself in vain and futile attempts to convey animation to the smallest particle of inanimate matter.

And does not this fact harmonize with the declaration that "the Father hath life in Himself?" Up to this great central Fount we trace each of the ten thousand streams of vegetable, animal and spiritual animation. In him we live, and move, and have our being. In this sense we are his offspring. Here in the great, the eternal, the self-existent one, do we find our source. His skillful hand moulded the parent of our race, and his vivifying "breath of life," with which he inspired the lifeless form, connects him with and renders him dependent for his very existence upon the Deity himself. Let but that spirit be withdrawn, let it be reabsorbed in Deity, the man must sink into the non-existence which preceded his creation. "If he set his heart upon man; if he gather to himself *his* spirit and *his* breath, all flesh shall perish together, and man shall turn again unto dust." Job. xxxiv. 14, 15.

If this then be a Scriptural presentation of the facts in the case (and who can deny it?) if our present and momentary life is from God—if we depend upon him for it—if we could not live one moment were his sustaining hand withdrawn—if when we lay down and sleep we awake for the Lord hath sustained us: (Ps. iii. 5.) if in a word, we live and have our being in him even in this life—how much more must we be dependent upon him for an eternal existence?

For the communication of life to his rational creatures on earth the Almighty has seen fit to employ mediums. In the beginning it may perhaps be said, with impropriety, Adam was employed by God as a channel or reservoir through which the principle of natural life could be communicated to the human family. This channel of communication having been polluted at the outset, can only communicate a transient and mortal principle of life to mankind. Such as it is we receive it as a precious gift, and though marred by the channel through which it is conveyed to us, we still refer its origin to the Self-existent, the eternal One.

For the conveyance of immortal life to his people, God has in wisdom selected another medium—not liable to the accidents to which the former medium was subject, but able to preserve and convey to mankind, unpolluted, the treasure committed to him. Such a medium we recognize in the Second Adam—the Lord from heaven.

That He might effectually restore and redeem the human race, that he might fully remove the evils resulting from the transgression of our common father, and that he might

HERALD OF LIFE

And of the Coming Kingdom.

"YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO."—*JESUS.*

VOLUME I. NEW YORK: WEDNESDAY, DECEMBER 23 1863. NUMBER 10.

The Herald of Life

IS PUBLISHED WEEKLY BY

"THE LIFE AND ADVENT UNION,"

At 37 Park Row (Fourth story, Room 22), New York

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The Penalty of the Law: What is it?

The whole question with respect to whether the wicked will live again from the dead turns on the nature of the penalty of God's law. If that penalty is either as a whole or in part suffering, then must the wicked dead be made alive in order that the suffering be inflicted. If, as we read in "*Restitution*," the consequences of sin are "weeping, wailing and woe," to be suffered by the sinner in *eternity*, then does it follow indeed, that the sinner must be raised from the dead and brought into eternity in order that he suffer according to the demands of such a penalty. But, is not this, after all, changing the penalty of God's law? Where in the Scriptures of truth are we told that the "consequences of sin are weeping, wailing and woe"? Where is the text that teaches that unrepentant sinners go into eternity? We know of no such scripture.

Men seem to delight themselves when speaking of the final doom of the ungodly, in using language the most horrible that ingenuity can invent, to set forth their woeful end. They seem talk as though on this point there is no possibility of exaggeration. How often is it the case that after the preacher or writer has exhausted his inventive genius in framing words of horrid import to tell of the hopeless case of the incorrigible, he endeavors to make the picture still more woefully terrible by telling us that no words of human invention can adequately delineate in its dreadful reality the misery of the lost.

Well, it is not, after all, so strange that it should be so; for thus we have all been taught. But because the associations with which we have been surrounded have led us into the belief that even exaggeration on this point is a virtue, it nevertheless does not follow that God looks with any more favor on false notions of this character, than upon errors of a milder nature. We have been taught to look upon the doctrine of the final salvation of all men, with an absolute religious horror; but men of unquestioned orthodoxy could look with a deep seated smile of religious complacency, on the overdrawn pictures of the unutterable torture of the unfortunate sinner, and be esteemed saints indeed for entertaining such feelings of holy delight while contemplating the inflictions of such a horrible justice (?).

Thank God, some are seeing a better way. Are learning that to frighten the sinner with the unpictured horrors of the unmitigated thrusts of divine vengeance is not, after all, *the* great motive set forth in the gospel to influence then to repent.

But are such overdrawn pictures calculated to lead sinners to Christ? Permit me to talk from experience; and while I write how it has been with me, I shall doubtless tell the experience of thousands.

I well remember when a boy of fourteen, being so thoroughly disgusted with the long-drawn descriptions of an infuriated God, whetting the sword of vengeance to pour on the defenceless head of the sinner, with the exertions of an almighty power storms, of everlasting woe, that I have gladly gone from under such unwholesome teachings. Such doctrines, though pressed home with all the fire of a religious Zealot, never did aught towards persuading me to seek a home in heaven through Jesus Christ. The character of God was made to look so altogether unlovely that my feelings towards him were more like those of an abused slave towards the tyrant that tormented him, than like those of a kind hearted child towards a loving father.

The direct consequence of such teaching is to drive men to reject the doctrine of future punishment entirely. So it proved with me. How glad was my heart made when I learned through the instrumentality of the "SIX SERMONS," that man is wholly mortal; and therefore the sinner will not live forever.

But this doctrine was made to appear to be truth by establishing certain great fundamental principles. Every man of us that embraced the above named doctrine, saw clearly then, that the doctrine of "weeping, wailing, and woe," as the penalty of God's law, was a religious fable. Had we have made no change in our faith, concerning the penalty of God's law, we should still have adhered to the old notion of endless suffering. But we did change; and the change we made was this, that the penalty of God's law is not suffering, woe, misery, or dying, but DEATH. Were we right then? If right then, who has changed? surely we have not; for we hold to-day the same great fundamental truth, that the wages of sin is death, with all its legitimate conclusions.

Did we do well to believe this great first principle then? If so, why persecute us for holding it now? "Ye did run well" when you stepped out on this great God-honoring principle; but something has hindered you. But because you are tardy in treading the direct path from premise to conclusion, is it reasonable that you should find fault with us for doing what all lookers on distinctly see you must do to be consistent with yourselves? For it is so reasonable to suppose that if the sinner goes into eternity to experience the infliction of a penalty which is "weeping, wailing and woe," that as eternity is an unending state, such "weeping, wailing, and woe" must, in the nature of things, be unending.

If the penalty of God's law is suffering, it is not death; consequently, the suffering must be inflicted till the law is satisfied. If the penalty is suffering, the death of the sinner will do nothing whatever towards satisfying that penalty. Is there any means by which we can satisfy ourselves how long the sinner must suffer to satisfy the claims of the law? Certainly. If suffering is the penalty of the law, God's Son has made the matter definitely plain. In Math. xxv., where we have a graphic description of God's last dispensational Judgment, we are told in the clearest language that the wicked shall go away into EVERLASTING punishment.

Now if the punishment of the sinner consists in torment, it follows as a matter of course that that torment must be eternal. If therefore the sinner DIES the law is cheated of its demands. Twisting is useless here; for twist it as you will, this conclusion will look you still in the face in all its reasonableness of legitimate result. Why then attempt to row your boot in such deceitful waters? Why not, as you have begun "go back," make a clean breast of it, go in for torment altogether, and be consistent? We had much rather you would "go forward," and learn the blessedness of truth; but if you are determined not to go, for your own credit's sake take a more reasonable position. But let us look the matter in the face. You say, you are compelled to believe that the wicked who are dead will be raised to suffer torment for a season; because certain texts positively teach it. Well, if certain texts do positively teach such a doctrine, and God is in harmony with himself, then death is not the penalty of his law. For if the law requires simply death to satisfy its demands, the sinner being dead already, and just as dead as he ever can be, the *law* is perfectly satisfied to let him remain dead. Consequently what of suffering he experiences after being thus raised, in realizing his lost condition, or in dying the second time is not only so much more than his wages, but is inflicted by a positive act of almighty power contrary to justice.

If any part of the inspired word teaches the reliving of the wicked dead to suffer, then it follows, most assuredly, that the penalty of God's law is not death. Whatever may be done with the wicked, God will act in harmony with a divinely arranged plan. This plan was not so carelessly arranged as to involve its Author in an after necessity of doing something to meet an unforeseen contingency, and that thing too out of character with the general plan.

The scriptures teach us abundantly, that in all God's dealings with the children of men, he has been moved to act by that great principle of infinite love which is peculiarly the leading attribute of Deity. Now on what principle of love could God arrange a plan, in the beginning of the creation, that must necessitate him to inflict suffering on the unregenerate, when that suffering can result in no practical good to any member of the human family, or any other being he ever created? I admit that temporal suffering is not so bad as eternal; but there is no plan conceivable that makes it NECESSARY to raise a sinner from the dead to die again; therefore, if the last named idea be less horrible, it is vastly more inconsistent. But says one, I cannot believe the doctrine of endless woe. But why? Oh, say you, it is horrible to think of! I agree with you, that it is horrible. But does it afford you any pleasure to reflect that the impenitent dead, your friends among the rest, will be called from their abode in death, to look in unutterable woe on blessing lost to them forever, to bear the goading of a guilty conscience, made intensely susceptible of a sense of wrong committed; and with "weeping, wailing, and woe" expire the second time?

Surely, *such* a picture is not altogether lovely; and if the first is objectionable on account of its unloveliness, surely this is subject to the same objection. But you answer, it is contrary to the scriptures of truth. But pray, what scriptures prove the notion of future endless suffering untrue? Why, say you, the Apostle tells us, Rom. vi. 23, that "the wages of sin *is* DEATH." And in the second chapter after, enumerating some of the worst sins of which mankind were ever guilty, he declares, that even such are "WORTHY OF DEATH." In chap. vi. 21, he declares that the END of a sinful course is DEATH.

These texts, and many others of like import, I most fully believe with you do prove the doctrine of future endless suffering untrue. But they do not prove it untrue by so modifying it as to shorten its duration. No, that is not the principle on which that doctrine is disproved. It is this—These texts fix the character of the penalty of God's law to be DEATH; and not suffering, dying, "weeping, wailing, or woe." They consequently forever disprove the doctrine of suffering, as the penalty of the broken law of God, either temporal or eternal.

We are, therefore, driven to the inevitable conclusion, that justice being satisfied by having the sinner in death; and it being true that all who die out of Christ—who die in their sins—being in just that condition contemplated in the penalty of God's law, justice will not only be most fully satisfied to leave the sinner in the dominion of death; but will, with an unrelenting demand, confine him there, duration without end.

This view of the subject relieves us of an inconsistency long ago saddled on theology by a torture teaching priesthood. We have had rung in our ears from our boy-hood, how mercy is pleading against justice; and how justice heedless of mercy's scalding tears, pursues its unrelenting course; and that these two, antagonistic as they are, are nevertheless both of them attributes in the character of an infinite, and holy God. But here we find mercy and justice perfectly agreed.

Thank God for opening our eyes fully to see the beautiful consistency of the great plan of life through Jesus Christ. May God enable us to secure eternal life by obeying the conditions of that plan that can alone secure to us the wished for boon. S. W. B.

A World's Crisis Editorial.

[In the year 1861 the writer had the Editorial charge of *The World's Crisis* for six months. The following article—consisting of an extract from RETRIBUTION and comments thereon—was written during the last week of his brief official career, and intended for the number which closed his connection with the paper. Several circumstances, however, led him to waive its publication at that time. After keeping it in his portfolio for twenty-six months he ventures now to let it see light through the HERALD OF LIFE. He trusts it contains no expression repugnant to Christian courtesy.—Several months after writing the article, he was led from considerations which he judged to be entirely conclusive, to modify his view of "the free gift" of the fifth of Romans, and to regard it, not as an *offer*, but as an actual bestowment upon those who, through Christ Jesus, are made partakers of the grace of life. The thing bestowed he believes to be ETERNAL life. May the Lord in his mercy prepare us to receive the infinite boon.—R. W.]

The fact of a resurrection of mankind to everlasting life, or for the purposes of condemnation and retribution, is drawn from the principle that Christ by his righteous obedience as the second Adam, repairs the ruin wrought by the sin of the first Adam.—Hence, the Apostle says: "Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore, as by the offence of *one*, judgment came upon ALL MEN to condemnation; even so by the righteousness of one the free gift came upon ALL MEN unto JUSTIFICATION OF LIFE." Rom. v. 12, 18.

By sin came death, and one sin was sufficient to insure the death of a race. Adam having become mortal, could only bestow on his posterity a mortal and perishing existence. So they were all accounted to have sinned in Adam, and all, righteous and wicked, were in consequence treated as sinners, (as Christ was made to be sin for us who knew no sin,) and hence they died. But, that man might have no injustice of which to complain, God sent his Son into the world, and his obedience procures to all who died, remission and rescue from *that death*, even the free gift of "justification of life." This "justification of *life*" is not the pardon of *personal guilt*, nor is the *life* "eternal life"; but it is simply the remission of the *death* penalty of the Adamic *law*, thus putting man back again upon the old footing, and giving him opportunity to *live* forever, as really as if Adam had never sinned.

But the eternal salvation of the saints is based upon other grounds, and it is to *those* who receive ABUNDANCE OF GRACE, and the gift of *righteousness*, and who shall *reign* in life by Jesus Christ, that grace reigns THROUGH RIGHTEOUSNESS, unto ETERNAL LIFE. Rom. v. This grace, fully revealing itself "in the ages to come," in those who are the "vessels of mercy," shall be to them a well-spring of life, a fountain of eternal blessing. But the others, who will not allow grace to reign *in them* through *righteousness*, will receive only the "justification of life," or a restoration to a temporal existence. Having sown to the flesh, they will of the flesh reap corruption, in the great harvest-day; and their resurrection, like all other abused and rejected blessings, will be to them an occasion of an unsupportable curse and woe. They are redeemed from the curse of the original law, but Christ having given his life a ransom for all, though he has delivered them from *that* condemnatory law, now himself holds the claim against them, and the right to control them. He is Lord both of the dead and the living; and being in his hands, they are amenable to his requisitions, and must yield to his behests. He gives pardon to the penitent, and mercy to those who seek it; but wrath, and indignation to the rebellious, destruction, and death to the finally impenitent.—*Retribution*, pp. 59, 60.

Two passages of Scripture are adduced by the author of "Retribution" as affording a direct and positive assertion that all the dead will have a future life. One of these passages is the declaration of the Apostle, 1 Cor. xv. 22, "in Christ shall all be made alive"; the other is the one from the Epistle to the Romans which is discussed in the foregoing extract. There are many points in this new work which, for the truth's sake alone, we would like to notice at some length in this paper; "and this we will do, if God permit," *unless* our interpretation of the Lord's will shall fail to commend itself to the brethren to whom we are about to hand over our editorial chair! At present we can notice only the extract before us. We will aim to be brief.

1. We begin with the remark that our author's first statement seems to us objectionable in several ways, It is evidently designed to state a work which "Christ by his righteous obedience as the second Adam" does *unconditionally* for the race, which is, to "repair the ruin wrought by the sin of the first Adam." Both of the particulars, however, which enter into this work are such as our author believes to be suspended upon the choice of man, and which are therefore *conditional*. The particulars, as stated, are—"a resurrection to everlasting life" on the one hand, and a resurrection "for the purposes of condemnation and retribution" on the other. Now to our mind it is plain that no element in either of these phases of destiny, that is not common to them both, can be secured simply on the "principle" that "the second Adam repairs the ruin wrought by the sin of the first Adam." If this be so, the "principle" relied on by our author will, even from his own standpoint, permit him only to infer *life* for all the dead: the *condition* or *design* of that life must depend on some other "principle." We conclude, therefore, that the language we are commenting upon does not faithfully exhibit the mission of "the second Adam." Besides all this, it is to us quite inexplicable how Christ, in the capacity of a *repairer of ruin*, can restore the wicked dead to life "for the purposes of *condemnation* and *retribution*." We had supposed that the "ruin" of a dead sinner was never to know alleviation of any kind. The LORD GOD, by the prophet's mouth, says: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your RUIN." (Ezek. xviii. 18.) Dying without repentance, in our sins, "iniquity" will be our "*ruin*"; and we more than doubt whether the Lord from heaven, "who gave himself for us, that he might redeem us from all INIQUITY," will "*repair* the *ruin*" in which any become involved who have not been thus *redeemed*. But if there is to be a *repairing of ruin*, pray let it be something that is worthy of the name. "Condemnation and retribution," such as we find advocated throughout the work we are noticing, are suggestive of an entirely different class of ideas. The reader has only to dwell upon this thought to see the incongruity that exists in our author's proposition.

2. Nowhere but in the 15th of 1st Corinthians is Christ spoken of as the second ("last") Adam, and we submit, without argument, that, so far as the entire drift of that chapter is to guide us, we are warranted in the conclusion that he—the "quickening spirit"—will give *life* only to those who are to "bear the image of the heavenly," by being raised *spiritual* and *incorruptible*.

3. We give it as our opinion that the "free gift" spoken of in the fifth of Romans refers to God's *offer* of ETERNAL *life* to "all men." It seems to us that the entire scope of the Apostle's argument requires this view: in which case the passage gives no countenance to the opinion that those among the dead who have *not* "received abundance of grace and the gift of righteousness," shall have part in the life to come. We have yet to learn that *damnation* is any part of the "free gift" of God, but we have already learned that, while "the wages of SIN is DEATH," "the GIFT OF GOD is ETERNAL LIFE, through Jesus Christ our Lord."

4. The author of "Retribution" affirms that Adam became "mortal." This fairly implies, we think, that Adam was once *immortal*, which we believe to be an unscriptural idea. Perhaps, however, the statement in the extract means only that a being made *for* immortality forfeited the possibility of attaining it and became subject to inevitable death. We believe this view of the matter is the true one.

5. We are amazed at the suggestion that, had not "God sent his Son into the world," man could have complained of injustice on the part of the Almighty. Such a view as this we deem entirely subversive of the Christian system, and hope none of the readers of "Retribution" will accept it as truth until they have tested it by the Word of Truth. "In this," saith the Apostle, "was manifested the LOVE of God"—not His hatred of "injustice"—"toward us, because that God sent his only begotten Son into the world, that we might live through him." We understand Paul to teach that God provided a Saviour in order that he might not exhibit "injustice" in pardoning and saving penitent sinners. See Romans iii. 21–26. Our author's theology on this point, if it be faithfully reflected in his book, needs revision.

6. We are told in the extract before us that Christ's obedience procures "the free gift of 'justification of life' to *all* who died." Very well; if the "gift" be procured for *all*, the *righteous* must of course be included among the recipients. What next? "This 'justification of *life*' is not the pardon of *personal guilt*." What follows from this? We reply: it follows that those whom we are accustomed to speak of as the righteous dead are to receive *a* future life which does not presuppose the pardon of their "personal guilt." That life, therefore, can not be *eternal* life, unless we admit that men receive that life in their sins. But our author's reasoning anticipates this very inference, and accordingly he declares that the "justification of life"—which is given "to all who died," *the righteous included*—is *not* "ETERNAL life"! Thus it appears that the saints (unpardoned?) come forth in the resurrection to a life which, instead of being *eternal*, is merely the "justification of life"; and lest "the justification of life" should, after all, be understood by some to denote endless being, our author explains it distinctly as meaning "a restoration to a *temporal* existence"! Of course, Bible readers will be perplexed with this new theory of salvation, or "retribution," or whatever they may prefer to call it. In the beginning of the extract before them they read of "a resurrection to *everlasting* life," and they believe it; they recall Christ's assurance, "neither can they die any more," and they believe it; they remember Paul's declaration, "it is raised in *incorruption*," and they cling rejoicingly to that inspired utterance;—and now they return to the author of "Retribution" to be told that "*all* who died" are to receive the "free gift" of—what? "A temporal existence"! Surely, this looks like a departure from "the faith once delivered to the saints."

But of what use, according to "Retribution" reasoning, will this recovered "temporal existence" be? The answer is ready: it puts "man back again upon the old footing"—"giving him an opportunity to live forever, as really as if Adam had never sinned." So here we have the doctrine of *probation* beyond the grave for "all who died," and this too, *after* "the fact of a resurrection of mankind to everlasting life, or for the purposes of condemnation and retribution"! But ignoring the penal element of the assumed "fact," we have the race enjoying, in another life, "an opportunity to live forever;" and as our author omits to tell us what use will be made of this "opportunity," we have a right to suppose that *all* will avail themselves of it to secure *eternal* life. And thus, finally, "the doom of the ungodly, after the resurrection of the dead, just and unjust," would so perfectly harmonize with the consummation looked for by Universalists that an angel in heaven would be puzzled to discover any difference between them! If this be the anomalous result of an effort to include the impenitent dead in what we deem God's gracious offers of life to his children, we shall not be anxious to shun the cross connected with the belief and advocacy of the doctrine—never more precious to us than now—that life from the dead is exclusively a gospel privilege, to be received on gospel terms.

Should it be claimed that the "old footing" named in the extract belongs on this side of the resurrection, we reply that such an explanation is warranted by no fair interpretation of the language. But granting *that* to be the author's *meaning* (as we seem compelled to do by the general tenor of the book), and we affirm that his argument for the revival of the wicked dead falls to the ground, or, more properly, that (as it seems to us) his argument would be involved in inextricable confusion. In the first place he makes "the justification of life" the *inevitable* "gift" to "all who died"; then he affirms that it is "a *temporal* existence"; and this "temporal existence," either as an actual fact or as a thing promised or threatened, is that which puts man upon the "old footing," and while upon this "old footing" he has "an opportunity to live forever"; and this "opportunity" *improved* will secure, according to "Retribution," both a temporal and an eternal existence beyond the grave—the one without "the pardon of personal guilt," and the other in consequence of it! But we forbear, simply observing that, though we have attempted to show the import of what our author says, we are utterly at a loss to know what he means.

7. We would like to remark upon the statement that "the dead and the living" are "amenable" to Christ's "requisitions" and "must yield to his behests,"—but we have not space to do so now. We wish, however, before we close, to repel the intimation that Christ is the "Lord" of the *wicked* dead because he is "Lord both of the dead and the living." Nothing is clearer to us than that the righteous only are included in this statement. Let the Apostle settle the matter.—"For none of US [believers] liveth to himself, and no man [among '*us*' believers] dieth to himself. For whether WE live, WE live unto the Lord; and whether WE die, WE die unto the Lord: whether WE live therefore or die, WE [believers] are the Lord's. FOR TO THIS END Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. xiv. 7–9.) Put a living or dead sinner into this concluding statement, and you have vitiated the Apostle's entire argument.

The extract before us has other points than those we have referred to which we must pass wholly unnoticed. Of the book "Retribution," as a whole, we would remark that we deem it entirely inconclusive. Many of the strongest arguments employed in defense of the views it opposes are not referred to all. The author's view of the *death penalty* is to our mind not much better *in principle* than the doctrine of eternal misery.

We deprecate the length of this article, but could not well make it shorter. Our right to notice "Retribution" at all, implies our right to speak as we think of it; and instead of "glittering generalities" of a disparaging character, we have preferred to state fully a leading argument of the book, and accompany it with such strictures as seemed to us appropriate.

We feel warranted in saying that this question of the relation of the unjust to a future life, is destined to be thoroughly agitated among us as a people. The discussion can not be hushed into silence, and every effort to proscribe investigation in this direction will, sooner or later, recoil upon those who make it. Until six months ago the columns of this paper were hermetically sealed against any and every attempt to present the view we hold. *That policy came to an end*, and it can not be restored without a grievous and unwarranted violation of the "principles" which the Advent Christian Association has prescribed for the conduct of the paper. But as those principles were defended, at Worcester, by the Editor elect, and as they are approved by his Associate, we expect to see them faithfully regarded. We shall hope for the best, and pray for it, too; and if our connection with the paper for a brief period shall be found to have contributed in any way to bringing it upon a platform of enlarged liberality, we shall feel that our labors, however imperfectly performed, have not been in vain.

Life.

BY H. L. H.

"The Father hath life in Himself."

Sublime and yet simple as are the teachings of our Saviour, there are few sentences among them all which seem more like loopholes piercing the darkness of nature, and letting in the light of heaven than this simple announcement.

The wisdom and the might of men have their boundaries, and one of these boundaries is the line of life. As in ascending the Alpine summits you at length reach a spot beyond which vegetation cannot exist, so in proving the powers of man, you here reach a boundary that he cannot transcend. Man can plunge deep into philosophical investigation, and acting upon principles thus ascertained he can invest and arrange, he can bring into his service the existing powers of nature, he can thus command a force that is almost incredible—he can imitate nature—he can mould material in the image of animate creatures, but when he attempts to give Life even to the weakest insect, or the meanest worm, he transcends his powers, and is powerless. In the ordinary course of nature he can propagate his species, as can the veriest worm beneath him, but beyond this his power and wisdom may expend itself in vain and futile attempts to convey animation to the smallest particle of inanimate matter.

And does not this fact harmonize with the declaration that "the Father hath life in Himself?" Up to this great central Fount we trace each of the ten thousand streams of vegetable, animal and spiritual animation. In him we live, and move, and have our being. In this sense we are his offspring. Here in the great, the eternal, the self-existent one, do we find our source. His skillful hand moulded the parent of our race, and his vivifying "breath of life," with which he inspired the lifeless form, connects him with and renders him dependent for his very existence upon the Deity himself. Let but that spirit be withdrawn, let it be reabsorbed in Deity, the man must sink into the non-existence which preceded his creation. "If he set his heart upon man; if he gather to himself *his* spirit and *his* breath, all flesh shall perish together, and man shall turn again unto dust." Job. xxxiv. 14, 15.

If this then be a Scriptural presentation of the facts in the case (and who can deny it?) if our present and momentary life is from God—if we depend upon him for it—if we could not live one moment were his sustaining hand withdrawn—if when we lay down and sleep we awake for the Lord hath sustained us: (Ps. iii. 5.) if in a word, we live and have our being in him even in this life—how much more must we be dependent upon him for an eternal existence?

For the communication of life to his rational creatures on earth the Almighty has seen fit to employ mediums. In the beginning it may perhaps be said, with impropriety, Adam was employed by God as a channel or reservoir through which the principle of natural life could be communicated to the human family. This channel of communication having been polluted at the outset, can only communicate a transient and mortal principle of life to mankind. Such as it is we receive it as a precious gift, and though marred by the channel through which it is conveyed to us, we still refer its origin to the Self-existent, the eternal One.

For the conveyance of immortal life to his people, God has in wisdom selected another medium—not liable to the accidents to which the former medium was subject, but able to preserve and convey to mankind, unpolluted, the treasure committed to him. Such a medium we recognize in the Second Adam—the Lord from heaven.

That He might effectually restore and redeem the human race, that he might fully remove the evils resulting from the transgression of our common father, and that he might

communicate to his followers a deathless and eternal existence, it pleased God that in him all fullness should dwell, and "as the Father hath Life in Himself; so hath he given to the Son to have life in himself." And as the Father is able to raise the dead from their graves, even so the Son quickeneth whom he will. In him was life, and amid the darkness that engirded and enshroudad a death-doomed race, this only could afford them relief. "The Life was *the light of men*." He boldly declares himself to be the way, the truth and the Life, and informs us that while the object of thieves was to kill and steal his object was the communication of a more abundant, yea, a boundless Life. Standing by the sepulchre of a departed friend, he, for the consolation of the mourners, declared himself the Resurrection and the Life. And the apostle in accordance with this, while exhorting his brethren to heavenly mindedness informs them that (as they have, by putting off the old man with his works, renounced their relationship to Adam,) they are dead, and their life is hid with Christ in God; and conseqently he points them forward to the period when He who is *their life*, shall appear as the time when they also shall appear with him in glory.

The conditions upon which the human family receive the Life which is deposited for them in Christ, are so clearly revealed in the word of God. as to preclude the necessity for mistake. If we would partake of the life and nature of the vine, a living bond of union must exist between us. God has sent his only begotten Son into the world, that we might live *through him*. And "this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

If we would partake of this life we must grasp firmly the *Life-giver* by an unwavering faith. If we would enter into life we must keep his commandments. And if we thus patiently continue in well-doing, if we seek for glory, and honor, and immortality, God will grant to us, at the resurrection of the just, his priceless "gift"—*Eternal Life.*

From these thoughts we may learn, First: Our entire subjection to the power of the Almighty. He made us and we are his. We subsist at his pleasure. He can preserve us, or he is able to destroy both soul and body in hell. We are entirely, soul, body, and spirit, at his disposal.

Second: We may learn our entire dependence upon God. His will determines our existence. To produce our ruin, to consign us to nonentity, needs not that power that was requisite to call us into existence. No, let but the sustaining arm of God be withdrawn, and we fall at once. This thought should make us fear to sin. How dare we offend the God who holds our lives in his hands! How can we sin against him who sustains us every moment?

Third: We may here infer the certainty of the *future life of the redeemed*. Everything depending upon man, is, according to the voice of all Scripture, and all experience, subject to accident and uncertainty. God hath no variableness nor shadow of turning. Christ is the same yesterday, to-day and forever. Every power and ability that man possesses he has abused, and in many instances utterly ruined. Facts demonstrate this. And if the future destiny of man depend upon anything inherent in him, it would be as mutable as the shifting wind, and the ever-changing clouds.

Thanks be to God, our future destiny isnot thus uncertain. Two immutable things have furnished a firm anchorage for our hope, and strong consolation to our afflicted hearts. We trust in God. Our hope of life rests in the Living Father. Like the tree planted by the rivers of water, we in this life draw the rich supplies of the grace of God: and like the same tree in the world to come, we hope to throw our roots still deeper into the God-head itself, and being made partakers of the divine nature, receive from the unfailing fountain that life which shall be endless as the years of God.

This is the great discovery of the Gospel. Christ hath abolished death and brought Life and immortality to light in it; and in this blessed revelation we rejoice. In the languge of Saurin we may say: "Death, then, has nothing, hence forward, that is formidable to the Christian. In the tomb of Jesus Christ are dissipated all the terrors which the tomb of nature presents. In the tomb of nature I perceive a gloomy night, which the eye is unable to penetrate; in the tomb of Jesus Christ I behold light and life. In the tomb of nature the punishment of sin stares me in the face; in the tomb of Jesus Christ I find the expiation of it. In the tomb of nature I read the fearful doom pronounced upon Adam and upon all his miserable posterity: Dust thou art, and unto dust shalt thou return; but in the tomb of Jesus Christ my tongue is loosed into this triumphant song of praise, 'O death, where is thy sting! O grave, where is thy victory? * * * * Thanks be to God who giveth us the victory, through our Lord Jesus Christ.' Through death he has destroyed him that had the power of death, that is, the devil: that he might deliver them who through fear of death were all their life-time subject to bondage."—*Bible Examiner* in 1852.

THE MOMENTOUS QUESTION.—The commencement of life in the soul, is when the Holy Spirit breathes, and the hard heart softens beneath its influences, when the soul has been wounded and is healed, and when the broken heart is bound up. Reader, cast not aside these few lines as unworthy of attention. Cast them not away, for they bring before you that momentuous question. Are you born again of God's Spirit? a question which in the present, it is more needful to ask, because so many guides are leading astray.—*Ad. Herald.*

The Herald of Life.

NEW YORK, DECEMBER 23, 1863.

Office Matters.

RUFUS WENDELL, as will be seen in another column, has resigned his position as "Business Agent" of "The Life and Advent Union." The Board of Managers have accepted his resignation, and transferred the business agency to the Editor of the Herald of Life. [See terms, etc., on last page.] Hereafter all letters relating to this paper must be addressed

GEO. STORRS,
Box 4658,
NEW YORK.

To our Patrons and Friends.

If any of our Subscribers fail to get their papers, let us know at once. We will cheerfully forward again, numbers which have not been received, so long as we have any. To *new* subscribers we shall continue to send from No. 1 till the numbers are exhausted, unless they specially direct otherwise. It will not be possible, however, to supply many more with the past issues.

It will be impossible for us to get out a paper during the "Christmas Holidays" without throwing us back into a still later issue than heretofore. We have concluded, therefore, not to issue No. 11 till January 6th, and we trust it will then, and thereafter, reach our Subscribers in good time, so that there shall be no cause for complaint of lateness in its appearance.

Now we ask you all to give us a helping hand, and present us with a new year's gift in new subscribers or donations, or both, to help forward the enterprise in which we are engaged. Many have done nobly; we trust many others will be stirred up to "go and do likewise." We shall spare no pains to do our part in this work, by the help of our gracious LIFE-GIVER; and we have no misgivings as to duty in the matter. That the work before us is of God, and in harmony with his will, we feel most fully assured, and intend to prosecute it unfalteringly till our warfare is accomplished.

The EDITOR has on hand about 100 sets of the *Bible Examiner* of volume xiv., and nearly the same of volume xv. to No. 9. Of volume xiv. there are 18 Nos. To any one who will send us *two new* subscribers for the HERALD OF LIFE, with the cash, ($4), he will give either of the volumes of the Bible Examiner, above named. For *three* new subscribers, (with $6), he will send *both* volumes, which makes 27 Nos. in all; a treasure worth more than $10 to any one who is interested in the subject of Life in Christ. We shall expect the person who claims these premiums to send us the amount of postage stamps necessary to prepay the postage. On the 27 Nos., it will be 20 cents: on 18 Nos., 14 cents: on 9 Nos., 8 cents.

We entreat all interested, to put forth an exertion for one week at least, and see what you can accomplish to start the new year with a large addition to the subscription list of the "HERALD OF LIFE AND THE COMING KINGDOM."

Do not lay aside this paper without a fixed and prayerful determination to do something, and to do it now. Delays are always dangerous when good is to be done. Come, let us hear from you with the dawn of 1864. May that year be one of greater blessing to you than all the past years of thy life.

We praise God for the mercy he has granted us the year that is now closing. Truly we have reason, great reason to magnify his name for his mercy to ourself, to our family, and to the friends of "Life only in Christ." "Let us magnify his name together;" let us exalt the LORD our God, and consecrate ourselves to him and to his work with new energy and zeal, realizing that we owe to Him all, and more than all we can give. How have his mercies closed us around while dark clouds have hung over our land and over the world! Truly, God has been good to us. May we render to Him again according to all his mercies to us. Let the coming year open on us anew consecrated to God and his service, and to the service of our LIFE-GIVER, who gave himself for our deliverance from sin and death's power, and from whose love to us, flows all our hope for a life subsequent to death, and through whom opens up the bright shining of coming glory, in the Coming Kingdom.

Let our consecration to our Lord and Redeemer correspond, in some degree, to the immeasurableness of his love to us, and his compassion towards us in His mighty struggle to rescue us from the monster death, and unlock that terrible prison-house, into which no light could have ever entered had not Jesus taken possession of its vast domain, carrying a blaze of the glory of Life and Immortality through the gloomy prison, possessing himself of the KEY, and evermore proclaiming to His followers, "I am the Resurrection and the Life"—"I WILL RAISE HIM UP AT THE LAST DAY" that "BELIEVETH in me." Blessed words. How full of life—how full of hope and comfort, Praise God and the Lamb. We now part with our readers for the year 1863. May we meet in 1864 renewed and refreshed in the might and grace of our blessed Redeemer, "the Lord Jesus Christ, our hope."

Did Heathenism Teach Immortality?

The advocates of a soul that is inherently immortal, find, as they suppose, support from the pagan philosophers: and but for the help their ingenuity has drawn from that source, the idea of such immortality would have perished from Christendom long ago. ARCHBISHOP WHATELY in a note on the text, "That ye sorrow not, even as *others* which have no hope." 1 Thess. iv. 18, says:

"The word in the original, which our translators have rendered "others" means, properly, "the rest;" that is, the rest of the Gentiles;—the unbelieving idolators amongst whom they lived. It is worth while observing, that the Apostle said of these, not merely that they had no *good grounds* for hope of a future life, but that they absolutely *had* no such hope; and accordingly "sorrowed" for their departed friends as for those who were to live no more. The tales of the heathen poets, therefore, and the speculations of their philophers, about a future state of rewards and punishments, seem to have produced (if Paul is to be believed, who is likely to have known better how the case really stood than we can) no expectation at all in the hearer's mind, of any such life to come."

All the hope of a future life, ever inspired by truth—the truth of God—is the hope of such life by a resurrection from the dead, by the head of a NEW creation; and necessarily excluds the idea of life from the dead except by the life-principle of that new creation: that life has no element of "wood, hay, and stubble," i. e. of corruption in it. All such as belong not to the new creation, "utterly perish in their own corruption;" do "not see life." The sword of truth slays the false hope of immortality by an inherent principle in man, and the delusive idea of life from the dead, except by the divine life of Jesus, the LIFE-GIVER

In view of these facts, how important that Christ be distinctly preached and held up to dying men as their only hope of a future life; that out of Him, or apart from Him, nothing but eternal corruption awits the children of Adam. "As Moses lifted up the serpent in the wilderness, even so" has "the Son of man" been "lifted up; that whosoever *believeth* in him should not perish but have everlasting life." "And this the Father's will," said Jesus, "that of all which he hath given me, I should LOSE nothing, *but should raise it up again at the last day.*" Not to be raised up from the dead, is to be "*lost.*" Fearful doom! Haste then to Christ that you may have life.

The Business Agency and the Paper.

On the 15th inst., I tendered to the Board of Managers of The Life and Advent Union, through the Secretary, my resignation as Business Agent of the HERALD OF LIFE,—accompanying the same with a recommendation that the responsibilities of that position be devolved upon our beloved Editor. The Board, by their letters to Bro. Curry, have accepted the resignation, which takes effect from this date.—Bro. Storrs has been appointed Business Agent, and will henceforth have charge of the office and its business matters.

May the great Head of the Church support our dear brother in his toilsome and and unceasing labors to make the HERALD OF LIFE a success—not only as a self-sustaining business enterprise, but pre-emimently as a means of spreading far and wide a knowledge of the crowning truths of the Gospel of our salvation in which we are permitted to rejoice. We believe no man has stronger confidence than Bro. Storrs in the efficacy of PRAYER. Shall he not, then, friends of Jesus, be held up by our fervent and constant supplications to the Lord in his behalf? O, how we should miss *him*, if, in the providence of God, he were called to rest from his labors and fall asleep in Jesus! How much his sympathy, counsel, and co-operation strengthen us young men in our efforts to hold forth the word of life!—May it please our Heavenly Father to continue these to us, by sparing the life and preserving the health of our dear Editor.

My reasons for surrendering the Business Agency have respect to my desire to have my *time* at my disposal for other purposes.—That I should be thus at liberty is the earnest wish of various Christian friends in this vicinity, who have repeatedly pressed the matter upon my attention since I came to New York. In order that (with others) I may be of some service as a contributor to these columns, and useful in the responsible work of preaching the gospel, I must have leisure to read, study, think, and write, and (more or less) to travel abroad; and as the *responsibility* inseparable from the official trust committed to me at the formation of our UNION, even though the *work* were all transferred to other hands, would be to me a constant source of solicitude,—I greatly prefer, now that the machinery is fairly in motion, that the Editor, who is obliged to spend his time in the office, should be entrusted with the oversight of its affairs. It may be little that I can do to promote our great work. This consideration, however, but serves to enhance the need of my doing all that the Lord, by his grace, will enable me to accomplish. Pray for me, Christian friends, that mp steps may be Divinely guided—that I may have wisdom and strength to follow where duty leads.

Thus much by way of personal explanation. Now, then, let us one and all rally anew to the work of largely increasing the HERALD OF LIFE subscription list. All will see, if they reflect, that this is indispensable. And it can be done. Brethren and sisters! *shall* it be done? It *will* be, if every one of us does his or her duty in the premises, by making diligent efforts to get subscribers. And in this work we should by no means limit our exertions to our Advent people. We want *them* to read and patronize the paper, of course; but there is even greater reason why it should circulate largely among believers in man's inherent immortality. The advocates of endless torment should be induced to read it until they learn the import of the declaration, "the wages of sin is DEATH"; and when their apprehension on that point becomes clear and scriptural, they will be the firmest friends of the periodical through which, under God, their illumination came. Universalists should be persuaded, if possible, to take the HERALD OF LIFE. It will help them to see that their faith in the final holiness and happiness of all mankind, is not the logical result of an abandonment of the dogma of everlasting misery. It will lead them to a perception of the fact that their denunciations of the "orthodox" view, as being an impeachment of the revealed perfections of Deity, may be all just, and yet incorrigible evil doers fail of eternal glory in the world to come. By unfolding to their minds the doctrine of man's entire mortality, and of Christ Jesus as the Author of LIFE, our paper might induce in them a salutary fear from the consideration that "God is not mocked," that "whatsoever a man soweth that shall he also reap," and that "he that soweth to his flesh, shall of the flesh reap CORRUPTION." We say, then, Universalists should have this paper brought to their attention. So should Spiritualists. *They* would learn from it that their whole theory rests upon an assumption at war alike with the testimony which observation and sound philosophy give as to man's nature, and with that of the Bible respecting the condition of humanity *in death*. Infidels, too, should read the HERALD OF LIFE. It contains much that should disarm and dispel their skepticism, and bring them from their broken cisterns to the Fountain of living waters. Many of them—alas, that there should be so many!—have been driven to the rejection of Divine Revelation by the conviction (produced mainly, it is true, by reliance upon the *ipse dixit* of theologians) that the Scriptures teach immortal sorrow for the lost. These columns will steadfastly bear witness to a truth that wipes out that foul slander upon the character of the God of love. Show *them* the paper, therefore, for it may be the means of bringing them to eternal life.

In a word, our paper is for every class. It carries to a dying world the light of LIFE, and points to the COMING KINGDOM as the blessed goal for which men should incessantly strive, and watch, and pray. Give it wings, then, dear children of the Lord, and make the Editor's heart glad every day by tangible proofs that his earnest efforts to spread the truth have their counterpart in the efficient zeal of many devoted co-workers in the vineyard of our common Master. RUFUS WENDELL.

New York, Dec. 23, 1863.

"The Work of our High Priest."

The work of the Levitical high priest was two-fold: first, to offer sacrifices. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Heb. v. i. The high priest's second work was to mediate between God and man. "Into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."—Heb. ix. 7. Jesus being our high priest, his work should correspond with that of his Livitical predecessors.

1. "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." Heb. viii. 3. The Levitical sacrifices were entirely insufficient to justify those who offered them. "For the Law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then they would have ceased to be offered; because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Heb. x. 1-4.

Why were the Levitical sacrifices worthless? and why cannot the blood of bulls and goats take away sins? Because such blood does not satify the demand of the law. The law requires the life of the *sinner*, not that of a substitute; especially a brute substitute. The natural or animal man is condemned by the law (which "is spiritual," Rom. vii. 14), and "the wages of sin is death." Consequently, the law can never be satisfied with anything but the life of the animal man. Hecatombs of "bulls and of goats" may die, but their death is not regarded by justice as a satisfaction. Man, the sinner, must die; man, the sinner, must lose his life; man, the sinner, must cease to exist. "Without the shedding of" man's—the sinner's—"blood there is no remission."

But before Christ came, it was not revealed how the law could be satisfied without exterminating man. The animal man having but one life—a blood-life—could not meet the demand of justice and yet survive. Hence, through the ages before the first Advent, God's justice was open to impeachment; because He promised the ancients a future life, in the face of His own decree that the animal man was not worthy to exist, and in the face of the actual cessation of his existence. But when the fullness of time came, God set forth Christ Jesus for a manifestation of his righteousness in (apparently) passing over the sins of those to whom He had promised a future life. In Christ was revealed a life-principle not possessed by the animal man, and therefore not under condemnation. In Him was united the animal and spiritual. He was thus prepared to show how the law could be satisfied, and a way of salvation be left open. "Wherefore, when He cometh into the world, he saith, Sacrifice and offering though wouldest not, but a body" [of sacrifice] "hast though prepared me." And He said, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God."

Here, then, was revealed the way in which the law may be magnified, and yet salvation secured. Jesus was "made sin for us," "in the likeness of sinful flesh;" and as an animal man, he offered himself a sacrifice to the law. The law took its claim; the animal life of Jesus was poured out, never to be restored; but through the Eternal Spirit he was quickened from the dead, "justified in the Spirit." What the blood of bulls and of goats could not do, the blood of Jesus did. "By the which will we are expiated, through the offering of the body of Jesus Christ once."

In this sacrifice, Christ was not our substitute, but our representative. He showed how we can be justified. If we obtain the Spirit which dwelt in Him, we too may satisfy the law by rendering up our animal life; and we too may escape the grasp of death through the same quickening power. In our next, the second work will appear. J. T. C.

THE TREE OF LIFE.—Dr. Adam Clarke on Rev. ii. 7, says: "There is here an allusion to Gen. ii. 9. And it is very likely that by eating the fruit of the tree of life the immortality of Adam was secured. When Adam transgressed he was expelled from this garden and no more permitted to eat of the tree life: hence he became necessarily mortal." He adds: "The tree of life is frequently spoken of by the Rabbins: and by it they generally mean the immortality of the soul, and a final state of blessedness."

Will the wicked ever eat of that tree? It is only "to him that overcometh" the promise is made. Then the wicked have "no immortality of soul," and "perish forever like their own dung," the "Rabbins" and Dr. Clarke being judges, as well as Job and the Scriptures generally.

Regard for God.

The reverence which we see in some people for the name of God is to us worth more than the profession of religious enjoyment in other people; for with the first class there is a fear to offend the great God and Jesus Christ our Lord; and with the second there often appears no regard for the sacred and holy position of God or our our necessary solemn relation to him to be saved, but a desire for enjoyment in religion—excitement of mind or fervor.

A fervid state of mind may be desirable, or not desirable, according to other conditions: but solemn reverence for God, and things divine, is essential—the basis of obedience, and love—that is free from selfishness—and the desire for truth too: for the idea of reverence for a name, the name of a being to be honored, is the very gist of desire for truth itself. We come, at once, to believe in the veracity of the being we adore; and reverence is but one step before adoration. Adoration involves essential love; and the next step after, is, full confidence in the veracity of the person. It is trust. But the state of mind, with most people, is the only thing that is supposed essential to religion, and the necessary effort—routine of duty—that may show the engagedness that is supposed to be demanded.

We, on the other hand, contend for the sacred position of God, and the reverence that gives quality to the relations of man. Then, in regard to obedience, of course, we contend for the obedience of faith. But what shall most promote real faith? The regard for God and his name, that leads us to fear to offend him, and believes in the perfect veracity of God, and which makes at least a step towards trust, and obedience,—even if it be rendered simply because God has said that we ought to do it—and he does not particularly feel a desire for the performance of the act, or finds that the doing of it will please God—and so does not stop to inquire whether self would be gratified or not. For as we have intimated, the most of people would perform but little of their duty, and feel but a small interest in the cause of God, if it were not for their own personal gratification in some way. Then there are others that do not stop to think whether the act arises so much from obligation, or whether they shall be gratified in feeling, or shall serve their own interest in any way, but they want to do it; they love Christ and want to do something. It may be that other professors do not quite see the use of the act as subserving the cause, but Jesus often takes it right when they do not The anointing which they think is a waste, is applied as a service—which would be neglected else—and at the right time. "Let her alone; against the day of my being buried hath she done this." And although it may be only two mites—"'Tis what she could do."

The language of the Bible is full of import. We have been in the habit of giving greater importance to that class of ideas in which we have been educated, believing the Bible to sustain them; and perhaps have neglected to see beauties where others have discovered nothing but beauty. Some have come to believe, for instance, that nothing but faith is good. Well, in the matter of justification, faith is requisite absolutely; and whatsoever is not of faith is sin. Why? Because it is an effort to justify ourselves—or self-righteness—but it cannot be wrong for any man to do right. It cannot be sin, in itself, to do that which is good. There might, indeed, be made a wrong application of the thing, so that the sinful construction should be, and is, reprehended: but to do good acts is commended, and a reward promised. Still it may not secure so large blessings as God has power to impart; and it may be a much greater benefit than the obedient servant supposed.

Who that should see a man hungry, or cold, would not say that it is a good act to help him? But who that shall do a good act shall not be benefitted? Who that "shall give a cup of water to a thirsty disciple, and because he is a disciple, shall lose his reward?" "He shall not lose his reward." But what the peculiar character of the benefit shall be, we know not: we know it will be God's blessiug.

Again, many things are done to Christ which are no real benefit to him, or any body else, directly, which, nevertheless, are of service, when the whole plan of God is considered. To illustrate my meaning. It is a gratification to us all, to have the respect of affection. Jesus felt so too. He recognized it—He felt the force of the true simile of recognition, from a true heart, and loved and honored real merit and virtue as much as any one. He felt the benefit of sympathy—the kiss of affection—the kind regards of mankind, as fully as any one of us can, or laid to heart neglect as much. Even his disciple who denied him, saw in the disappointed and dejected look of Jesus, after he had denied him, that which moved him to penitence when the high consideration of duty had failed to awake the strength to keep him from the greatest sin in respect to the Saviour.

Do you know that Jesus never objected to real goodness as a ground of acceptance before God? He only urged *more* as a reason of complete acceptance. It was the hypocracy of the Pharisees that damned them: not their doing good, by any means.

Take the young man in the gospel, who came to Jesus, asking what he should do, and of whom it is said, Jesus loved. "What shall I do?" "Keep the commandments," my young friend. "Well, I have kept them"—*tried to.* Well, Jesus did not call this boasting, or hypocracy. He did not say, that would do no good. No: but if he would be perfect, he should sell all that he had, &c.; or, in other words, *bear the cross.* The cross of Christ is the important thing: and if it is avoided the crown will be lost.

I come to the consideration of things that may be superfluous. Doing for Christ that which is of no particular benefit in itself; or even that which has some display in honor of him. It might be objected that under the Old Testament dispensation, display was required, but not under the New. Well, why under the Old? To honor God. But we honor him by the thought and the life. Yes, but as the king of Israel had a good ceiled house, and all the notables of the nation had good houses, and the dignitaries of the Church too, it was proper that the house of the LORD should be a good one—a glorious one.

Now we see Jesus going into Jerusalem as the King of the Jews, riding on a colt, after the style of kings; but what a noise. Hosanna and Hallelujah; and the children crying and shouting, and the disciples and others casting their garments in the way, (doing something), and others cut down branches of trees and cast them in the way—all to honor him. But it might have cost something! Who met the expense?

When we have seen there is no wrong in work to ardorn the path of Jesus—so there is nothing wrong in adorning the house of God: nor anything wrong in a nice, beautiful place for people to get together, and worship. And again, there is no harm to array ourselves in suitable apparrel, and make suitable effort to serve our God in body and spirit. The outward adorning indeed, is nothing compared to the inward: and there is but little danger but that people will have enough of the outward instead of the inward.

We may offer this, as the safe position, viz., the primary influence in acceptable worship is, reverence for the name of God. Where this prevails, adorning, reasonable expense, and whatsoever effort may be requisite—where the mind is truly enlightened—to honor God, is not offensive; and that all obedience is acceptable. W. S. C.

A Question and Answer.

BY ELD. A. F. PAWLEY.

What physical difference was there in the nature of the first man before he sinned, and our nature as his offspring after he had sinned?

Every believer in the Life doctrine will admit that our present state is a mortal one, and we are mortal. We come into this state in weakness, and need the help of those who gained strength by what they have eaten, so that by their care we may be nourished. The food we eat deposits material by which bone and muscle are formed, and a constant supply is needed or otherwise we *die.* But the food we eat is perishable, and is like fuel devoured by fire. The whole affair is a mortal arrangement; and our physical nature is as mortal as the grass—our state is mortal.

But not so the first state of man. He came from the hands of his Maker a man—the son of God; not man, the son of man. (See Luke iii. 38.) As such, his bones and flesh were not formed from the *deposition* of fluids and solids—of perishable things. He was not nursed with the paps of mortality; nor fondled in the arms of frailty, but came from the hand of God, his Maker, a man—"a *living soul,*" (if you please), without the the seed of mortality—without a character: a probationer for a state of being to be determined by the conduct of the man—Life being the object of motive to *obedience.*

Was he then mortal? No: not in the sense that we are. Our state is determined as his offspring; sin entered and death by sin (Rom. v. 12.) Adam's conduct determined our state.

But says an objector, He must have been made mortal, or how could he die? But we would again ask: If he was made mortal how could he live? I hear the answer—"By his eating of the tree of life." But there is a "jumping off place" to the answer. What would become of *created mortality* had Adam proved faithful? What think ye of created mortality living for ever? (I gave up that faith about three years ago). Or would God have had to change Adam's naturc? Of what use then would be the tree of Life?

Taking our stand-point from creation, mortality is without a *precedent.* It was a state threatened; or, in other words, it was to be the *result* of *sin.*

Our state is determined; and we are without hope of redemption, save through Jesus Christ—the second Adam; or the second man God begins a new creation with; who has proven faithful in his probate state, and purchased eternal redemption for us.

Now, dear brethren, if we are begotten in Christ Jesus, from that stand-point began our probation of maturation: let us then prove faithful, that we be not abortive, but come to the birth of Eternal Life.

Herbertsville, N. J.

A MAN not a thousand miles off, once asked another who he liked best to hear preach. "Why," said he, "I like to hear Mr. B—— best, because," said he, "I don't like to hear any preaching, and his comes the *nearest to nothing* of any that I ever heard."

"The High Priest of our Profession."

In an article on the above subject, it is said —That Jesus was initiated into the office of the high priest by the representative of the law—John the Baptist. For proof of which, we are referred to Heb. v., and to the baptism of Christ as fulfilling the requirements of the Levitical law in relation to the induction of the high priest into office.

Now I have a few words to say on the above. In the first place, Christ never was and never could be a high priest on earth. Paul says, Heb. vii. 14, "For it is evident that our Lord sprang from Judah: of which tribe Moses said nothing concerning priesthood." Heb. viii. 4, "For if he were on earth he would not be a priests;" the priests being those who offer gifts according to the law. Paul shows that the law was changed, and a priest of a different order was about to be established, and it was to be after the order of Melchisedec: Christ became such an high priest, when he arose from the dead. Paul says, "It was not after the" (fashion or order of the) "law of carnal commandments; but by the power of an endless life." Heb. vii. 16. It is evident that Jesus did not enter upon the order of endless life until he rose from the dead.

Second: It is said, the "Baptism of Christ fulfilled the requirements of the Levitical *Law* in relation to the induction of the high priest into office." Is it so? "The baptism of John, whence was it? from heaven or from men? And they reasoned among themselves, saying, If we say from heaven, he will say to us, why then did ye not believe him? and if we say from men, we fear the people: for all hold John as a prophet: and they answered Jesus and said, we cannot tell." Here is the testimony of the Jews that they could not tell where it came from, heaven or men. How easily it would have been for them to say, It is our *law*.

But hear John himself, John i. 33. "He who sent me to baptize with water, he said to me, on whomsoever thou seest the Spirit descending and remaining, the same is he" (he, who? why he) "that baptized with the Holy Spirit." * * * "And I have seen, and testify that this is the Son of God." This was one reason why Jesus was baptized in water, that he might be manifested to Israel.

What righteousness did Jesus fulfill? It is said, John objected through ignorance of the end to be obtained. I think not. What was John's mission? Repent and be baptized, for the remission of sins; and John being acquainted with Jesus, and his high character, he pauses as if he would say, What, Jesus coming to me to be baptized for the remission of sins! Why, "I have need to be baptized of thee and comest thou to me?" Jesus says, "Suffer it to be so now, for thus it becometh us to fulfill *all* righteousness."

Some will say "Why, Jesus was not a sinner that he should repent and be baptized for their remission!" Jesus was a representative man, and was made under the law that he might redeem them that were under the law." Jesus, as a representative man, stood in the condition of the Jewish people under the law, and as Isaiah says—Isa. liii. 6—"Thou hast laid on him the iniquity of us all." Read the remainder of the chapter. He bore our sins, and came to John and confessed them for the nation, in the act of baptism; and it was accounted to him for righteousness, and God accepted it and confirmed it, by the baptism of the Holy Spirit; and thus it became him to fulfill all righteousness. Paul says, "Gal. iv. 4. "But when the fullness of time was come, God sent forth his Son, born of a woman, subject to the law, to redeem them under the law."

The time referred to here, I think, is that of Daniel ix. 24: "Seventy weeks are determined on thy people, and on thy holy city, to finish the transgression" (under the old covenant), "and to make an end of sins," (under the same covenant), "and make reconciliation for iniquity," (by fulfilling the old covenant and taking it out of the way), "and to bring in everlasting righteousness," (under the new covenant), "and to complete the vision, and the prophecy, and to anoint the Most Holy," (by the baptism of the Spirit.) This is then, as we understand, the righteousness of Christ. He came as prophesied above; made under the law. He came to make an end of sin and transgression under that covenant.—He came under the covenant and assumed all the responsibilities of the first covenant; and was put to death by the requirements of the first covenant, thereby making an end of sins and transgressions under that covenant. Heb. ix. 15, "And for this reason he is the Mediator of a new covenant, that by his death, *which* happened for *deliverence* from the transgressions under the first covenant, those who are called (under the new covenant) may receive the promise of eternal inheritance."

Heb. x. 6, "In burnt offerings and sin offerings thou hast no pleasure; then said I, Lo I come (in the volume of thy book it is written of me) to do thy will, O God." Above having said, he hath no pleasure in things which are offered under the Law; Then he saith, Lo, I come to do thy will, O God; and this is God's will, that I should take away the first covenant that he may establish the second.

Therefore it was, that Jesus was doing righteousness in submitting to the baptism of John; for this was the method that God had adopted when he sent John forth upon a new mission to preach repentance and baptism for the remission of sins; for this was the way that God chose to manifest his Son to Israel. I have much to say on this subject, but will close for the present. JACOB GRIM.

Philadelphia, Pa.

The poor are oftener prayed for than helped The reason, we believe, is that air is cheaper than bullion.

Religion in all places.

Christians have various callings; but in whatever employment they are called to engage, let them consecrate it and themselves to God in it. The following remarks by SPURGEON are worthy of consideration. He says:

"Sometimes when some of you have been stirred up by a sermon, you have come to me and said: 'Mr. Spurgeon, could I go to China? Could I become a missionary? Could I become a minister?' In very many cases the brethren who offer are exceedingly unfit for any service of the kind, for they have very little gift of expression, very little natural genius, and no adaptation for such a work, and I have constantly and frequently to say: 'My dear brother, be consecrated to Christ in your daily calling; do not seek to take a spiritual office, but spiritualize your common office. Why, the cobbler can consecrate his lapstone, while many a minister has desecrated his pulpit. The ploughman can put his hand to the plough in as holy a manner as ever did minister to the sacramental bread. In dealing with your ribbons and your groceries, in handling your bricks and your jack-planes, you can be as truly priests to God as were those who slew the bullocks and burned them with the holy fire in the days of yore. This old fact needs to be brought out again. We do not so much want great preachers as good upright traders; it is not so much deacons and elders we long for, as it is to have men who are deacons for Christ in common life, and are really elders of the church in their ordinary conversation. Sirs, Christ did not come into the world to take all fishermen from their nets, though he did take some; nor to call all publicans from the receipt of custom, though he did call one; he did not come to make every Martha into a Mary, though he did bless a Martha and a Mary too. He would have you to be housewives still; be sisters of mercy in your own habitations; He would have you be traders, buyers and sellers, workers and toilers still; for the end of Christianity is not to make preachers, but to make holy men; the preacher is but the tool; he may be sometimes but the scaffold of the house; but *ye* are God's husbandry; *ye* in your common acts and common deeds are they who are to serve God."

NEXT to the delight of immediate commun ion with God himself, there is none like that which arises from the harmonious exercise of the graces of the saints in their mutual duties and communion one with another. How are their spirits delighted and refreshed by it!—What a lively emblem is there of heaven! The courts of princes afford no such delights.—*Flavel.*

O WHAT NEED have good men to take heed of pride, a corruption that arises out of the ashes of other corruptions!—*Matthew Henry.*

Letters and Extracts.

From Dr. J. K. Finley.

BRO. WENDELL: The last number of the Herald is very interesting; indeed they all are; but I felt as if my letter to you, which you published, had something to do with bringing out some excellent "things old," in Bro. Curry's "Account of Man's Creation." Such rudimental articles are the most important, according to my way of thinking, in attracting attention, and leading novices to consideration. A Clerical friend said to me, some time ago, that when he got a little beclouded by difficulties that started up in his mind, everything was cleared up as soon as he got back to the foundation laid in the account of man's creation.

You will not understand me, however, as intimating that because the foundation is so glorious, therefore we are to rest satisfied with it; far from it, on the contrary, it would be incomplete and comparatively useless, without a correspondingly excellent superstructure raised upon it. And thus far, I am happy in saying that the building in process of erection by your own, and the labors of the your friends, has gone up beautifully and majestically, and I hope will continue to ascend, preserving its fair proportions, until the topstone shall be laid in glory, with shouts of "grace unto it."

Pittsburgh, Pa., Dec. 1, 1863.

From Elder A. Pawley.

BRO. STORRS:—Please place my name on the subscription list for one copy of the "Herald of Life and the Coming Kingdom." I mail five dollars; three of which I donate to the spread of Life through Christ alone. I could wish the sum was more, but not having the means, it is not *my gift* to give.

I hold as truth, that giving for the spread of the truth is as much an exercise of gift as preaching, exhortation, etc., and as much a duty. Therefore I would urge upon our brethren who have the gift of means, to be "HELPS" to the Herald of Life and Coming Kingdom; for it will need all the help that those who have it can give.

Millions are expended to advertise the "thousand and one" nostrums of the day, which at the best can only serve for a little while. But the Great Physician has the *Balm of Life*, which warrants for the Life that now is, and in the world to come, life everlasting. Hear Him say, "I am come that they might have life." "I am the resurrection and the life" "I am the way the truth and the Life." "When Christ who is our life shall appear, then shall we also appear with him in glory." The HERALD OF LIFE is for the advertisement of this remedy which will give life to as many as believe and do the commands our Lord and LIFE-GIVER, who once said, "Ye are of my friends if you do whatsoever I command you." Therefore brethren,

Let the Herald loud proclaim,
The message through the land—
That Christ is our Life.—HE IS THE SAME;
And now he is nigh at hand.

Your brother, in hope of life when he comes.
Herbertsville, N. J.

From W. H. Barnes.

BRO. STORRS: I esteem the Herald of Life very highly, and consider it just the paper for the times. I have for years thought there was an inconsistency in the doctrine of the re-living of the wicked dead and their dying a second time. Some suppose such a view only can meet the idea of the second death; but I judge otherwise. I will suggest for consideration—without stopping to prove it or argue the question—that the first death was inflicted on the antediluvians in the days of Noah: See 2 Pet. iii. 6, 7. The second death is that overthrow of the living wicked by fire, at the day of judgment spoken of by Peter. Both the first and second death are literal inflictions of "the wages of sin;" but both denote a general overthrow of the wicked living at the time of said inflictions. The first, in the days of Noah: the second, at the consummation of all things, at the end of this dispensation. Much may be said on this subject, but I leave it to abler hands. Will some one show why such an understanding of the first and second death is not admissible?

Sidney, Iowa.

JOSEPH L. SEWALL, Rockport, Mass., writes:—I herewith send two dollars for one year. My Herald of Life is all the paper of the kind that comes to this town, and it is making quite a stir among the people. More, I trust, will subscribe soon. There are some who begin to see the truth. God grant there may be a good harvest before it is too late.

Book and Pamphlet Notices.

WE have received several Pamphlets of S. S. BREWER on the prophecies, etc.; but have not had time to give them an examination, and must content ourself in giving the Title of each, viz:

"Last Day Tokens;" 30 pages. "An Exposition of the Sixth chapter of Revelation: The Seven Seals;" 36 pages. "A Treatise on Revelation xiii., In Two Parts;" 60 pages. "The Slaying of the Two Witnesses. The Second Woe is Past and Behold the Third Woe Cometh Quickly;" 34 pages. "The Kingdom of God, and the Signs of the Times; Israel, and the New Covenant;" 74 pages. "A Prophetic Exposition: The Days We live in: The Lord soon to come;" 42 pages. The whole, together, we believe, are sold by the Author for $1. 10, but where he would be addressed we cannot say, as he is constantly traveling and preaching.

"THE SEALED BOOK OF DANIEL OPENED: or, A Book of Reference for those who wish to examine the 'Sure Word of Prophecy.' By William C. Thurman," Philadelphia.

This work contains 252 pages octavo. Mechanically, it is well executed. Of its value we are not now prepared to judge, as we have not been able to give it much attention since its reception. It seems to be the result of much labor and study. The Author professes to have "Established our Bible Chronology;" and has come to the conclusion that the 1290 days of Daniel xii., ended in 1823; and that the 1335 will end in "1868, at which time Daniel will stand in his lot:" also, that "1868 is the beginning of that great jubilee in which all prophetic dates center; and 7 is Ezekiel's Seven-years war, or the time of trouble such as never was since there was a nation even to that same time:" likewise, that "1875 is the time at which the sanctuary will be cleansed and the beginning of the great Sabbath of rest."

The truth of these and all like statements, is a matter for each one to be satisfied for himself. The view, of course, goes on the presumption that the 1290 and 1335 days of Dan. xii., are symbols of years. We neither affirm or deny that they are such; yet we doubt it, and have done so for many years; but we stated, near twenty years since, if those days are symbols of years, the 1335 would end between 1864–8: and we have repeatedly said, if the 2300 days of Dan. viii. are years, and the 70 weeks of Dan. ix., are "cut off" from the 2300, then, this last number would end about 1877. Yet none of these points have ever yet been demonstrated, to our mind, as so certain as to form a basis for faith: at best, it is but an opinion, which may be true, or may prove to be an error. Let all watch and pray; and heed the injunction, "OCCUPY TILL I COME." Let us do whatsoever our hand findeth to do for God and his truth; so that when our divine Master shall return from heaven we may stand accepted of him, through his abounding mercy.

Of the work which has been the occasion of these remarks, we may say more, after a more full examination.

FOR SALE by W. Z. Harbert, 112 North Tenth St., Philadelphia, Pa.—*Price* in paper cover, $1: postage, 16 cents. Price in cloth, $1. 50: postage 16 cents.

Tracts and Small Works.

To us it is a source of deep regret, to say, Our stock of these—every one of them, except "The Essential Baptism"—is entirely exhausted: we cannot supply another copy of any of them. To add to our embarrassment, we have not a dollar to issue more; and unless those who have funds, shall provide means for that purpose, that part of our work must cease. We have never published these small works for profit. In that respect we would be glad not to issue any more. But they are called for, and what shall we do? We need a fund of $500 dollars to publish Books, Tracts, etc. D. B. SALTER, of New Jersey, was in our office this week, wishing to furnish himself with a quantity of these works to carry with him on a journey to Illinois; but we could not do anything for him. He was sadly disappointed, and said "We must have a TRACT FUND," and added—"I will give $25 towards it." He left $4 towards that sum. This is the *seed*. Shall it multiply? What say our friends to raising $500 for the object We wait to hear their response.

Obituary.

DIED, in Salem, Mass., Dec. 4, 1863, in hope of eternal life at the coming of Christ, BENJAMIN TRASK, in the 63d year of his age. The funeral, on the 6th, was attended by me, and the occasion improved by an attempt to unfold to a large congregation (in Union St. Church) the gospel principles laid down in 1 Cor. xv. I trust good was done; to the Master be all the praise.

Bro. Trask was a good man. His oft-given testimonies to the preciousness of the believer's portion were of a character evincing a personal experience of the saving power of Divine grace. His first marriage took place in 1828, and his conversion to God followed soon after as a result of the godly example of his wife. From that time to 1854, he was in fellowship with the Congregational church. In the year last named he and his second wife, who now mourns his loss, embraced the Advent and Immortality views, and were in consequence deprived of their previous church relations. Thenceforward they were one with the Advent people in Salem, and for eight years or more one of the weekly prayer meetings was statedly held in their house. During the writer's ministry in Salem, Bro. T. heartily embraced the view of Life only in Christ. He loved the doctrine much, and the preaching of it was joyful music to his ears. (His donation to the L. & A. Union was a large well bound blank book, which has been converted into the Herald of Life mail book.) Rest in peace, beloved brother! The night of thy slumber will soon be broken by the trump of God! We hope then to behold thee robed in the glory of an incorruptible life.

"Fly swift around ye wheels of time,
And bring the welcome day!"

To the God of all grace and consolation I commend sister Trask. May she be greatly sustained in her bereavement by that faith which has hitherto been her comfort; and may the children left fatherless so give themselves to the Saviour as to secure a part in the rest remaining for the people of God. R. W.

APPOINTMENTS.

KAST HALL, 104 Hanover St., Boston, Mass. Sunday, Dec. 27th, S. W. Bishop.

JOHN BILLINGS and F. H BERICK will attend the following appointments, viz:

CHAMBERLIN MEETING HOUSE in Exeter, Me., to commence Friday Dec. 25th at 2 o'clock P. M., and continue over the following Sabbath.

WEST LEVANT, Tuesday evening, Dec. 29.

BANGOR, Wednesday evening, Dec. 30.

ORRINGTON, Me., January 1st, 1864, at 10 o'clock, A. M., to continue over the following Sabbath.

For the Brethren, JOHN BILLINGS.

J. T. CURRY will preach in Newark, Dec. 27. Letters till then may be directed to Box 4658, New York.

W. S. CAMPBELL will preach in WOLCOTT, Conn., (at Br. Smith's new place) Christmas Eve, Dec. 24th.

WATERBURY, Conn., Sunday the 27th.

PLYMOUTH HOLLOW, Conn., Jan. 3d.

WEST WINSTED, Conn., Jan. 10th.

☞ The Business Agent returns thanks in behalf of the Union to Bro. Henry Pennie, of this city, for his kindness in loaning our office a Gas burning stove for several weeks. But for this courtesy we should have had to buy such a stove at an expense of $12, though needed but temporarily. R. W.

☞ The Post Office address of RUFUS WENDELL is "Box 4658, New York." Telegraphic communications may be directed to me at "37 Park Row, Room 22, New York." R. W.

The Life & Advent Union.

Constitution of "The Life and Advent Union."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to unbelievers,) and sustainiug a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice President, Secretary, Treasurer, and thirteen Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Secretary, who shall keep account of the same and transfer them to the Treasurer.

V. The Board of Managers shall have power to choose an Executive Committee from their number to facilitate business.

VI. All receipts for the Union shall be published monthly by the Secretary, with the name of the donor.

VII. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving six weeks' notice.

VIII. The Secretary shall keep a record of the names and post-office addresses of the members.

IX. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Officers of The Life and Advent Union.

GEORGE STORRS, President.
RUFUS WENDELL, Vice President.
JOSEPH T. CURRY, Secretary.
LEONARD C. THORNE, Treasurer.

Directors.

Randolph E. Ladd, Springfield, Mass.
Ozias Clapp, Boston, Mass.
S. W. Bishop, Warner, N. H.
W. S. Campbell, New Britain, Conn.
Jas. L. Boyd, Philadelphia, Pa.
S. F. Rogers, Salem, Mass.
Isaac L. Allen, Albany, N. Y.
Walter Stickney, East Winsted, Conn.
Albert Fox, Pawling, N. Y.
Caleb Thompson, Providence, R. I.
John Billings, Corinna, Me.
Alex. Decker, Newark, N. J.
Jacob I. Johnson, Lynn, Mass.

The Union voted, The paper shall be called, "THE HERALD OF LIFE *and of the Coming Kingdom;*" to "be under the immediate control of an Editorial Board, composed of GEO. STORRS, Editor; Rufus Wendell, Joseph T. Curry, W. S. Campbell, and S. W. Bishop, Assistant Editors." "RUFUS WENDELL to be *Business Agent*."

NOTE.—This organization is in no sense a Church. It is simply a Union for the specific purpose of issuing, through the use of the press, such periodicals and other works as shall spread what we regard the truth of God. All persons are welcome to work with us, even though they differ from us in their views on some points: but the Union, by the 2nd Article, intended to guard against being thwarted in their design by *votes* of persons adverse to its object.—ED. OF HER.

BUSINESS MATTERS.

Subscription Monies Received.

ONE DOLLAR *each* from—W F Collier. A B Loomis, Benj'n Parks, Eliza A White, C B Turner, Dr H Tagert, Sam'l Bancroft, —— Jones.

TWO DOLLARS *each* from—J L Sewall, S S Rogers, Erastus Clark, B J Burnett, Ira Eancher, Wess Mc Bride, C F Kitridge, Sam'l White, R Curtiss, Tho's Denton, T E Spackman, Mrs Blackman, A F Pawley, O E Richardson.

OTHER SUMS: from—Wm Stauts (postage), 25cts, Eld John Whittlesey, $5, H J Smith, $1,10 Maria Hoogland $1,25, Rev W H Barnes, $2,25.

DONATION:—A F Pawley, $3.

DR. S. B. BARLOW.
62 East Twenty-First Street,
Near Fourth Avenue
OFFICE HOURS, { From 8 to 9, A. M. " 1 to 2, P. M. " 6 to 7, PM. } NEW YORK.

Books and Pamphlets
FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid*. The following works will be sent, any distance under 3,000 miles, postage free, on receipt of the retail price:

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near ten years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead, can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev, T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents.

The history of this work was this: Rev. T. M Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men, without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"The Argument from Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The Author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the True Teaching of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity Life, Death, &c. Price, bound, 75 cents. In paper covers, 50 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. The language is sometimes severe on what is called "orthodoxy"—more so than is desirable—but the value of the work, in general, cannot be over-estimated. Thousands of it have been sent abroad, and thousands more ought to be scattered. Many smaller works have been written by others on the subjects; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Prof. WILSON, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we indorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price, 50 cents, in paper covers only.

Tracts and Small Works.

MAN'S NATURE AND DESTINY; or, the Animal man and the Spiritual man. A Sermon by GEO. STORRS. Price, 5 cents.

LETTER TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburgh, Pa. Price, 5 cents.

THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*. Price, 7 cents.

THE ATONEMENT: by GEO. STORRS. Price, 8 cents.

DOOM OF THE UNGODLY: or, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION. A Sermon by GEO. STORRS. Price, 5 cents.

Other Tracts will be added, if funds are to be had.

THE BIBLE EXAMINER, volumes 13 or 14 can be had, bound or unbound. Vol. 13, bound, $1.75 Vol. 14, $1.85. This last volume contains 18 numbers, six of which were issued in 1861 and twelve in 1862. The prices named include the postage: $1.50 each without postage. Unbound, $1 per volume. The nine numbers of the *Examiner* for 1863 can be had for 75 cents, and are worth three times that amount.

All Letters in relation to any of these works, for the present, to be addressed,

"GEO. STORRS,
Box 4658, New York."

ΙΩΔΗΣ.
IODINE WATER.
A SOLUTION OF PURE IODINE IN PURE WATER
IT ACTS UPON THE
HEART,
LIVER, KIDNEYS,
DIGESTIVE ORGANS, AND GLANDULAR SYSTEM,
AND HAS GREAT CONTROLOVER
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It dissolves metalic mercury and all the mercurial compounds which can possibly occur in the living body.

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its operation is evinced by strengthening the digestive organs and increasing the appetite. In cases of Dyspepsia, Emaciation and Debility, an increased nutrition of the body is the result of the employment of Iodine Water. The patient recovers flesh, strength and color; hitherto pale, relaxed and feeble, he becomes full, strong and florid.

The unparalleled success in private practice and the indorsement of
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Full directions accompanying each bottle.

Price $1 per bottle: $5 per half dozen. Sold by Druggists, or sent by express on receipt of price.

All consultations free. Dr. H. ANDERS & Co., Physicians and Chemists, No. 428 Broadway, New York.

CERTIFICATE OF ANALYSIS.

I have analyzed the "IODINE WATER" prepared by Dr. Anders, and find it to be a solution of pure iodine in water. It has long been a desideratum to prepare iodine so that it can be administered in its uncombined state; this preparation by Dr Anders enables us to effect that object. Each fluid ounce of the water contains about half a grain of Iodine. I consider it a valuable preparation, and one which will prove serviceable in all those cases where the use of Iodine is indicated.

JAMES M. CHILTON, M. D., Chemist.

Certificate from Prof. James C. Booth, United States Mint, Philadelphia.

Dr. Henry Anders:

The sample of IODINE WATER tested by me I find to be Iodine dissolved in pure water.

Respectfully yours,
JAMES C. BOOTH.

TESTIMONIALS.

Remarks from the *American Medical Monthly*, edited by Edward H. Parker, A. M., M. D., late Professor of Anatomy in the New York Medical College.

IODINE WATER.—Samples of a preparation with this name have been sent to us by Dr. Anders, of this city, by whom it is prepared. Chemists generally state that Iodine can be dissolved in water, but that the solution is a very weak one, containing in fact on 1,7000 part of Iodine by weight. Dr. Anders states that this is only a simple solution in Croton water, and may be made as strong as 3-4 of a grain to the ounce. The preparation is a decidedly brown fluid, with a strong smell and taste of Iodine. When allowed to stand in an open vessel the color and taste both disappear, the remainder being simply limpid water. We have seen a copy of the report of an analysis, made by Dr. Chilton, in which he states that he finds it "to be a solution of pure Iodine in water," It is a question of interest, by no means unworthy of investgation, what may be the therapeutical value of this preparation. If we can in this way introduce pure Iodine into the system, without combination with any other substance, important results may follow. Practitioners should remember this solution when prescribing Iodine.

GENTLEMEN: I have examined your Liquid Iodine or Pure Iodine Water, and find it a pure solution of Iodine, containing a sufficient quantity for all practical purposes, as a remedial agent. I have used it in obstinate cases of scrofula, and can attest its superior value in the treatment of this class of disease. I am fully convinced your solution of Iodine in pure pure water, is far preferable to any other form in which it has hitherto been used. Respectfully, yours, &c. E. WHITNEY, M. D.

The August number of the Bible Examiner, edited by REV. GEORGE STORRS, contains the following editorial notice:

"IODINE WATER.—In this number of our magazine we introduce to the attention of our readers this medical preparation. We have done so, not for pay, nor because our pages are used as a medium of advertisements—for we have uniformly declined them—but gratitude to God, and a sense of obligation to Dr. Anders & Co., have made us insert the following:

My only son, George F. STORRS, now 37 years old, has been afflicted, for some dozen years, more or less, with painful swellings and inflamations in various parts of his body; oftentimes, seemingly he was near to death; then a respite for a season, but only for a return of the disease with more violence. For the past three years he has had an open sore on his breast; and latterly one near his collar bone, with ulceration in his throat, that was rapidly increasing, so that dissolution appeared inevitable. In this condition he applied to Dr. Anders & Co. By the use of the Iodine Water the ulceration in his throat disappeared in a short time. Continuing its use, in less than two months he was apparently healed, and his general health much improved. This son, whom I had feared would fall asleep in death before this Summer should close, is now, apparently, in a fair way to recover as perfect health as is common to our mortal state. In gratitude to God, who has thus answered prayer, and in justice to Dr. Anders & Co., I have made this statement, satisfied that there is virtue in the Iodine Water treatment which the readers of this magazine will thank its editor for bringing to their notice.

GEO. STORRS.

JULY 27, 1863.

DR. H. ANDERS & CO.:

GENTS: I have taken one bottle of Iodine Water, with decided advantage, for a chronic bronchitis of several years standing. Yours, &c.,
A. MANN, JR.,
No. 39 Wall-st.

EAST HAMPTON, L. I., May 10, 1863,

Dr. ANDERS & Co:

GENTS: The package of Iodine Water came all right. My disease is that of the *mitral* valve of the heart. Before using the Iodine Water a grating sound being very distinct, even so distinct that it could be heard without difficulty with my overcoat buttoned. Now that rubbing sound is not to be heard.

Yours truly,
GEORGE L. LESTER.

NEW YORK, January 23, 1863.

Dr. H. ANDERS & Co.:

GENTS: It affords me the highest pleasure to inform you that your Iodine Water has entirely cured my son Felix of Chronic Inflamatory Rheumatism. His limbs and his extremities were drawn up, and his heart was so affected as to jar his whole body by its excessive palpitations.

T. BERTELING
Musical Instruments,
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The original of the above, with other testimonials, may be seen at our office.

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428 Broadway N Y

Rejoice!

BY PHILIP D. DICKSON, MISSIONARY TO PALESTINE.

Rejoice, for we are going
Swiftly on!
To where the streams are flowing
Swiftly on!
Where hallowed blessings rest,
Where the notes of joy are swelling
From the saints in glory dwelling
Forever blest.

The land of Jesus beameth
Ever bright;
There Zion's banner streameth
Ever bright;
It is an ensign sure,
Waving o'er the heights of pleasure,
Nation's guide, and Zion's treasure,
Redeemed and pure.

The sun of glory rising,
Earth is glad;
No guile its joy surprising,
Earth is glad;
It is a happy land;
Purest light yields new creation,
Angels hail the favored nation
To their bright band.

Revision of the Scriptures.

"The Colenso" controversy, to use a convenient phrase, is evidently possessed of deeper significance than the writing of a few blundering books by a colonial bishop. Evidently there are a good many differences to be settled between our *savans* and our divines ere this controversy is comfortably laid to rest. With all his defects, Colenso is unquestionably a representative man. He is the embodiment of scientific scepticism—a species of scepticism which is spreading far and wide, and which is drawing within its vortex many a gifted spirit whose powers it threatens to pervert while professing to aid their development. The revival of letters and the general spead of knowledge hastened the day of the Reformation. It would now seem as if the enemy of mankind were seeking to recover his lost ground by shooting back the same arrows with which he has himself been wounded. Science, which aided the Reformation, and which was itself so gloriously aided in its turn, is now pitted against the champions of the faith. "The Book" which broke the power of superstition, and gave the philosopher his charter, is now attacked on many sides and in many ways. Geology is set against Genesis, astronomy against Joshua, ethnology against the unity of the race, and almost every "ology" in the dictionary demands some new reading of the old Book in order to make the Bible standard square with modern theories. Doubtless some of the advocates of revelation may err in setting up claims for the Bible where the Book makes none. The Bible never claims to be a scientific text-book, and can never be justly made to override a well ascertained physical fact. But the Bible carefully claims to be inspired, and it is here the struggle comes. Here it is, moreover, that Colenso aims so deadly a blow at the very vitals of Christianity. While he seems to attack the Pentateuch, he is in reality aiming a blow over the mercy-seat at the very person of Christ. It needs no deep consideration to perceive that if the objections urged by the Bishop of Natal against the Pentateuch and the Book of Joshua are to be held good, the authority of the Master is at once assailed. Christ has confirmed the words of Moses, but Colenso disputes them, and suggests that the Messiah was no further advanced in knowledge than any devout Jew of that period. Thus we have verified in our own day the words of Christ concerning Moses: "If ye believe not his writings how shall ye believe my words!" If Colenso is right, Christ must be wrong, for they are at complete variance as to the genuineness and accuracy of the Old Testament books. Tom Pain scarcely went further than Colenso; but Paine wore no disguise, and blustered forth his profanity in so ribald a style that he repelled every well-regulated mind. Colenso wields a polished and glittering sword, and it is to be feared he is doing fearful harm where Paine and Voltaire would fail to find any footing at all, or to produce any impression if they did. But Colenso's power, if we may say as much, consists in this: that he is reproducing in a bold and striking form those lurking doubts which modern philosophy has encouraged concerning the truth of revelation. Coming from a bishop, the book thus written commands attention, and thousands are perhaps surprised to find that the sceptical notions which they tried to banish from their own minds as impious and profane are embodied and set forth in a theological work indited by an English bishop. The stamp of respectability is thus given to the base coin which otherwise might have been nailed to the counter as derogatory to the honor of the king and obnoxious to the well-being of the subject.

We refer thus to the peculiarities of Colenso for the sake of that which follows. If it were Colenso speaking for himself alone, and broaching a set of crochets simply peculiar to the man, we should not see what we are now seeing, namely, an array of learned names in the Church of England charged with the solemn and momentous duty of revising the entire Bible in order to produce a new translation and a complete commentary thereon. It is scarcely possible to exaggerate the importance and significance of this new "Church movement." The peril is obvious. Napoleon's proposed congress for the settlement of Europe is a trifle compared with such an undertaking as this. "The honor of originating the plan," we are told, "is due to the Speaker of the House of Commons." This distinguished functionary has consulted several bishops on the subject, together with the Archbishop of York, the last-named dignitary having devised the plan by which effect is to be given to the suggestions of the Right Honorable Mr. Denison. A committee has been formed, consisting of the Archbishop of York, the Bishops of London, Litchfield, Landaff, Gloucester, and Bristol, Lord Lyttleton, the Speaker, Mr. Walpole, and Drs. Jacobson and Jeremie, to take the general supervision of the work. The avowed object is to produce a commentary which shall put the reader in full possession of whatever information may be requisite to enable him to understand the word of God, and further, to supply him with satisfactory answers to objections resting upon misrepresentation of its contents. As we are told, "If a false and unfair system of interpretation has been applied to the text of Scripture, the best way of confuting it is to apply a true and legitimate one." The above committee being charged with the general superintendence of this really gigantic undertaking, the work is divided into eight sections, again aided by the general editorship of the Rev. F. C. Cook, preacher at Lincoln's Inn, who will advise with the Archbishop of York and the regius professors of divinity at Oxford and Cambridge upon any questions that may arise. Each section will have its own contributors. The entire organization is formidable enough and has already earned the appellation of "The XXX," in harmony with the old title of "The LXX." The work, with all its high responsibilities, is doubtless committed to able heads, men of learning unquestionably, if not in all cases possessed of exalted piety. The result may be doubtful. It seems to indicate further controversy and is "a sign of the times"—times which are rendered skeptical by the mingling of false science with the true. To the scholar the new commentary—when at last it sees the light—will probably be a valuable work of reference, but to the earnest seeker of salvation, or to the tried and tempted believer, a much plainer volume, or set of volumes, may be of greater service.—*Ch. Advocate.*

The Story of the Cross.

Every attentive reader of missionary journals has noticed how often the simple story of the cross has touched the hearts of inquiring heathen, and awakened their wonder and admiration. The case of the Greenlander, Kayarnak, has been often repeated. He had shown no interest in any truth, till one day the missionary read to him, from Luke's gospel, the account of Christ's agony in the garden, when he stepped up to the table, and with an air of earnestness and surprise said, "How was that? Tell me that once more, for I, too, desire to be saved."

An affecting instance of this kind is recorded in the *London Juvenile Missionary Magazine* for March last. It occurred in a school for girls in China. These girls had learned to read, and every morning they read a chapter in the Bible, which was explained to them by the missionary. They were very attentive, and remembered a great deal that they heard, so as to repeat it afterwards. When a chapter containing an account of our Saviour's crucifixion was read for the first time by these Chinese girls, the missionary saw tears start in the eyes of some of them. Presently there was a low, suppressed sob, and then they all burst into loud weeping. It was impossible to proceed with the lesson, so difficult was it for the girls to suppress their emotion, or recover their self-control so as to study or converse. After this they always heard the story of Christ's death in a deeply serious and feeling manner.

Why is it, in this Christian land, the same narrative is read or heard, without apparently the least feeling or concern? Is it possible that, from long repetition and familiarity, that story has lost its power with us, and become as an idle tale?

The first convert to Christianity in Northern India, was Krishnoo. One day a man said to Krishnoo,

"Well, you have left off all the customs of your ancestors; what is the reason?"

He replied, "Have patience with me, and I will tell you. I am a great sinner, I tried Hindoo worship, but got no good. After a while I heard of Christ, and how he labored much and laid down His life for sinners. I thought—what love is this? And here I made my resting place. Now say, if anything like this love was ever shown by your gods? Did Doorga, or Kalee, or Krishna, die for sinners? You know they only sought their own ease, and have no love for any one."

A North American Indian, who had been converted to Christ, was one day assailed by a trader, who tried to persuade him the missionaries were not true teachers. To this the aged and honest Indian replied:

"They may be what they will; but I know what they have told me, and what has been wrought in me. Look at my poor countrymen there, lying drunk before your door; why don't you save them if you can? Four years ago I also lived like a beast, and not one of you troubled yourself about me; but when the missionaries came, they preached the *cross of Christ*, and I have experienced the power of His blood, and am free from the dominion of sin."

What shall we say to these things, we who have from childhood, been instructed in the things of Christ and his cross? Shall we see the children of China, and Hindoo idolators, and savage Indians, and crowds from all the dark places of earth, bowing and weeping at the cross, and confessing its grace and power, while we pass by, as if Christ were no more than Doorga or Kalee to us? It were better, a thousand times, never to have known the way of life, than to live and perish thus.—*Watchman and Reflector.*

We must not only not allow any corrupt communication at our tables, such as *hypocritical mockers at feasts*, but we must go beyond common harmless talk, and should take occasion from God's goodness to us at our table, to speak well of him, and to learn to *spiritualize* common thing.—*Matthew Henry.*

The Throne of Christ.

That there is a throne which belongs to Christ, called by him, "My throne," Rev. iii. 21, and which is clearly set forth as such throughout the scriptures, and is to be on earth, we will endeavor to make manifest.

1. God in addressing David, 1 Chron. xvii. makes use of this language, verses 11–14—"And it shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee: but I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore." That this language reaches beyond Solomon seems clear.

2. "The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne." Psa. cxxxii. 11. This is but an announcement of the Spirit of God, by David, of the truth contained in the previously quoted text.

3. The prophecy of Isa., however, settles this point. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7. "The Prince of Peace"—is to have "the government upon his shoulder;" and that "government" is to be the "throne of David, and upon his kingdom to *re-establish* it, and to support it;" so reads the Septuagint. Here then the point is settled as to what throne is Christ's own. It is that which David occupied, and which was "overturned," as recorded Ezk. xxi. 27, and which the "Lord God" said should remain subverted "till he come whose right it is, and I will give it to him."

4. Accordingly, prior to the "child's" being "born" Gabriel was sent to Mary with the following announcement, Luke i. 32, 33, concerning "Jesus"—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Here all is plain: the long expected child is about to be born, and the promise of God to David is now confirmed. This child Jesus is designated as the heir to David's throne; which from henceforth is *Jesus' own throne.*

We will now contemplate Psa. ii. in relation to this point. This Psa. opens with the inquiry—"Why * * the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed"—his Christ? &c. This relates to the treatment the anointed would meet with at his first advent, and during the period that he would occupy his Father's throne—i. e. during the present age. Up to this hour, this description of the character and conduct of the rulers of the earth has been exemplified in their ungodly rule, and general disregard of the authority of God and his anointed; even in those governments that have professed respect for that authority. They constantly outrage the great principles of the "Prince of Peace." This Psa. next contemples (v. 4) Christ in his exaltation to his Father's throne in heaven: "He that sitteth in the heavens shall laugh." The rulers of the earth cast him out and slew him, and resolved that they would "not have this man to rule over them:" but God's choice opposed theirs; and He raised up His anointed from the dead and gave him *a throne* in heaven; where he now mocks at all the "rage" of his enemies on earth, however high or exalted the stations they may occupy: they rage in vain; and in vain oppose the will of God concerning His Son's reign on earth; for "Jehovah shall have them in derision: then shall he speak unto them in his wrath," when, according to his promise to His Son, on seating him at his right hand, He shall make his enemies his *footstool:* for, notwithstanding, all the rage and counsel of wicked men, and wicked rulers, God says (v. 6) "Yet have I set my king"—the king of his choice—"upon my holy hill of Zion;" the seat of David's empire, and place of David's throne.

Next the anointed speaks himself, (v. 7.)—"I will declare the decree: Jehovah said unto me, Thou art my Son: this day have I begotten thee"—by raising him up from the dead; see Acts xiii. 33. Having thus raised him up from the dead and set him at his own right hand, on his Father's throne, Jehovah addresses him, (v. 8.) "Ask of me, and I will give the nations for thine inheritance, and the uttermost parts of the earth for thy possession." V. 9, Jehovah speaks of what His Son shall do to the kings and rulers of the earth who oppose the establishment of his reign on the "holy hill of Zion," and the extension of his authority over the earth, viz.—"Dash them to pieces," &c. That this is the true meaning of verse 9 is evident from the language which follows—"Be wise now,"—in the present time—"O ye kings; be instructed, ye judges of the earth: serve Jehovah with fear . . . kiss the Son, lest he perish from the way, when his anger suddenly blazeth forth." Septuagint. The whole Psalm shows that it is the kings, rulers and judges of the earth who use their power, and authority in opposition to God and his anointed, who are to be the subjects of this wrath and be broken "with a rod of iron:" and this is to take place when Christ comes to take his own throne—"the throne of his father David."

6. One text more demands attention under this general head, viz., Dan. vii. 13, 14—"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This text clearly establishes the fact of a throne to be given to the Son of man at the close of the present age, or after the judgment on the fourth beast, which symbolizes the fourth body of tyrannical rulers, or rulers and kings on the territory of the old Roman empire. When the judgment is in process of accomplishment, on that symbolized power, is the time for the Son of man to have given to him possession of his own throne, to rule over the nations, in person, associated with him the saints of the Most High: see verses 22 and 27.

Children's Department.

Letters to Children.—No. 10.

BY GRANDFATHER THATCHER.

Dear Children:—I have a book which contains a beautiful sermon to children by an English preacher—"Rev. A. Fletcher,"—and I wish you to be benefited by it as I have been. It is too long for one letter, so it will be given (with slight alterations) in three letters.

An Address to Children.

"Sir, we would see Jesus."—John xii. 21.

I do not know if there is a child present, who has ever read the whole of the Bible, from the first verse of Genesis to the last verse of Revelation. It is probable some of you may have done so; I cannot tell but some hundreds of you may. Now you know, my dear young friends, that in the Bible there is an astonishing number of names, both in the Old Testament and in the New. But I ask you, did you ever meet in the whole Bible so beautiful a name as that of Jesus? I never did. You may read the whole Bible through, and you will not find in it a lovlier, a sweeter, a more blessed, a more comforting name, than the name of Jesus.

Do you know the meaning of the name Jesus? It signifies a Saviour. It is a Hebrew name, and it corresponds with the name Joshua in the Old Testament. You recollect the noble captain of the Lord's host—captain Joshua. He was a wonderful man, a very holy man as well as a great captain and a great general, and his name Joshua signifies a Savior; he got the name because he led the children of Israel through the river Jordan into the land of Canaan, and conducted them in all their battles, and succeeded in getting possession of the land, and delivered it up to the Israelites; therefore he was called Joshua, because he was their Savior. Now this name is given to the Lord Jesus Christ because he is a Saviour. Joshua was a great savior; but Christ is a Saviour infinitely greater. Joshua saved the Israelites from temporal enemies; but our Jesus saves his people from spiritual enemies. Joshua saved the children of Israel from the giants—the Anakim, as they called them; great tall men, of such extraordinary size, that if one of them stood in this middle aisle, his head would be as high as that clock in front of the gallery; Joshua fought with them, and destroyed them. But the Lord Jesus Christ delivers his people from three greater giants; their names are—Sin—Satan—and the World.—And Jesus is such a mighty Saviour that he delivers from death.

* * * * * * *

Now my dear young friends, I have to ask you this question—a very serious one, but a very plain one—and I ask all teachers too: do you love the name of Jesus? Every pious child does. You that have loving fathers and mothers, do not you love the name Father, and the name Mother?—and the name Sister, and the name Brother, you that have loving brothers and sisters?—and the name Minister and the name Teacher, you that have loving teachers? The very names are pleasant to your ears. But if you are the children of God, the name of Jesus will be more delightful to your ear than any of these, or the name of the nearest and dearest friend on earth.—Oh! I hope that a great many of these dear little children can join with their hearts in the following beautiful lines:

"Jesus! I love thy charming name;
'Tis pleasure to my ear;
Fain would I sound it out so loud,
That heaven and earth might hear."

I must explain to you, before I enter upon the illustration of the text, that these words "Sir, we would see Jesus"—were spoken by some Greeks, who came to Jerusalem to observe the feast of the Passover. They came a great many hundred miles; for if you have got in your school the map of Palestine or of the journeys of Paul, you may see that Greece is a very long way off from Jerusalem. Now you know, strangers from the country, when they come to London, are anxious to hear the news that is to be heard in this great city; and one day somebody told the Greeks, while they were in Jerusalem, that there was a very wonderful person about, called Jesus; that he opened the eyes of the blind, and the ears of the deaf, made the dumb to sing and the lame to walk, and healed all diseases, and a little while before had gone to a village called Bethany, (about the same distance from Jerusalem that Islington is from London,) and there he went to the burying ground, where a friend of his, of the name of Lazarus, had been laid in the grave, and he stood beside it with the tears running down his cheeks, and he actually raised the dead man to life. But, said the Greeks, is this true? we never heard such wonderful things. Oh! yes, says one, it is true, for I have a friend that saw the very man that was raised from the dead.—Perhaps one comes up at the time—a most respectable man, of excellent character and piety, and says, I saw the man yesterday; I went to his house to see him, and there was a crowd of people round the door, and at last he came out and showed himself. Oh! said the Greeks, we should like to see this Jesus; where can we get a sight of the performer of these mighty miracles? Then there was just passing by a plain, decent looking man, and some one said—Do you see that man? that is Philip one of his disciples. Oh! said the Greeks, let us go and ask him; and they went up to him, and said, "Sir, we would see Jesus."—We are not told whether they did see him, but there is every probability that they did; and I trust they saw him, not only as a wonderful man, but as a Divine man.

* * * * * * *

Now, my dear young friends, I want to show you Jesus to-day. Do you not know he is in London? A great many saw him yesterday; hundreds, if not thousands. But they did not see his body; that is in heaven, and they will not see it till they get there;* they saw him with the eye of the understanding and the eye of faith—saw him in divinity.—And the Lord Jesus in his divinity is here in this chapel—the very Jesus, whose body was nailed to the accursed tree. And I have come this afternoon expressly to show you Jesus; that is all my business; I have nothing else to do; and when I have given you a sight of Christ, I will leave you in his blessed hands.

* * * * * * *

I hope you desire to see him. If I were to ask you, Do you wish to see Jesus?—I hope you would exclaim with one voice,—Sir—Minister—"we would see Jesus." Then, my dear young friends, I say to you, come and see him. Come and see Jesus in Bethlehem; come and see Jesus in Egypt; come and see Jesus in Nazareth; come and see Jesus in the temple; come and see Jesus on the cross; come and see Jesus in the grave; come and see Jesus in heaven.

I. My beloved little children, come and see Jesus in Bethlehem.

Do you know the meaning of that word?—It is a Hebrew word, and it signifies the *house of bread: beth* the house, *lehem* of bread. Is that not an extraordinary name to be given to a town? I believe that name was given to it, because the Lord Jesus Christ was to be born in that town, and he is bread. Little child, whenever you see a loaf, remember that—Jesus is bread. When I see the little lambs going along the street, I say to myself, Ah! Jesus is the lamb of God; and when you see bread, remember Jesus is bread—the bread of life. Bethlehem was called by this name, because he was to be born in it; it was prophesied that he should, many hundred years before, by the prophet Micah, and therefore it was even then called Bethlehem—the house of bread—and is called so to the present day.

Bethlehem is six miles south of Jerusalem; and it is the town where king David was born, and therefore it was also called the City of David, or David's Town. And now let us, in our meditations, take a walk to Bethlehem, and go and see Jesus.

Suppose we have passed through the gate of the city, and got into one of the main streets; how shall we proceed? If we ask where it is that Christ is born, the person we ask very likely cannot tell. Perhaps some little child present is ready to say, Oh! surely Jesus, the Son of God, must be born in some great palace, more splendid and magnificent than the queen's palace, where she receives her nobles and her ministers of state. Ah! my young friend, that was not the case; Jesus was not born in a palace, though he made the heavenly palace. Suppose we go to the chief hotel of the town, and ask if Jesus is born there; and the porter answers—"No, I do not know such a person; but I did hear this morning that a poor woman from Nazareth is lodging in that stable with her husband, Joseph, and that a little child has been born there." Then we enter the stable; I think I am now walking up to the manger; and there, in the manger that holds the food for horses and oxen, while they eat it, we see a beautiful babe, and his name is—Jesus.—And there by his side sits his mother Mary—a humble, unassuming, pious individual, not the fine lady represented in Popish pictures in the shop windows, dressed out in fine clothes, but a poor woman in coarse attire, though with meekness and gentleness and humility beaming in her eye. There is Joseph too, the supposed father of Christ; but he was not his father—he was only his protecting father, raised up to watch over the dear child, during the early years of his existence. Oh! what a sight, my beloved young friends! Jesus, the babe, lying in a manger.

There were a number of shepherds that evening conversing together, and praying, and singing hymns, in a beautiful field in Palestine, not far from Bethlehem; and on a sudden they thought they heard music. The sun was set, and the stars were sparkling in the sky; but said one, "I think I hear music;" and said another, "I think I hear it too;" but so sweet as they never heard before.—Then it became louder, till at last there was a full chorus; and when they lifted up their eyes to the heavens, they saw a multitude of toward men." And one of the angels alighted down upon the earth, and came up to them; the shepherds were all pale with fear, and ready to faint, but the angel said to them, "Fear not, for behold, I bring you good tidings of great joy."

"'Ye shepherds go,' the angel said,
To Bethl'em's city fly;
The promised infant, born to-day,
Doth in a manger lie."

There are some venerable looking men angels, and heard them singing this hymn to the most melodious music—"Glory to God in the highest, and on earth peace, good will going to the stable, with long robes and long beards, and turbans on their heads, and parcels or bundles in their hands. I do not know how many there were of these wise men, but they came from a distant part of the earth, and they went softly and gently up to the manger; and when they saw the babe, probably upon Mary's knees, they fell down and worshipped him, and they opened their parcels, and one poured into Joseph's lap a quantity of silver, and another a quantity of gold, and others frankincense and myrrh and precious ointment; and in one moment Joseph and Mary were in possession of great property. And the reason was this. Joseph and Mary had a long journey before them; they must fly out of the town as quickly as possible, for there is a great murderer upon the throne—murderer Herod—and he will send his men of war, his blood-hounds of death; and if Joseph and Mary do not escape at once, his messengers will soon enter the stable, and plunge the dagger into the bosom of the infant; so God sent these wise men, with the gold and the silver and the spices, to defray the expenses of a long journey to a country I am about to mention, where they must remain till the murderer is dead.

*We cannot let this remark pass without a note. If they do not see Jesus' "body till they get to heaven," they will never see it at all. No such doctrine is taught in the Bible. Paul saith, "Our conversation is in heaven, from whence, also, we look for the Saviour, the Lord Jesus Christ," etc.; and again, "Ye turned from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead," etc. Also, "The Lord himself shall descend from heaven, with a shout," etc. See Phil. iii. 20, 21. 1 Thess. i. 9, 10; and iv. 16, and man more texts of like character. We are truly sorry to see such a beautiful sermon to Children "marred in the hands of the Potter" by the introduction of such an unscriptural remark as that of "getting to heaven"! No, children, if you ever see Jesus, bodily, you will see him coming from heaven, "at the last day," when He shall come to raise his saints, and all good children, to give them an inheritance on this earth renewed, and made beautiful as the garden of Eden, where the good will die no more.—Editor.

For the Children.

My Dear Children: I am very glad to see a corner of our new paper devoted to children. I hope it will be read with interest by you all. I am always interested in everything written for the young that has a tendency to do them good, and lead them to love and serve the Lord.

I was only a child when I first gave my heart to the Lord, and have not yet forgotten the feelings of children, and often wish I could write something that might induce some one to seek the Lord in the days of their youth. Perhaps, if the Lord will, I may do something for the children's department, while others more capable, write for the older ones.

The salvation of a child is of as much importance in the sight of the Lord as that of older persons. Some years ago before any of you can remember I wrote some articles for children, which were published, and perhaps if your kind Editor think best I may send some of them to this paper. I now send an Enigma for you to study out, hoping it will encourage you to search the Sriptures.

Truly your friend,

Aunt Louisa.

ENIGMA.

I am composed of 32 letters.

My 16, 11, 4, 21, 10, 8, 12, is the name of a king in the Old Testament.

My 2, 7, 26, 6, 29, 12, is the name of God's throne.

My 19, 6, 3, is the name of a woman in the Bible.

My 15, 16, 20, 26, 13, 28, a name given by the Lord to one of the patriarchs.

My 32, 24, 30, 3, is one of the fruits of the Spirit.

My 9, 26, 31, 17, 2. is the name of something which is necessary in order to please God.

My 1, 18, 14, 31, 12, 19, is a kind of wood mentioned in Revelations.

My 27, 5, 23, is the name of a just man.

My 25, 22, 8, 28, is one who says in his heart there is no God.

My whole is a dangerous thing of which Paul warns Timothy.

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AND OF THE COMING KINGDOM.

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